

OUR HOPE

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Editorial Notes

As He that Serveth.

“I am among you as He that serveth” (Luke xxii:27). These were His words spoken under the shadow of the Cross. He had come to earth to be a servant. “Who being in the form of God, thought it not robbery to be equal with God, but made of Himself no reputation, and took upon Him the form of a servant, and was made in likeness of men” (Phil. ii:6-7). It is the wonder of wonders that the mighty Creator should lay His glory by and appear on earth as a servant, that He who was rich became poor for our sakes. Prophets had predicted His servant character long before He became incarnate. “Behold my servant! He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench; He shall bring forth judgment unto truth” (Isa. xlii:2-3). He is called “My righteous Servant” (Is. liii:11). We hear Him say in the Spirit of Prophecy, “Thou has made me to serve with thy sins, thou hast wearied Me with thine iniquities” (Is. xliii:24). The Gospel records give us the story of His perfect service. He came not to be ministered unto, but to minister, and to give His life as a ransom for many (Mark x:43). What a service it was! Ever going about and doing good, healing the sick, and speaking words of love, comfort and peace. How untiring instant in season and out of season! From early in the morning, before sunrise till late at night, with whole nights spent in prayer service, He toiled and served. How unostentatious! It was the mighty eternal love, the love that passeth knowledge which constrained

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His holy soul. In this service of love He went the weary road through Samaria to seek at the well the lost woman whose sinful story He knew so well. In the same love He took up the little children in His arms and blessed them. It was this loving service which carried the weak and erring disciples and stooped so low as to wash their feet. Brief are the records describing the wonderful life He lived as the obedient servant. Though brief all the Holy Spirit reveals is like Himself unsearchable. One can always discover something new, a new beauty, a new loveliness, something unseen and unknown before. How great His attractiveness to the believers' heart! To follow His path, to trace His blessed steps of meekness and lowliness, is always inspiring and refreshing to the heart that knows and adores Him.

And the greatest of all when that holy, obedient, loving, never-failing servant went to the cross to give His life as a ransom for many. What saint can measure the height, the length, the breadth and the depth of this surpassing service of eternal love! "Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed" (Is. liii:4-5).

Nor was His service finished for the objects of His love, for His own, when He had bowed His blessed head and uttered the never-dying words "It is finished." At the right hand of the Majesty on high, angels and principalities having been made subject unto Him, He continues to serve. As priest and advocate for each trusting heart on earth He serves, keeping, sustaining, restoring at all times. How little we know of this love-service which is going on above. What a revelation it will be in that day, when the hidden, now unknown service of our interceding Lord will come to light! Then we shall find out what that never ceasing service in heaven's courts meant for each of us. How much He prevented in our lives which we never knew here below! How many snares and attacks of our foe He frustrated! How many things He restrained by His intercession! And then

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His service in restoring us poor, weak ones on earth, thus keeping us in His fellowship. If His service was so untiring on earth, how much more so is it in glory. And oh, the joy to know, He does all things well! We rest in faith in Him who knows all and who has all power, whose thoughts over us are nothing but love and peace.

And when at last we shall see His face, when that blissful, long looked for moment comes, when we shall see Him as He is in all His heavenly glory, when we shall be transformed into the same image, even then His loving service will continue. We listen to His own words. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when He will return on occasion of the wedding; that when He cometh and knocketh, they may open unto Him immediately. Blessed are those servants whom the Lord when He cometh shall find watching; verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them" (Luke xii:34-37).

He shall gird Himself, and make them sit down and will come forth to serve them. What will it all mean? We do not know it at this time. We do not know what it will be when He comes forth to serve once more those whom He has brought to the Father's house by His sacrificial death, who are the travail of His soul and His crown of rejoicing. He will have a great surprise for us at that blessed marriage supper of the Lamb.

And does not all this create a deeper longing in your soul, beloved reader, to follow Him and to be a real servant after Him, in meekness and lowliness, in self denial and self surrender? "Ye serve the Lord Christ." How easy and blessed such service is if He Himself is before our hearts. With what delight, contentment and peace we can go in our own little way, if we do not take off our eyes from His own blessed person. To serve Him, to serve in love one another, to bear one another's burdens, to be humble, manifesting the same mind which was in Christ Jesus that is pleasing to the Father, yea, that gives perfect rest. Alas! the modern spirit which is pervading everything, aims at

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human greatness, at being something in a world in which Christ was nothing, every seeking the applause of a world which hates Christ and serving for selfish ends. What an evil thing it is! How contrary to Him and to His service, this self-seeking, this ambition to have "a name!" True rest and peace is not known to the servant who is controlled by worldly ambitions. The Lord deliver us from it and keep us humble, serving with Him as our pattern, till before His award seat the hidden things shall be manifested and every man shall have praise.

Servant of all, to toil for man
 Thou wouldst not, Lord, refuse:
 Thy majesty did not disdain
 To be employed for us.

Thy bright example I pursue,
 To Thee in all things rise,
 And all I think, or speak or do,
 Is one great sacrifice.



The Lord is omnipotent. When the **He is Able.** Lord had announced to Abraham the coming birth of a son, Sarah, his aged wife, laughed and said, Shall I of a surety bear a child, which am old? And He answered her and said "Is anything too hard for the Lord?" It was Jeremiah who said in faith, "There is nothing too hard for Thee." After a while the Lord answered His prayer and assured him, "Behold I am the Lord, the God of all flesh; is there anything too hard for Me?" Of course not! There is no limit to omnipotence. True faith always reckons on the Lord who is able, and **yet at the same time acknowledges His sovereignty and bows in submission to His will**, which is always good, and glorifies Him. Here are some of the passages of Scripture in which we read of the Lord's ability and power:

"Shadrach, Meshach and Abednego answered, and said to the King, O Nebuchadnezzar, we are not careful to answer thee in this manner. If it be so our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy

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gods nor worship the golden image which thou hast set up" (Dan. iii:16-18). Noble language! The fiery furnace was before them. There was not a moment's hesitation. Let the King do what He threatened, They knew their Lord had promised by a former prophet, "When thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee" (Is. xliii:2). They knew He who promised is also able to perform it. When they said, "But if not"--if it pleases the Lord to let us burn up in the furnace it was **just as much faith, yea marvellous faith**, as when they declared "He is able to deliver us." They were delivered. Thousands upon thousands after them went into the flames, men and women, the noble martyrs, they also believed that He is able to deliver, but the flames consumed them, and with songs of praises and victory they glorified the Lord in the fire.

Many years later when King Darius had been forced to cast Daniel into the lions' den, the king, after a sleepless night, called to Daniel, "O Daniel, servant of the living God, whom thou servest continually, is he able to deliver thee from the lions?" And back came the glad answer, "My God hath sent His angel, and hath shut the lions' mouths that they have not hurt me" (Dan. vi:19-22). He is able! But how many thousands faced the lions in the Roman arena, and, though God is able, no angels came to shut the lions' mouths. Yet God was glorified nevertheless.

And there is another "able." The Lord who carried Daniel's companions through the fire, who was with them in the flame, the Lord who delivered Daniel from the lions' mouths was on earth in the person of the Lord Jesus. Two blind men followed Him, crying for mercy, "And Jesus saith unto them, Believe ye that I am able to do this? They said, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened" (Matt. ix:27-30). It was not a gradual cure, stretching over days, or weeks, but instantaneous. But there are thousands of blind men and women who also have faith in Him, who believe that He is able to do this, to open their eyes as He did open the eyes of the blind when He

was on earth, who believe, as every true child of God believes, that Jesus Christ is the same, yesterday, today and forever, yet no miracle of their healing follows. They have faith, they believe the Lord is able, but their physical blindness remains the same. And so it is with other diseases. It is not faith but a wicked presumption when men and women say, that the Lord **must** heal and **must** send deliverance, and if He does not it is because there is no faith. As the wife of a prominent American, an invalid, has been reported to say, "**If I had enough faith the Lord would heal me.**"

There are other assuring words in which we read that He is able, and we shall see that, "but if not, . . ." needs not to be added there, nor even be suggested. We quote a few. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things may abound to every good work." Could it be imagined that God would ever fail in abundant grace those who are in Christ Jesus? At all times and under all circumstances He will supply grace sufficient. Again it is written, "For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted" (Heb. ii:18). Will He ever fail in His gracious priestly ministry towards those whom He carries, like the high priest carried the names of Israel, upon His bosom and upon His shoulders? Assuredly not! "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth and maketh intercession for them" (Heb. vii:25). He saves to the uttermost, because He is able, and this includes all His beloved people whom He represents before the throne in priestly intercession. And so we know He is able in all spiritual things to supply all need, that He is able to sustain and keep His beloved people, and that He sustains, keeps and supplies all the members of His body. "Now unto Him that is **able** to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Jesus Christ throughout all ages, world without end. Amen" (Eph. iii:20-21). "Now unto Him that **is able** to keep you from falling, and present you

faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24-35). "For our citizenship is in heaven from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our body of humiliation, that it may be fashioned like unto His glorious body, according to the working whereby He **is able** even to subdue all things unto Himself" (Phil. iii:20-21).



**The Song of
Songs.**

Solomon's Song in the Hebrew bears the name of "Shir Ha-shi-rim," the Song of Songs. This choice section of God's Holy Word has suffered much from the hands of infidels and the critics. It has been ridiculed as an Oriental love-poem and the impure minds of natural men, claiming scholarship, have read into it their own evil thoughts. We do not mention the different denials of the inspiration of this beautiful little book. The Jews called it "the Holy of Holiest," and rightly explained the song as typifying the love of Jehovah for His own people Israel. The most spiritual expositors of the Bible among Christians have taken the same view. We quote a choice piece written many years ago on the first two chapters:

"The authorship of this piece is inscribed upon its forehead. May God spiritualize my affections! Give me to know what it is to have the intense and passionate love for Christ. Let me find this love that is better than all earthly desires and gratifications. Draw me, O God, to Christ (verse 4 and John vi:44). The Church is black, sometimes with misfortune, as when persecuted; at other times with corruption, as when tempted. My God, have I not kept other vineyards than Thine, gone over to the care of secular interests and secular managements, to the neglect of spiritualities! O may I seek first Thy Kingdom and Thy righteousness. Let me seek now unto Christ, and not turn aside from Him unto other causes which may appear cognate with His. Direct me right, O Lord. Let me feed from the writings of the inspired men, these shepherds of the Church;

and O that experimentally I were conducted to the habit of feasting with Him, and Him with me.

“Give me, O Lord, to love Christ both for what He is in Himself and for His love to me. May His love to me constrain me to love Him back again. I long for mutual and confiding intercourse. May He no longer be lightly esteemed by me, but esteemed as ‘altogether lovely.’ I desire to feast with Him, and Him with me. I would sit down with great delight under His canopy, rejoicing in the abundance of peace and love. Let no human companionships, no representations of human authors, disturb my intercourse with my Lord, or give me other than the scriptural and spiritual view of Him, though when Himself pleases He withdraws. He at times hides Himself, and keeps back the manifestations of His countenance, and even the power of His Word from us. The best way of restoring these is to walk holily, and put away our deceitful, even our smallest sins”.*

Such may be the spiritual meditation on the Song of Songs, in which the Spirit of God reveals His love and the response of the loving heart of His bride.



The Hope of The Hope of His People is the Lord Jesus
His People Christ. Paul wrote to Timothy, “the Lord Jesus Christ who is our Hope.”

Without Christ there is no hope. Without Him all is dark and everlasting night. Without Him nothing but despair.

There is an interesting passage in the third chapter of the Prophet Joel, which also speaks of the Lord being the hope of His people. “The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of His people, and the strength of the children of Israel” (Joel iii:15, 16).

It is a deplorable ignorance which applies the second and

*Daily Scripture readings by Dr. Thomas Chalmers, written in 1835.

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third chapters of Joel to the present age and which claims a fulfilment, especially of the last part of the second chapter in our day. This is done in the Pentecostal delusion, and Mrs. McPherson in her foolish pamphlet "Lost and Restored" makes the same ridiculous claim.

The prophecies of these two chapters in Joel belong to the future. That is the reason why Peter in quoting from the second chapter of Joel avoided the statement that the promise of the universal outpouring of the Spirit was fulfilled. Nor can this promise be fulfilled today. It is linked with the visible and glorious return of our Lord, when He comes back to His land and the remnant of His people Israel.

The passage which we quoted above reveals this. When it will be fulfilled a God-fearing remnant of Israel will be back in the land of their fathers. They will suffer there on account of their faith and hope in the coming King, the Lord from heaven. They will witness in the midst of the mass of apostates of their own nation. Many of them will suffer martyrdom during that awful time of tribulation, the tribulation for which the stage is being set in our times. When the climax is reached and it seems as if the trusting remnant is to be completely wiped out, the Lord will come to save them. The sign of the Son of Man will appear in the heavens. That will probably be the glory-cloud, the shekinah, as it used to be seen among Israel in the Old Testament. They will look up and shout for joy, "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation" (Isa. xxv:9). He then appears on earth, brought back in the cloud, which once had taken Him back to the Father's house, to the right hand place. As Joel writes, "the heavens and the earth shall shake." He will strike the earth with judgments. But He Himself will be the hope of His waiting, suffering people and He will be their strength.

As believers in this dispensation we are His people. We are members of His body, of His bone and of His flesh. He is our hope. We wait for Him. Some blessed day that hope will not leave us ashamed, for He will fulfill His gracious

promise and take us up to meet Him in the air. But He is also the hope of that portion of His people Israel who wait for Him during the end of the age in the great tribulation. How important it is to divide the Word of Truth rightly. And if we do we shall find how harmonious everything is in the infallible Word of God.



This word occurs twice in the New **Pre-eminence.** Testament. The Greek **Proteuo** means "to be first" and is used by the Holy Spirit in the first chapter of Colossians in connection with our Lord. "He is before all things, and by Him all things consist. And He is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things He might have the preeminence."

Once more we find the same word but then it is coupled with another and reads **Philoproteuo**—to love to be first. There was one Diotrephes of whom John writes in his third epistle. This Diotrephes loved the preeminence, he was a selfish, self-centered Christian, who wanted to be first, have the leadership and domineer over others. He went so far in his self-exaltation that he would not even receive the Apostle John. He used malicious words, probably words of slander and cast out worthy brethren. Why did he act in this outrageous way? Because he did not give to the Lord Jesus Christ the preeminent place. He was not aiming at His glory only, but sought something for himself; He did not want the Lord Jesus to be all, but wanted to be something himself and have a big name. He did not give to the Lord the preeminent place, because he wanted to have a place for himself.

Alas! this spirit is only too evident in our own days, and we are sorry to say, even among those who know the truth, who teach the truth and profess to wait for the coming of the Lord. Ambitiousness to be something, to have leadership, to get ahead of others in Christian work, is a very bad thing. It leads to jealousies, envies and often evil speaking of others. Years ago an incident in Jeremiah's experience was made a great blessing to the writer.

Jeremiah had a faithful servant in Baruch, and one day the searcher of hearts addressed a message to Baruch. In that message the Lord said to Baruch, "And seekest thou great things? Seek them not" (Jeremiah xlv:5). He evidently had some selfish ambition and the Lord warned him not to seek great things in the day when judgment came upon the land. May we hear this counsel in these solemn days and seek the honor and glory which comes from God only. As we give to the Lord Jesus the preeminent place, have a burning desire to have Him to be all and ourselves nothing, we shall be kept from self-seeking and enjoy in serving in humility a most blessed peace.



Our readers will find in this issue an article on "What is believing in Christ?" It is an important question and much needed in these days when men everywhere deny the foundations of our faith and all kinds of counterfeit "Gospels" are about us. We feel that the Gospel testimony needs to be more emphasized in our magazine. Even among our large number of readers are not a few who are not clear on the Gospel of grace. The many letters we receive, and which we answer personally, prove this. So many lack the assurance of salvation and do not know what settled peace with God is.

Others listen to Seventh Day Adventism, which teaches a perverted Gospel. Recently one of our readers wrote not to send the magazine any more, for she had found the truth now, which consisted in keeping "the Christian Sabbath" on Saturday. Quite right if there is a "Christian" Sabbath in the sense of the Jewish law, it ought to be Saturday, the seventh day of the week. But the church keeps since the days of the disciples the first day of the week, the day of resurrection and life, as a day of rest and worship. The reason why people are running after different cults is that they are ignorant of the gospel of grace. We hope the article will be used in helping some into the light.

Encouraging Letters Letters have reached us frequently for years which bring the joyful news that "Our Hope" has been used in the salvation of different persons. We greatly rejoice in this. Recently we received the following communication from South India:

Dear Brother in Christ:

From my early days I have been a reader of your excellent magazine. It has been used in the salvation of my soul and saved me from modern dangers. "Our Hope" established me in the fundamentals of our faith and kept me safe in my college and university life.

After graduating from the University of Madras, seven years ago, I dedicated myself to the service of the Lord Jesus Christ. The branch of activity I follow is chiefly on literary lines. I was led to this by the need of Christian literature in the language of South India. Five years ago I began to publish the *Atma Bodhini*—"The Instructor in Spiritual Truths." God has so far owned and blessed this work, and we are now recognized as the best Christian journal in Southern India, though we are not at peace with the Modernists who are very strong in our Indian colleges. Many copies of our magazines are distributed free among Hindus, Mohammedans and nominal Indian Christians. We also publish many tracts in Malayalam.

We will be glad to receive a set of your works for our library. We shall translate now and then from them into the languages of South India. Send us also a good supply of tracts some of which we shall translate into the native languages. May God bless you most abundantly in your great work and grant you strength to continue in your ministry. I hope to hear from you.

Yours in His service,

P. J. P.

One saved and led to service by "Our Hope"

We are grateful for this testimony. The Lord's blessing has graciously rested upon the free circulation of our Gospel literature in different languages. Among the Spanish speaking people over 50,000 copies of "His Riches" have been scattered. Thousands of copies of "Daniel" and "Revelation" as well as "The Work of Christ" have been circulated. We have sent out equal quantities of Italian literature, and "His Riches" has been published in German, Russian, French, Swedish, Danish, Bohemian, Bulgarian, Dutch, Spanish, Italian and several Oriental languages. As the Lord enables us we shall go on with this good work. It is a needed work and His blessing will continue to rest upon it.

The following was several weeks ago tele-
Romish Idolatry graphed from Rome:

“The Pope Pius the XI hath decided that in spite of the declared opposition of more than half of the cardinals he will proclaim a new dogma, which elevates the Virgin Mary yet higher in the Catholic hierarchy. The dogma will have as title ‘the corporal and personal presence of the Virgin Mary in heaven’ and declares that the mother of God is present upon the throne as the queen of heaven, as truly as God the Father, the Son and the Holy Spirit. The new dogma will be proclaimed by the pope in the Ecumenical council of the Catholic church, which will be convened this year, and which will continue its labors during several years.”

What a satanic system it is? How true the Word of God is when it speaks of the harlot church Babylon, “she repents not!”

Yet there is in Great Britain today an almost sweeping Anglo-Catholic revival. Hundreds of “churches” in England are on the border of joining hands with Rome. The recent elevation of two American priests to the cardinalate and the wishy-washy admiring non-catholic press, and favorable comments in certain nominally evangelical periodicals shows where things are drifting to in our land.



With this issue we begin the 31st year of
Our New Year “Our Hope.” The Lord has been good
Begins. to us in permitting us to render the service

of this written ministry to the household of faith for so many years. Sometimes our friends who know the work we are doing in editing, writing, teaching, preaching, traveling, etc., wonder what is the secret of being able to do it year in and out. The secret is love. We love the work of the ministry and we love His people, as well as Himself. Every year the editing of the magazine has become a more delightful task.

We have often had a great desire to reach more people. We have prayed for an increased circulation and have done our best to accomplish it, but we have not succeeded in

reaching the goal we set. Perhaps it is the Lord's will that we remain small, for He always delights to use and bless the small things. Then there are so many other magazines now that many of our former readers dropped off because they subscribed for some other magazine and cannot afford to take several of them.

In our thirty-first year we hope and pray for increased blessing through our written ministry and you, too, beloved readers, will pray and help all you can.



Every month we receive letters from some **Despairing and Despondent Ones.** readers who are sorely tried and tested. Before us is a letter from Chicago which has affected us much. Unfortunately the writer did not give his address and the letter cannot very well be answered in our columns. The writer of the letter says, "I suffer terribly in my body and in my soul and most of my suffering is caused by my own sins—sins against light and knowledge. Am I delivered by God unto Satan? I suffer so much that I am daily tempted to end it all." If the person who wrote this letter will send name and address we will be glad to write at length and give the needed help. In the mean time we have prayed for him. Similar letters filled with despair come to us frequently. We are astonished that different letters speak of the temptation to commit suicide. Sins have been committed in almost every case. Men and women write us of their fall. Then comes the awakening and Satan attacks and fills the soul with despair and suggests the horrible sin of self-destruction. We spend considerable time in answering such letters and always make it a point to pray for them fervently and often. We have prayed with a number of such cases and we are very, very thankful that it pleased the Lord to use us in the deliverance of despondent hearts. All despair and despondency is of the devil and not of God. We welcome always letters from those who are in despair, as well as from those who suffer in other ways. It is a privilege to help bearing these burdens in prayer.

Not True On account of our warnings against "divine healers" and our repeated exposures, some of them have started the rumor that the editor of "Our Hope" does not believe in prayer for the sick, nor in the power of the Lord Jesus Christ to deliver from sickness, etc. This is ridiculous! No one believes more in prayer than we do. Our readers know this too well to need any refutation from our side. We have often said in our oral ministry that a believer in sickness should always turn to the Lord *first* and put himself and his physical troubles into His hands. Nothing delights us more than when our readers and friends write us about their sicknesses and request prayer in their behalf. We consider it a great and blessed privilege to lay these cases before the Lord and have done so throughout our long ministry. More than that, we have had gracious answers in our own experience, in our family and with others. This is the scriptural way. We pray gladly for the sick and afflicted and for their recovery, if it pleases the Lord.

But that is a different thing from the wholesale healing and anointing business of these professional healers. In fact they forbid the most scriptural prayer, "not my will but thy will be done," and claim that this prayer is unbelief. One who seeks healing must pray "My will and not Thine be done." It is auto-hypnotism and Couee's little verse of getting better and better every day is akin to it.

May our Lord keep our beloved readers from fanaticism, the teachings of men and women, who have not a sane mind. We shall be kept as we hold on to the form of sound words and walk in His blessed fellowship.



How Thomas Paine Died. Not far from our home in Westchester County stands a monument erected in memory of Thomas Paine, the infidel author of "The Age of Reason."

It stands on the edge of the property which he once occupied. Often we have looked at that monument and wondered if the poor infidel turned to the Lord during his last hours and found mercy in Him whom he denied and

dishonored all his life. There is an interesting entry in the diary of Stephen Grellet which is entirely trustworthy, and which gives valuable information about the last days Thomas Paine spent on earth. Stephen Grellet was a Quaker, a very earnest and consecrated man, who travelled much, visited many countries in which he reached the rich and the poor with the Gospel. We quote what he wrote 115 years ago.

"I may not omit here the death of Thomas Paine. A few days previous to my leaving home on my last religious visit, on hearing that he was ill, and in a very destitute condition, I went to see him, and found him in a wretched state; for he had been so neglected and forsaken by his pretended friends that the common attentions to a sick man had been withheld from him. The skin of his body was in some places worn off, which greatly increased his sufferings. A nurse was provided for him, and some needful comforts were supplied. He was mostly in a state of stupor, but something that had passed between us had made such an impression upon him that some days after my departure he sent for me, and, on being told that I was gone from home, he sent for another Friend. This induced a valuable young Friend (Mary Roscoe), who had resided in my family, and continued at Greenwich during part of my absence, frequently to go and take him some little refreshment suitable for an invalid, furnished by a neighbor. Once when she was there, three of his deistical associates came to the door, and in a loud, unfeeling manner, said: 'Tom Paine, it is said you are turning Christian, but we hope you will die as you have lived;' and then went away. On which, turning to Mary Roscoe, he said: 'You see what miserable comforters they are!'"

"Once he asked her if she had ever read any of his writings, and on being told that she had read but little of them, he inquired what she thought of them, adding, from such a one as you I expect a correct answer.' She told him that when very young his 'Age of Reason' was put into her hands, but that the more she read in it, the more dark and distressed she felt, and she threw the book into the fire. 'I wish all had done as you,' he replied, 'for if the devil has ever had any agency in any work, he has had it in writing that book.' When going to carry him some refreshments, she repeatedly heard him utter the language, 'O Lord! Lord God!' or, 'Lord Jesus, have mercy upon me!'"

"It is well known that during some weeks of his illness, when a little free from bodily pain, he wrote a great deal; this his nurse told me; and Mary Roscoe repeatedly saw him writing. If his companions in infidelity had found anything to support the idea that he continued on his death-bed to espouse their cause, would they not have eagerly published it? But not a word is said; there is a total secrecy as to what has become of these writings."

He is not the only infidel who regretted on his death-bed the evil work done and who wished that it might be blotted out of existence. His "Age of Reason," as Paine confessed, was inspired by the devil. But let it be known that some of the infidel Modernists outdo Thomas Paine. Some of the men in frock coat and others in cap and gown, posing

as "Christian" preachers and teachers, are trying to destroy the truth of God in a worse way than Thomas Paine did. Thomas Paine at least was an honest man, but the modern baptized infidels are not. Their work is an agency for evil, What an awful day of awakening will come for these Modernists! What a harvest when the reckoning day comes!



**Franklin's
Advice.**

Thomas Paine sent his work on "The Age of Reason" in manuscript form to Benjamin Franklin, and asked him if he would recommend its publication. Benjamin Franklin sent him the following answer: "He that spits against the wind, spits in his own face. But were you to succeed, do you imagine any good will be done by it? I would advise you, therefore, not to attempt unchaining the tiger, but to burn your work before it is seen by any other person, whereby you will save yourself a good deal of regret and repentance. If men are so wicked with religion, what would they be without it?"

It was good advice. We give the same to the Modernist writers of today, the men and women who out-Paine Thomas Paine by their attacks upon the Bible, and the Rock of Ages and the Christ of God. They will reap from their infidel scribblings nothing but sorrow and eternal shame.



**Prayer for
the School**

We request all our readers to remember the Stony Brook School for boys in their prayers. From the very start of this important undertaking we have felt the attacks of the enemy. He has tried in many ways to frustrate this effort to give boys a solid Christian education. He is still at it by misrepresentations, by poisoning minds against the school and in other ways to hurt this cause. This conflict with the forces of evil is but an evidence that we are doing the right work. The devil does not bother much about a movement which is in with Modern thought.

We know the Lord is behind the school and it will succeed in spite of the efforts of the enemy. But from our side it needs prayer, and therefore we ask all our readers to be fellowhelpers with us in prayer for blessing and victory.

OUR HOPE

Meetings Held The Editor visited the City of Quebec and held a week's meetings there. The French Catholic population is about 100,000, the nominal Protestants are less than 5,000. We addressed audiences in the Y. M. C. A., the Baptist church and in St. Andrews Presbyterian. One evening we addressed a meeting of seamen in the Seaman's Institute. It was a blessed Gospel service with gracious results.

Then we held the first Bible Conference in **Milwaukee, Wisc.**, which was well attended, and we believe the foundation was laid for a successful work in the future. In **Grand Forks, N. D.**, a conference was held by us in the **First Presbyterian** church. Then followed conferences in **Langdon** and **Cooperstown, N. D.** The **Fundamentalist Conference** in the First Baptist Church of Minneapolis was our next engagement. We gave four addresses. As we make up the July issue of our magazine the first days of June we cannot give a full report of these conferences. We want to thank our readers again for their continued prayers.



Summer Conferences We call again attention to the **Montrose Prophetic Conference** conducted by the Editor of "Our Hope" in Montrose, Pa., August 4-10. Montrose is a beautiful mountain town having an elevation of about 1,800 feet. The tabernacle on one of the hills seats about 2,000 people. We will be glad to mail to all who wish to come a folder giving the more detailed information and the cost of rooms and board. Both are very reasonable. We hope to give consecutive Bible instructions and other speakers and teachers will be present. Among these we mention C. R. Scafe, pastor Central Presbyterian Church, Detroit, Mich., Hugh R. Monro, Vice-President of the Niagara Lithograph Co., New York; F. M. Ham, evangelist and teacher of Kentucky, and others. Pray much for this conference.

Stony Brook Conference for the Study of Prophecy begins on August the 17th and closes on August 22. We have plenty of programs which we will send to any one who asks for them. The speakers include Drs. W. H. Griffith Thomas, James M. Gray, A. C. Gaebelein, Ford C. Ottman and others. We hope this year's conference will be the largest. We invite especially the friends of the Stony Brook School for Boys to come and see the buildings and grounds. You can reserve rooms by addressing Dr. Ford C. Ottman, Stamford, Conn.



Foreign Literature Some of our foreign literature is completely exhausted. We should publish a new edition of "**His Riches**" in **French**. Also a similar edition in **German**, and we find that our **Swedish** edition is completely exhausted. Then the **Spanish** translation of "The Book of Daniel" (our English work translated) is also all gone, and the demand increases as well as for more books in Spanish. Besides this we have two **Russian** translations of "The Work of Christ" and "Daniel." We are not able at present to undertake this very much needed work, but we pray that sufficient means may soon be at hand to issue second editions for free circulation. Help us with your prayers.

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**We Wish
We Could**

Each month brings us letters, sometimes a good many. The writers tell us that a certain Editorial was made a great blessing to them. Then comes the request to print these editorials in tract form for a wider circulation. Frequently we are asked to print more lengthy articles in a separate leaflet. We wish we could grant these requests, but it is not possible to do so. We are grateful that the Lord uses our monthly editorials to help His people and doubly glad are we when suffering ones, those who are afflicted and disheartened are cheered and encouraged by what we can pass on from His blessed table. At the same time if some of our readers wish to reprint the articles which appear in our magazine they are perfectly welcome to do so, but credit should be given to the magazine by stating that the article appeared in "Our Hope."

**Down Through
the Ages**

This book is doing great good. A score or more highly commendatory letters by leading educators and others have been received. Some suggest that a copy of this book should be placed in every library of our land. If some of our readers wish to secure 50 or 100 copies to send to preachers, colleges, libraries, etc., we will be glad to make a special price. Let us hear from you.

The Gospel of St. John

Chapter XVII (Continued)

Verses 13-16

All these words addressed by our Lord to His Father were spoken audibly in the presence of His disciples. They heard every word which fell from His lips. This is the meaning of the phrase, "These things I speak in the world." The purpose was that His joy might be fulfilled in them. The joy of which He speaks is **His** joy, which is His to bestow, of which He is the author and the giver, and of which He Himself is the object. It is His own, personal joy which He imparts to those who have trusted in Him and walk in His fellowship. When the disciples listened to His prayer they knew nothing of that joy. It became their abiding portion after the Holy Spirit, the other paraclete, had come upon them. Then they entered into His joy and realized all it meant. This joy is ours, too, and belongs to all the children of God. It is the joy of salvation, the joy which comes in believing, which is the result of trusting in Him and accept-

ing the bounties of His grace. Thus we rejoice in the knowledge that our sins are forgiven, that we are reconciled, that God is our Father, the Son of God our Loving lord and Friend, the Holy Spirit our indwelling guest, and that the Father's house is our blessed and eternal home, where we shall meet Him, to be forever with the Lord. And we rejoice in Him. The fulness of joy is He Himself. Rejoice in the Lord is the repeated exhortation of the Spirit of God. "In whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."

With verse 14 our Lord prays concerning His own as present in the world, though no longer of it, but called to be His representatives down here. He speaks of having given to them His word. The Father had sent Him, the Word; He is the expression of the Father's mind.* He had entrusted to them the Father's Word for the purpose that they should in the world reveal and manifest that Word. Such is the calling of a true believer in Christ. And the world, of which John in his epistle bears witness as lying in the wicked one, hated them. The world can do nothing but hate that which the Father has given, for this world is controlled and governed by its god, which is Satan, the prince of this world. But there is another reason why the world hates those who are Christ's. The Lord states it in that profound declaration "Because they are not of the world, even as I am not of the world." This is stated once more by Him in verse 16. It is a great declaration of tremendous meaning, but alas! how little it is understood and how little is the great truth it contains manifested in the lives and in the conduct of God's children.

Our Lord was not of the world. In Him was no evil, no sin; He had no fallen nature. The prince of this world came and found nothing in Him. Because He was not of the world, not indwelt by the principles which govern the world, the lust of the flesh, the lust of eyes and the pride of life, He lived that holy life in which He glorified God. We

*In verse 8 a different word is used than in verse 14, where the word employed is "Logos," the same as used in the first chapter of this Gospel, "In the beginning was the Word"—Logos.

are by nature of this world. We have a fallen nature because we are conceived and born in sin. We are enemies by wicked works and linked with the author of sin. Yet the Lord Jesus Christ speaks here of His own as being not of the world, even as He is not of the world. His disciples as well as we and all other true believers are by nature all which we state above. But when we believe on Him we are born again. In the new birth we receive the divine nature, and of that new nature, the nature imparted by the Spirit of God, it is written, "Whosoever is born of God doth not commit sin; for His seed remaineth in him, and he cannot sin, because he is born of God" (1 John iii:9). The Son of God, our Lord could not sin; and the new nature, the divine nature, received in the birth from above, cannot sin. When we sin as believers it is our old nature. In this blessed sense, then, are believers no longer of the world, even as He is not of the world. He has taken those who believe on Him out of the world, by separating them from the world and unto Himself, and giving them the divine nature.

Because believers are not of the world, even as He is not of the world, they have the capacity to walk even as He walked (1 John ii:6) and be His representatives. If believers live according to His calling, separated from the world, they will be hated by the world. But if the believer is conformed to this world, loves the things of the world, lives a worldly life (as so many professing Christians do), they know nothing of that hatred. The separated life stirs up the world, and especially the "religious world" and hatred follows, for the faith and the corresponding life of separation condemns the world. If we were more consistent in our lives, more outspoken, more faithful in our daily witness, more separated from the ways and methods of this evil age, we would also find out that it is still true that the world hates us. But, on the other hand, believers must guard against courting the world's hatred by discourtesy or by erratic ways and manners. How soon a believer may forget this weighty saying of our Lord, "not of the world, even as I am not of this world!" It can be realized only as we keep our hearts and minds fixed upon Him in yonder glory and our heavenly

calling in Him. As a result the Holy Spirit will lead us into an unsparing self-judgment as to our ways.

“That the world improves for Christ or His own is as false as that the flesh can ameliorate. Such a belief is light become darkness and how great is that darkness! There may not be the reflex of the latter part of the first chapter in Romans, but it answers to the beginning of 2 Tim. iii. It is the natural man knowing enough to forego what is shameless, and to invest all with a religious veil; it is the world essentially occupying itself with the things of God in profession, but in reality of the world, where common sense suffices for its service and its worship, and the mind of Christ would be altogether unapplicable. What a triumph for the enemy! It is just what we see in Christendom; and nothing irritates so much as the refusal so to walk, worship, or serve. It does not matter how loudly you denounce or protest; if you join the world, they will not mind your words, and then you are faithless to Christ. Nor does it matter how much grace and patience you show; if you keep apart as not of the world, you incur enmity, hatred and contempt. To act as not of the world is felt to be its strongest condemnation; and no meekness or love can make it palatable. Nor does God intend that it should, for He means it as part of the testimony of His Son. And as the world neither receives nor understands the Father’s word, so it hates those who have that word and act upon it.”†

His prayer for His own is not that they should be taken out of the world, but that the Father should keep them from evil. This does not clash with the great revelation the Lord gave later to the apostle Paul. The time will come when the Lord in glory will ask the Father for the taking out from the world of all who belong to Him. In fact He requests this later in His prayer (verse 24). When that prayer is answered He will “descend out of heaven with a shout with the voice of the archangel and the trump of God.” Then the righteous dead will be raised from among the dead, the living believers changed in a moment, in the twinkling of an

†William Kelly.

eye and caught up together with them in clouds to meet Him in the air. Then all are taken out of the world. But the time for that was not yet when He spoke these words of prayer, nor is the time now. His own are to remain in the world for a very definite purpose. Many a believer, if not all, would love to leave this dark world with its conflicts and troubles behind at once to be with Him forever. If the Lord would take all true believers at once out of the world, it would be disastrous to the believers, as well as to the world. Believers need the conflict, the trials, the bitter experiences in the world for their own good. Well has it been said "Believers would never value Christ and heaven as much as they will do one day, if they had not been kept here on earth, taught to know their own hearts and be made like Him, perfected through suffering." It would be equally disastrous to the world itself if all true believers were at once taken out of it. The world would be deprived of the testimony and the light which believers are called to give and be. Supposing all these eleven men had been taken with Christ to glory, when He left the earth, how could the world have received a testimony apart from them and believe? He still leaves us here for the double purpose, for our own good, and for the good of the world. When the hour comes, scheduled before the creation of the world, when His body shall be joined to Him, every true believer will be taken out of the world. Here also is a refutation of asceticism. Men and women still shut themselves up in cells to be separated from the world, to flee from it. But this cowardly desertion of the world, as practised in Romish monasteries, is not Christianity. It is a pagan institution. Buddhism and other Oriental religions have their monasteries, and practice the same asceticism of Rome.

Instead of asking that they might be taken out of the world, He prayed "that Thou shouldest keep them from the evil." Does this mean evil in the general sense of the word, or does it mean "the evil one," that is Satan? The Greek may mean both, evil and the evil personified in Satan. We think the evil one is meant. It has this meaning in Matthew xiii:25, 38 and 39. John in His first epistle uses the same expression

and there it always means the evil one. See 1 John ii:13, 14; iii:12; v:18. What we call evil, trials, losses, bereavements, temptations, persecutions, slanders, etc., are the things which all must work together for our good. It is inconceivable that our Lord should have prayed that His own might be kept from this. The devil is a roaring lion seeking to devour the children of God and Satan transforms himself into an angel of light. His aim is to destroy or to corrupt those who belong to Christ and snatch them out of His hands. Hence our Lord prays the Father that they may be kept from the evil one. And when he comes to ask for them, as he asked for Job's testing and for Peter, the intercession of Christ in the behalf of His beloved ones keeps them from being overcome. "I have prayed for thee that thy faith fail not," He said to Peter before Satan ever appeared to sift him as wheat.

Then once more He tells the Father of the position of His disciples. "They are not of the world even as I am not of the world." As He overcame and Satan's power could not harm Him, so His own, no longer in the domain of the power of darkness, but belonging to Him, will be kept.

(To be continued, the Lord willing.)

A Prophecy of Christ and Its Striking Fulfilment

BY THE EDITOR

In His great prophetic Olivet discourse our Lord spoke twice of false Christs which should come: "For many shall come in My name, saying, I am Christ; and shall deceive many" (Matt. xxiv:5). In this prediction our Lord states something which would characterize the entire age. Throughout this age men would arise among the Jews claiming to be the promised Messiah. In verse 24 of the same chapter we read, "For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." This is a prophecy which is yet to be fulfilled during the very end

of this age (compare with 2 Thess. ii). The first prediction, that throughout this age false Christs would arise, has been strikingly fulfilled. To show its interesting fulfilment we give an historical account of what has happened among the Jews throughout this age in that many false Christs appeared in different countries.

(1) In the reign of Hadrian 130 A.D. there appeared a false Christ who had a very large following among the Jews. He called himself "Bar Cochva," the son of a star, claiming to be the star, which should arise out of Jacob, as predicted by Balaam. He took Jerusalem in 132 and brought untold misery upon his deluded followers and finally was slain three years later. They called him afterwards Bar Coziva—the son of a lie.

(2) During the reign of Theodosius the Younger 434 A.D., one Moses Cretensis arose and declared that he was another Moses and a Messiah, called to deliver the Jews. He was soon found out and suddenly disappeared before he had done much harm.

(3) About 90 years later another one appeared under the reign of Justinian. His name was Dunan, and this Messianic imposter was slain by the Ethiopian General Elesban.

(4) During the rebellion of Justinian 529 A.D. a Jew by name of Julian set himself up as king of the Jews and the Samaritans, claiming to be the Messiah. After deluding thousands he was captured and beheaded.

(5) In the year 720 one Serenus, a Jew, appeared as the promised Messiah. He had a very large constituency, but was discovered in his miserable deceptions.

(6) The twelfth century produced numerous false Christs among the Jews in different lands. We mention three. One in France in 1135; one in Persia in 1138 and one in Spain 1155. All gathered immense crowds about them.

(7) David Alrui, a North African Jew, arose in Fez in 1167, claiming to be Christ, and ended miserably.

(8) Towards the end of the twelfth century a false Messiah made a big stir among the Jews in Arabia. He claimed to heal the sick and perform many miracles. The king demanded proof. The false Christ said that they might cut

off his head and he would come to life again. His head was cut off and stayed off for good.

(9) About the same time a false Messiah arose on the banks of the Euphrates among the Jews. His proof of his Messiahship was that he claimed to have been completely cured of leprosy in one night. He ended like the others.

(10) Towards the end of the same century another false Messiah in Persia was the means of plunging thousands of credulous Jews into untold miseries.

(11) A few years later David Almasser, a Cabalist, appeared in Moravia. He pretended to be the Messiah and said he could make himself invisible. He was killed, and on account of him a heavy taxation was levied upon the Jews.

(12) In the year 1200 a Jew who called himself David-el-David pretended to be Christ. He was a learned man and used magic. Finally he revolted against the King of Persia. He was beheaded and thousands of Jews were punished with him.

(13) Ismael Sophus was a Spanish Jew-Messiah. He, too, perished after doing much evil. In the thirteenth and fourteenth centuries leading Jewish rabbis predicted that the real and true Messiah would soon come. They even set the years when he should appear, but nothing happened.

(14) Abraham Abarbanel had fixed the date of the coming of Christ as 1502. Then appeared a German rabbi, Asher Lammlein, and created a tremendous enthusiasm in Germany and Austria, converting many Jews and hundreds of Christians to the belief that he was the real Messiah. He adopted a banner, "The King of the Jews," and promised to lead millions to the Holy Land. Suddenly the fanatic died.

(15) During the reign of Charles V another Messiah appeared. His name was David Reuben. He claimed God had send him to lead all Jews back to Palestine. He was even received by Pope Clement VIII. Salomon Molchofia, a Portuguese apostate Christian, became the prophet and his mouthpiece. Both were discovered in their deceptions. Reuben fled and Salomon was burned at the stake.

(16) In 1615 a false Christ appeared in the West Indies

and had great success. He promised to destroy Rome and the Turkish Empire. He, too, was found out.

(17) In 1624 a Jewish impostor, calling himself the Son of David, entitled to the throne appeared in the Netherlands and created an immense excitement.

(18) The year 1666 was marked by great expectations, which in the form of a religious hysteria swept over Europe. Rumors from the East had it that great multitudes from unknown parts marched to Arabia. They were supposed to be the lost tribes. From Arabia, it was said, they would sail for Scotland. The rumors had it that they spoke nothing but Hebrew, and that on every sail it was written, "The Twelve Tribes of Israel." Then appeared the most successful of the false Christs, a man by name of Sabbathai Zebi. He took for his title "King of Kings," and said that the coming of these tribes were the sure sign of his Messiahship. We have an interesting German volume printed in those years of excitement which gives the fullest information. The Turks seized him as a dangerous character. They stood him up and the Sultan commanded his archers to shoot arrows into him, to prove that he is a real Messiah. Then he turned Mohammedan. Finally, he was beheaded. His followers amounted to millions. For a long time he was believed to have been the true Christ.

(19) A German Jew, Rabbi Mordecai, appeared in 1682 and deceived many. When his frauds were discovered he fled the country.

(20) Then came a Baron Frank in the middle of the eighteenth century. He started a new sect, but all his claims were fraudulent, like his many predecessors.

(21) One Moses Chayim Luzzato, who called himself Jakurhiel, the King of Israel, appeared in Amsterdam about 1744. He claimed to work many miracles.

(22) The last impostor we can locate was Jakuthiel, King of the Jews. He appeared in Berlin in 1872 and addressed the Jews, giving out for his motto, "Not by power or might, but by my Spirit saith the Lord." He sent a diplomatic note to the Pope demanding a peaceful cession of Palestine, before Jakuthiel would pour out the vials of his wrath. He was

laughed at. He disappeared suddenly and no one knows what became of him.

Such is the striking fulfilment of the words of our Lord during this age. There have been many false Christs and many antichrists, as well as false prophets and teachers. Our own days are the days of many Antichrists. Modernism, the offspring of the destructive criticism, is an Antichrist. Systems like Christian Science, Spiritism, Mormonism, Russellism, Theosophy, Bahatism and others are Antichrists. But when this age closes the final Antichrist will appear on the scene. He is the one whom our Lord announced in John v:43. He is that second beast in Revelation xiii having two horns like a lamb, but speaking like the dragon. He is the counterfeit Christ. Matthew xxiv:24 must be connected with the second chapter of the second epistle to the Thessalonians. This final Antichrist will appear after the true church has been taken from the earth and gathered home. He will be a Jew, like the false Messiahs mentioned in this article, and will back up his claims by signs and miracles, the manifestation of satanic powers. Apostate Judaism with apostate Christendom will follow him. It is a waste of time to speculate who he will be. He will be revealed in his own time. As we look about us in the world we see how everything is getting ready for the appearance of such a person. It is the sure sign that the coming of our Lord is very near.

Studies in Isaiah

Chapter XXXV

The joy of and on earth over the repentant nation.

How refreshing to turn from the storm of judgment to the sweet calm of blessing; but the very storm at least affords a foil that increases the sweetness of that calm. Little do they know of the delights of spring who have never felt the pinch of winter; little do they value the "time of the singing of birds" who have never lacked their melody: little should we care for the promise, "God shall wipe away all tears" had we never wept; and so this lovely little chapter

is doubly sweet from its sharp contrast to its predecessor. But let us read it together: it is almost metrical in our Authorized Version:

- 1: Then shall the desert and the waste rejoice,
Then shall the wilderness blossom as the rose.*
- 2: Blossoms then shall cover it, till it laughs again!
And, in its gladness, bursts forth into singing.
The majesty of Lebanon to it shall be given—
The splendor, too, of Carmel, and Sharon's (flowery plain)
Then shall be seen the glory of Jehovah—
The splendor of our God!

This is so clearly the first division of the chapter that I pause; and let us, also with some joy, note again that the divine fingerprint that we have so frequently discerned in the clear mark of "3" (God fully manifest) is upon it. In these verses we have the effect of God manifesting Himself on the material world: then in verses 3 to 7, the effect of the same manifestation on redeemed Israel, or as we may say, "the soul" of man, and, lastly, its effect in bringing that wandering spirit of man, in Israel, back to Jehovah her God. Thus spirit, soul and body as we may say give witness to that "manifestation of God" (3).

Could anything be sharper than the contrast to the dark picture of the previous chapter: death and darkness; gloom and mourning reigned there; but now the very desert "laughs with abundance;" for fertility and beauty of the earth are poetically its laughter of joy; and the greater its fertility the greater the joy of which it speaks. Every word that can express delight is called on for its contribution; and when these may be exhausted, Lebanon must add its majestic glory, Carmel its beauty, and the flowery plain of Sharon its loveliness. But these are but attendants on Jehovah, whose glory and beauty outshine all. With such a prospect what more fitting than the word of cheerful encouragement that now follows:

- 3: Strengthen (then) the feeble hands
Confirm the knees that totter.
- 4: Speak to them of trembling heart:
"O, be ye strong and fear not,
Behold your God (with) vengeance comes,
(With) recompense your God hath come,
And he will save you!"

* Or possibly "crocus"; but "the translation 'rose' is true to poetry, if not to botany" (Alexander).

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- 5: Then shall be unclosed the eyes of the blind;
Then shall be unstopped the ears of the deaf;
- 6: Then shall the lame one spring as doth the hart:
Then shall the tongue of the dumb sing aloud;
For waters shall break forth even in the desert;
And torrents shall flow even in the steppes.
- 7: Then shall the glowing-sand* be really a pool,
And the thirsty land springs of (gushing) water,
In the place where jackals couched—
Grass, with reeds and rushes grow!

Mark, my dear reader, the most gracious principle running through all God's ways with men: He does not so work, Himself alone, as to dispense with their cooperation altogether: His servants are "co-workers," indeed, but "together with God." Have you never marvelled that the Lord should tell His disciples to pray the Lord of the harvest to send forth laborers into His harvest? Would not a fair comment be: "O, my Lord, if the farmer does not care enough about his own crops to send laborers to gather them in, **who should?** What farmer ever needed to be besought to send forth laborers?"

But would not the reply be: O foolish child, thou art not interpreting in the light of the sanctuary, nor in the warmth of God's love. He surely could dispense with men altogether, but how much would **they** lose? Nay, He will admit them into full partnership in this holy enterprise; and will Himself discern **whom** to send by the very interest they show in thus beseeching Him—they shall, like Gideon's 300, select themselves, although quite unconsciously, it may be.

So here, amid those "Israelites indeed" there are many who need strengthening: they are relatives of "Littlefaith and Despondency his daughter," as our John Bunyan speaks, and so this happy ministry of love is committed to their brethren. This is the very Scripture taken up by our apostle when writing to the Christian Hebrews (chap. xii:12), and well may we hear and heed it in our day of utter

*Lit.: "The desert-shine"; but what that stands for is somewhat uncertain; many render the word by "mirage," and this is very probably its true significance.

weakness, for we have precisely the same cheering basis for encouraging each other as in our prophecy: "Say to the trembling heart, Be strong, for your God comes." The hope of that coming was to give strength to the fainting Israelite, and it is the hope of His coming that shall today strengthen the faint heart of the Christian. But note a striking difference: Isaiah gives the **character** in which Israel's God will come for **her** relief: as "Vengeance," for there is no word in the Hebrew between "God" and "Vengeance" in verse 4; nor in the following line, with its parallel thought; both tell the **character** in which He comes: "Vengeance" and "Retribution" characterize that coming.

But no threatening word like this do we find in the New Testament writer, for how utterly inconsistent it would be. **Our Lord** is not coming in **that** character for us at all: but quite the reverse; we look for the Lord Jesus Christ (as **Saviour** (as Phil. iii:20 literally and correctly reads). We have no human foes on whom we would desire "vengeance" or "retribution." But not so with Israel, for the salvation of that remnant of faith, that shall then be the nucleus of the new nation, is involved, as we have so frequently seen, in that strong Hand of her God coming down on her mighty human foes, under whose feet she is lying helpless.

But, my dear reader, do you feel that you are one of the "**weak**," then before leaving this subject of heartening one another, let a fellow-weak one take thy hand; and together let us learn this strange truth that only they who know their real helplessness **are the strong!** Peter, dear man as he was, thought that he was the strongest of all the twelve, for he said: "Though all shall be offended, yet will not I." Poor Peter had to learn by a terrible fall, by floods of tears, and many a sigh, another lesson altogether, and then when learned, and he "converted" from a false to a true confidence; then, and not till then, might he "strengthen his brethren," by telling them of that only source of any true strength. It was, in that day—it has ever been—it is today that strength that is alone "made perfect in **weakness.**" Have you learned, or are you learning that lesson? Then you, too, will glory, boast, rejoice in infirmity or weakness.

Verses 5 and 7. At that most happy epoch, all those sad consequences of sin seen in man's body, will be removed. You remember that when proclaiming the rule, or kingdom, of heaven as having drawn near (as it surely had in the Person of its King) samples, as we may term them, of this blessed condition were given, and wherever He came, or His messengers were sent (Matt. x) the blind saw, the deaf heard, the lame did leap as the hart, and the tongue that had never spoken, burst forth into joyful praise. All these were physical in the days of His flesh; and are called in Hebrews vi:5 "the powers (that is, the works of power) of the age to come." It is with that "age" itself that our prophet is dealing, and so, not in one spot only, but **wherever** there is an Israelite, he is healed of every physical infirmity, which as Delitzsch says, "is however, only the outer side of what is actually effected by the coming of Jehovah."

Everything that has been turned upside down by the entrance of sin, shall then be turned back to normal, and more than ever abound in blessing. No longer shall the mirage deceive the traveller, and mock his parched lip by disappearing: it shall be found a real pool: water, water everywhere and every drop to drink. Beautiful external figure of the internal flood of blessing in the Spirit springing up in every heart. Thank God, that **true** water of life is even this very day springing up in every believer.

Verses 8 to 10. Our chapter is a very "Song of Degrees" for the following verses lead us another step higher, since here we are drawing very nigh to God Himself, and it is well to look at that path to that one needful goal for true joy:

- 8: And a highway shall be there and a path,
Which shall be called: "The Holy Road."
No unclean shall pass along it,
(But) for these it is appointed*
Who walking there, though simple,
Shall never go astray.
- 9: No lion shall be there,
Nor ravening beast approach it,
Nor be found thereon;
But the redeemed there shall (safely) walk.

*The words rendered in Authorized Version—"But it (shall be) for those" are somewhat ambiguous as to their application; but I give what I believe their meaning to be.

10: And the ransomed of Jehovah shall return,
 To Zion come with singing;
 And endless joy shall crown their heads—
 Joy and gladness shall their portion be,
 Whilst sorrow flees away, and not a sigh is heard.

We justly blame those teachers who take all the sweet promises of the Old Testament, and leave only the threatenings for the poor Jew, for in this they do greatly err; but there is an element of precious truth in their contention, since "all the promises of God are Yea and Amen in Christ Jesus." Their error is in saying that since God has no further use for Israel, these sweet and holy forecasts apply, and only apply, to Christians, not to Israel as a nation. God be thanked that whatever is of a spiritual character does so apply: the blessings that Israel shall enter into on the basis of the new covenant of grace, are ours by that same grace. But that does not **fulfil** these promises that were given directly to Israel, as identified with her Messiah, Jesus, and given her long before the Church of God was revealed at all.

How lovely the road to Zion! It is a **high way**: a path raised above the surrounding land on either side, and keeping the feet of its wayfarers from mud and defilement. Along that road none unclean can walk; it has no attraction for them; for those who have been themselves "sanctified" (which is far from meaning those who are **conscious of being better than others**), and for them alone. They may be very ignorant and simple; but "the road" is so clearly defined: is such a **high way**, so far above the low self-seeking paths that all of us naturally chose, that even these simple ones shall have no need to stray from it. As Delitzsch says: "Jehovah has made it so plain that even an idiot could not miss it."

Nor can any beast of prey invade it and terrify its travellers: absolute security characterises it. Why is that? Because those passengers Zionward have all been bought at a great price, and are well-guarded by Him Who has thus purchased them.

Surely nothing could exceed the beauty of the picture

drawn in the last verses! What sorrows have swept across what is called "the Christian world" during the centuries. How greatly have these been intensified during the past ten years (I write in 1924); and now we learn of cities exterminated and their inhabitants slain by earthquake. O what sorrows and what sighing load the air! But listen with the ear of faith: songs, spontaneous and heartfelt, now fill with joyous melody that same air: the sun of a day that has no sad night shines upon the head, and gives a "joy unspeakable and full of glory." They—Israel—have at last obtained that goal of those pleasures forevermore at His right hand, while the dark shades of sorrow flee before that Light as foes who have been utterly and decisively defeated, and can rally never again.

This, then, is the final goal of Israel's long journey. Like Jacob, their father, they have wandered far, and few and evil have been the days of that nation. So scattered have they been, that it would be hard to find a nation that has not in it some face with the marked features of the Jew. But now at last, all wandering is over, the scattering is past and Jacob's children are back again at "Bethel," the very House of God, and in that house they shall dwell forever.

Let us not attempt to rob God's earthly people of their own blessing for indeed the blessing of the whole earth itself awaits that return of which this precious chapter speaks.

But for us too there is a "way of holiness"—the only way Godward (Heb. xii:14): for us too is there a **highway**, morally lifted above the world: its lusts, its ambitions, its religion—and the Son of God gave Himself to place our feet on that highway: for us too there is a path of security for "neither death, nor life, nor angels, nor principalities, nor powers, nor height, nor depth, nor things present, nor things to come, nor **any other creature** shall be able to sever us from the love of God which is in Christ Jesus our Lord:" for **He is that Way**.

This brings us to the ending of the first main division of our book. Blessed—O how blessed for us that the end of all His ways with His people is, as here, always one of blessing. To Him—three Persons, one God—be glory now and forever.

Current Events In the Light of the Bible

The Passing of the Iron and the Predominance of the Clay. The great prophetic image shown to the Babylonian king and interpreted by the prophet Daniel (Dan. ii) pictures the times of the Gentiles and how it will be politically when these times close. The iron of the legs in the image stands for the monarchical form of government; the clay is symbolical of the rule by the people. In the two feet of the image the finality of the Gentile rule is revealed. Iron then is disappearing and the clay becomes prominent.

Extraordinary changes have been wrought in the political fabric of Europe during the last ten years. In 1914 there existed in Europe twenty-six heads of European States, of which twenty-three were sovereigns and three presidents of republics. In 1924 there exist twenty-nine distinct sovereignties over the same territory. Of this number there remain but *thirteen* monarchies, and the number of republics, more or less democratic, has increased to *sixteen*. Such have been the results of the great war.

In 1914 kings and their equivalents headed the governments of Great Britain, Italy, Spain, Belgium, Holland, Denmark, Sweden, Norway, Roumania, Bulgaria, Serbia, Monaco, Luxembourg, Greece, Montenegro and Albania. There were emperors in Germany, Austria, Russia and a Sultan in Turkey. Only France, Switzerland and Portugal were republics.

Here is the situation today in 1924. There still remain kings in Italy, Spain (though their powers are curtailed), Great Britain, Belgium, Denmark, Sweden, Norway, Roumania, Bulgaria, a queen in Holland and a duchess in Luxembourg. Then there is a new little king over the Serbes-Croats.

The republics have grown in a remarkable way. Here they are: France, Switzerland, Portugal, Germany, Soviet Russia, Austria, Hungary, Poland, Szecho-Slovakia, Finland, Esthonia, Lettonia, Lithuania, Turkey, Greece and the Irish Free State.

The whole European situation shows that the end of the times of the Gentiles is at hand and the great vision given 2,500 years ago is approaching its accomplishment.

General Dawes' Good Work. General Dawes has done good work to stabilize European affairs. It seems that France, Great Britain and Germany are ready to adopt his plan and policies. It is too early as we write this towards the beginning of June to say anything about the success. We hope it will work out all right and bring about a settlement. Such a settlement at best will only be a temporary affair. National hatred will continue, and if our Lord does not come, hatred, jealousy, envy and strife will precipitate other wars.

Bishop Manning's Excellent Testimony. Bishop Manning of the Protestant Episcopal church and Bishop of New York is a solid believer in the Gospel and all the fundamental doctrines of the evangelical faith. As it is well known, there are many Modernists in the Episcopal camp, though not quite as many as in the other large evangelical denominations. Every true believer is thankful for the splendid testimony the Bishop gave recently on the physical resurrection of our Lord. Modernists all keep Easter and speak of the resurrection of Jesus Christ, but their "mumblings" tell us that He was not raised physically from the dead, but that it is a spiritual resurrection, etc. It is infidel nonsense gone to seed. These men have no right to the name of "Christians." No man is a Christian who denies the physical resurrection of our Lord. This is what the Bishop said:

"The Easter message is not the preservation of an argument. It is the proclamation of a fact. Our faith as Christians does not spring from mere reasoning and speculation. It springs from an event.

"There are some today who would tell us that Jesus Christ did not actually rise from the grave, that His body mouldered to dust like that of all others, that the resurrection means only that His spirit was still alive after death, and that the disciples were convinced of this by the visions of Him which they saw, or imagined that they saw. These teachers tell us that the only thing important to believe is that the soul of Jesus survived death and that we need not be concerned about the fact of the resurrection.

'Now, this may be a very ingenious theory but it is not the Christian Gospel. This theory does not explain the resurrection. It explains it away, and robs it of all its meaning. This is not the faith which con-

verted the first disciples and transformed the world; it is not the faith which the Church with one united voice has held and taught from the very beginning, and it is not the faith which is declared in the Scriptures, and which for 2,000 years has brought hope and blessing to mankind.

"It was Jesus, our Lord and Saviour, as we now believe in Him and pray to Him, who came forth from that tomb in which He had been laid. It was not a mere illusion, a mere disembodied spirit, as some today would have us believe. The world was not awakened from darkness to light by a phantom. The disciples were not aroused from defeat and despair to triumphant faith by the appearance of a ghost. It was Jesus Himself who came forth from the empty tomb and who, by His resurrection, was shown to be the Son of God with power."

Fools Make a Mock at Sin (Prov. xiv:9). While Bishop Manning preached the truth another Episcopal preacher of the diocese of New York sneered at evangelical truth. The name of this man is Percy Stickney Grant, who became notorious some time ago by his attacks upon the Person of our Lord. He preached on "**Is Hell Growing Colder?**" In his Church of the Ascension, in which he does not believe, he said that hell was nothing but a human invention. According to him the idea of a hell did not come from the Romans and Greeks, who gave us their culture, but that it emanated from the Egyptians and the Persians, who also believed in the spirit of evil.

Then he said: "Take the case of Harry Thaw. A great many crimes are the result of defects in the ductless glands. Apart from the mechanics of such a method, by operation, there are other methods by which the mind can be stabilized. Consequently the idea of punishing people for things which are the result of physical defects will more and more disappear, and instead of punishment prevention will be the great rule of life."

Such is Modernism, the offspring of the destructive criticism! Everything must go after the Bible as God's holy Word has been discarded. No Deity of Christ, no Virgin Birth, no sacrificial work of Christ, no physical resurrection, no ascension into glory, no Christ bodily present in glory, no second visible Coming of Christ in power and great glory, no heaven and no hell. And then some Modernists call us uncharitable because we call them infidels. If Modernism is not infidelity, then will somebody be kind enough and tell us what infidelity is?

What is Believing in Christ?

This is a vital question. All important. None more so. To believe in Christ is to be saved. To live and die in unbelief is to be lost forever. Yet, notwithstanding its unspeakable importance, there are few questions that come before the anxious inquirer, more undefined to his own mind than, "What is believing in Christ?"

He thinks he has always believed in Christ, and has never doubted anything that the Scriptures say about Him. And yet, he is sure that he is not saved by the faith which he has. Hence he gets occupied with faith itself, and soon comes to the conclusion that he has not the right sort. In this state of mind the young inquirer will be sure to attach a mysterious importance to faith, or believing, which does not belong to it. And in so far as this is the case, Christ Himself, the grand object of faith, will be lost sight of. This is one of the ways of Satan, to darken, confuse and perplex the mind.

We have something like an explanation or definition of faith in John iii:33. "He that hath received his testimony hath set to his seal that God is true." The testimony, or word of God, is the ground of faith. When the sinner receives God's word with the heart, as sure and certain truth, just because it is His word, he honors God with the confidence of his heart. He takes God at His word, and honors Him as the God of truth. "He sets to his seal that God is true." He has faith. He believes God. It is a question of the heart, and not of the head merely. And consequently, he is satisfied. Repose fills the soul. He wants no higher authority. He now, as it were, countersigns the divine document, and the affairs of his soul are settled forever. Thus, a link is formed, through faith, between the soul and God, that shall endure for ever—the word of God is His eternal bond.

Such must ever be the happy fruits of faith in God's word, whatever may be the character of the testimony believed. Noah, for example, believed one kind of testimony, and Abraham believed another. But whether it was about an approaching flood, or the promise to Abraham that his seed would be numerous as the stars of heaven, it mattered not

as regards the result; both believed God, and both were pardoned, justified and saved. Through doubting God's goodness, and disbelieving God's words, the link of connection between the soul of man and God was broken in Eden; and now, through believing in God's goodness, and trusting in God's word, the soul is reunited to Him in Christ, to be separated no more for ever. Who shall separate us from the love of God which is in Christ Jesus our Lord (Rom. viii)? None! Heaven will not! Earth and hell cannot! Glory be to His name. And there will be no beguiling serpents in the paradise of God, and no tree of the knowledge of good and evil there. We will only know good there; and fully, perfectly, and eternally enjoy it.

These few brief hints as to faith in general may be useful to some. We will now look at the particular question before us, namely, "What is believing in Christ?" Were we to give a direct answer to this question, we would say, To believe in Christ is to **know Him, the Saviour-God, as the one object of the heart's confidence and affection.** He may be comparatively little known to the believer, and the expression of his faith may be very feeble, and not only feeble, but sometimes assailed with doubts and fears; nevertheless he who has been taught of God to know Christ, as once dead and risen for him, will cling confidently and affectionately to Him, notwithstanding these things.

Comparatively little was known of Christ by either the woman that came to His feet (Luke vii) or the man that was cured of his blindness (John ix). (The great truth of His death and resurrection was not then fully revealed.) Yet one can easily see in them both, faith and affection. Neither the deep sense of guilt, nor the difficulties of the Pharisee's house, could hinder the woman from coming personally to Christ. And all the arguments and threatenings of the synagogue wholly failed to upset the confidence of him who aforesaid had been blind; or to withdraw the affections of his heart from Him who had opened his eyes. The former knew more of the **Person** of Christ than of His **work**, the latter knew more of His work than of His **Person**. But with purpose of heart they did cleave unto the Lord,

and He revealed Himself to both according to their need. No heart ever really desired to know the Person of the Lord to which He did not reveal Himself. And no soul ever really desired to know the work of the Lord that will not stand in the full credit of that finished work before the throne of God forever. Every desire of the heart towards Christ is of the Holy Spirit, and in due time shall be fully satisfied. The soul that has got a glimpse of Christ will ever after desire to know more of Him. Nothing will ever satisfy it but Himself.

How often one has seen this exemplified in persons who were passing through deep distress about their soul's salvation. Nothing we could say gave them relief, or brought peace to the heart. The more touchingly we spoke of the love of Jesus, and of His grace to sinners, the deeper was their distress, because they could not see that He was theirs. But only suggest to them, If it would not be better and happier for them to give up Christ altogether, and think no more about these things which only make them unhappy. And, oh! in a moment you would see what a place the Lord had in their hearts. A chord was touched that caused the whole heart to vibrate for Him, and the tears to flow. "Oh, no!" they would exclaim, "I can never give up seeking after Him. If I perish, I will perish at His feet, still seeking to know His love, and His great salvation." The heart never really desires Christ until He Himself is in it. It is His presence there, in a new life, that produces the desire.

The consideration of the four following things may be helpful to some of the Lord's precious, though weak ones. He would have them to be rejoicing in Himself, and peacefully resting on His finished work.

I. To **believe in Christ** is to believe in His **love** to sinners, as revealed to us in the Scriptures. But individual faith will surely say, His **love to me** a sinner. To begin with the **love** of Christ is to begin at the right place. The believing heart will always make a personal application of Christ to itself. The love of Christ was manifested in coming down from heaven to earth, to seek and to save the lost. His whole mission and work express the greatness of His wond-

rous love. If I want to know the love of Christ to me, I must not look to myself, but to His **manifested** love for me, a sinner. His love brought Him down. True, His mission was the expression of God's love to the world. "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" (John iii:16). Hence, if I want to know the heart of God the Father, I must not look into my own, but to the gift of His Son. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John iv:10). But the love of God—the love of Christ—and the love of the Holy Spirit, is all one and the same love. Only, in the plan of redemption God is represented as the fountain of love, Christ as the channel, and the Holy Spirit as the power that applies it to our hearts. Oh! wondrous, mysterious, marvelous love—the love of God to sinners.

In so far as this divine love could be expressed or measured, Christ is the measure and the expression of it; and individual faith, making a personal application of the Saviour's love, rejoices in it, as if it all centered on itself. Just as Paul did when he said, "He loved **me**, and gave Himself for **me**." Here the apostle speaks as personally as if he had been the only one that Christ loved and died for. And surely this must ever be the language of faith. It never deals in mere generalities. It delights in the Saviour's love specially to itself. Oh! troubled soul, think on this blessed truth! Let your mind dwell upon it, let your heart feed upon it. What more do you want? What more can you desire, than the love of Christ—this perfect love to you? Is there anything you need that is not to be found in His love? In all your meditations on the affairs of your soul, be sure that you make His love your starting point, and lose sight of yourself in its heights and depths. It is the first note in our song of faith on earth, and the first in our morning song of joy in heaven. "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever, Amen" (Rev. i:5, 6).

OUR HOPE

Some of the fairest choirs above
Shall flock around my song,
With joy to hear the name they love
Sound from a mortal tongue.

His charms shall make my numbers flow
And hold the falling floods,
While silence sits on every bough
And bends the listening woods.

I'll carve my passion on the bark,
Till every wounded tree
Shall drop and bear some mystic mark
That Jesus died for me.

The swains shall wonder, as they read
Inscrib'd on all the grove,
That heaven itself came down and bled
To win a mortal's love.

II. To believe in Christ, is to believe that He died for sinners according to the Scriptures (1 Cor. xv:1-4). But true faith in Christ is not satisfied with the mere general belief of this blessed truth. Taking the ground of a sinner, it says, "Yes, but Jesus died for me—He died for my sins, and through His death I am saved. He was delivered for my offences, and where are they? They are all put away. He was raised again for my justification. Hence, if he be a risen Christ, I am a justified sinner. The only proof, or evidence, that I have of pardon, justification, and peace in the presence of God is a risen Christ." Faith's question is not, how, or what I feel, but is Christ risen? If He who died for my offences be indeed risen from the dead, I am perfectly and for ever justified before God (Rom. iv., v). No sinner can have settled peace save on the ground of the **death and resurrection of Christ**. He who is seated at God's right hand above the heavens is the living, eternal witness of the believer's full and everlasting salvation.

There are many other passages that plainly teach the

same blessed, soul-saving, peace-giving truth. Indeed, all Scripture does. The Holy Spirit never suggests a doubt as to the believer's perfect security. All doubts and fears flow from the wicked insinuations of Satan. Such as "Yea, **hath God said**, ye shall not eat of every tree of the garden?" (Gen. iii). This vile insinuation from the serpent suggested a doubt in the mind of Eve, which led to the whole mischief. The tempter tried the same thing with our blessed Lord in the wilderness, when he said, "**If** Thou be the Son of God." But here he was met and vanquished by Scripture. "It is written." Nothing but the shield of faith will quench the fiery darts of unbelief. Souls must watch against and ever treat all such evil suggestions as coming from the arch deceiver. Doubts and fears are the prolific offspring of the wicked insinuations of the beguiling serpent. Faith's stronghold is the word of God, in which it securely rests. But should the enemy seek to invade its peaceful repose, it can triumphantly reply, "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v:8). The love of God to me while in my sins, as manifested in the death and resurrection of Christ, satisfies my soul, and settles all for me a sinner. God says it—I believe it—who may question it? Listen to God only. Such is the character of true faith. It is most personal. At the same time, while maintaining its individual place and communion, it rejoices in the common joy of all believers, and glories in the words, "we" and "us."

III. To believe in Christ is to believe in the cleansing power of His blood, according to the testimony of Scripture, and for **my own need as a guilty sinner**. Although this truth is implied in what has been said about His death for us, still, it gives great relief to the conscience to have the plain direct word of Scripture on this special point, such as "The blood of Jesus Christ, His (God's) Son, cleanseth us from all sin" (1 John i:7). Faith takes its place among the "us," and knows for certain that all its sins are cleansed away. Hence the following strong language or unquestioning faith, "In whom we **have** redemption through His blood, the forgiveness of sins, according to the riches of His grace"

(Eph. i:7). A personal application of the blood of Christ is peace to the conscience in the presence of God. Had the Israelite neglected to apply the blood of the lamb to the lintel and doorposts of his own house in the land of Egypt he would not have been safe (Exod. xii). It was not enough that he had a lamb, or that he had killed it, and had the blood in a bason. No; it had to be **applied to his own individual door**, or the destroying angel would have entered and killed the firstborn. The blood alone on the lintel and doorposts was the safeguard for all that were in the house. So is it now. There must be a personal application of the blood of Christ to our own soul to meet our own need. The more general belief that Christ loves sinners, that He died for them, and that His blood cleanseth from sin, is not enough. There must be a definite, individual application of these blessed realities to our own souls. The language of faith is, "He loves **me**, He died for **me**, and His precious blood **hath** washed all **my sins** away." But though this is the language of simple faith, it is not, alas, the language of all who believe in Jesus. Many, of whose faith in Christ we can have no doubt, would be afraid to say so much. Through looking to themselves this fearfulness has great power over them, and keeps them from rejoicing in the Lord, and from enjoying His word. Faith never looks to self, but always to the Saviour.

IV. To believe in Christ is to believe that He receives all that come to Him—and, further, true faith in Christ will say, "He **has** received **me**." Sometimes the young believer who is not well established in the truth will get into bondage on this point. He thinks that he sees and believes the truth about the love of Jesus to sinners, His dying for them, and the efficacy of His precious blood; but he looks to himself and sees so many things that are contrary to Christ, and he begins to doubt if he has been or can be received. He will say plainly, "I doubt nothing you say about Christ, what I doubt is myself." This is a delusion. It is a snare of Satan. For how can you know by looking to yourself whether you can be received or not? You must allow Christ to say whether He will receive you or not, and believe what He says without

questioning. "Him that cometh to **Me** I will in no wise cast out" (John vi:37) are His words of gracious assurance to the coming one. The believing heart is satisfied with this assurance, and finds rest in Jesus. Now its every need is met. All fulness dwells in Jesus. He has received me and fitted me for His presence. Thus faith rejoices in Christ Himself, and in all His wondrous love, His complete salvation, and His coming glory.

In conclusion, allow me to ask, in plain terms, is my reader a believer in Christ Jesus? Without faith in Christ there is no salvation. The soul that lives and dies in unbelief is lost forever. Oh! if thou art yet a stranger to Jesus, and living in unbelief, how awfully dangerous thy state is. Eternal danger is treading on thy heels. Another step and all may be over—and all may be lost forever. Oh! then, at once, as thou art, and without a moment's delay, flee to Jesus the Saviour of sinners. Believe in His love—His love for thee a sinner. Believe in His death—His death for thee a sinner. Trust in His precious blood to wash all thy sins away. Rest assured that He is ready and waiting to receive thee. Oh! then, believe in Jesus—receive the truth into thy heart. Come to Himself. Trust in Him. Oh! with what joy and delight He welcomes home the poor lost sinner whom He loves—one for whom He bled and died—the one whom He has besought many times by His gospel to return—the one whom the Father's hand of love has guided to His everlasting embrace, that He might "breathe on him," quicken his dead soul, fill and overflow it with life and love divine. "Come unto me," are His own words, "all ye that labor and are heavy laden, and I will give you rest." And "Whosoever will, let him take of the water of life freely." "I am not ashamed of the gospel of Christ," says Paul, "for it is the power of God unto salvation to **every one that believeth**" (Matt. xi:28; Rev. xxii:17 Rom. i:16).

—C. H. M.

Love casts out fear: there is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.—1 John 4:18.

The World's Last Hope

BY HUGH R. MONRO

Of all methods of Bible study which have been suggested there is probably none which will yield greater profit to the average student than the connected reading of the entire Old and New Testaments. By this plan the mind is made to feel the influence of the entire sweep of Revelation rather than of a single period of history or aspect of Truth. One will not have read the Old Testament through more than once or twice without a very definite impression that through the ages God has been sending the human race to school and each successive reading will deepen the conviction that history is after all His story, and what are termed historic events the mere unfolding of a Divine plan and purpose.

The mind cannot conceive of more ideal conditions under which to begin the history of the human family than existed in the Garden of Eden under God's loving nature, and yet we well know the calamitous outcome. Again the descendants of the chastened pair who were driven from the garden are so hedged about with Providential care that a lofty standard of life might have been naturally expected; nevertheless the festering weakness of the human heart appears in the conditions which brought on the judgment of the Flood. The same may be said of the descendants of Noah who went out under ideal conditions to found a new order of society; or Abraham and his descendants who were called to life of glorious privilege under the covenant promises of Jehovah; or Israel under a divinely given law. Each of these dispensations resulted in the testing out of some great governmental principle until the entire gamut in this respect has been run. The record is one of lamentable human failure; hence the Apostle Paul in his great summation in Romans iii declares every mouth stopped and all the world "guilty before God." It would be interesting, if time permitted, to trace the ambitious designs of men in the matter of human government during the cen-

turies of the present dispensation of Grace. Great rulers and statesmen have passed across the scene while nations have risen to the pinnacle of power only to sink into decay. Always the same influences are at work, the attempt to establish government by human wisdom and authority. It is the oft repeated story of the plain of Shinar—some new type of Babel ever rising toward heaven as a monument to godless human achievement.

Of these historic epochs we will not to speak now, but rather of the more recent era of boasted progress and startling development which falls within the last half century. There are those who affirm that this period has been marked by greater social and material advance than any previous millennium, and the fact that most of the modern social theories have been put forward within the recollection of those measures in the light of practical results.

1. The Attempt of the Economist. Scarcely a generation has passed since the new economic philosophy had its widest popularity. It was heralded as the solution of the great social problems and it became the custom in discussing these questions to reduce them to an economic basis. The problem of poverty was to be adjusted by the more equitable distribution of wealth; ignorance and illiteracy were attributed to lack of opportunity due to economic causes; congested population, child labor, unsanitary conditions, war and intemperance were charged to maladjustment of the economic system. Even the social evil was said to have its root in the oppressive conditions of modern industry. These are in large measure the ideals of the present labor party in England. But not one of the ideals in this program have been realized in experience. Wages have been advanced to a level unthought of in former years, while working hours have steadily declined. State and national laws and the regulations of labor unions have abolished all of the leading abuses of organized industry which formerly existed, while labor has come to a new era of independence in which it is able to dictate in large measure both the standard of wages and conditions of employment. During the late war the demand for labor was such that

wages soared to unheard of figures resulting in a labor millennium from the economic standpoint. However, evidence is lacking that these improved conditions have been attended with any corresponding moral advance. On the contrary, there is much evidence to sustain the view that social and moral ideals have suffered a steady decline during this period, just as it may be shown incontestably that previous periods of economic stress have been marked by advancing standards of moral and spiritual life. The little Emerald Isle with its generation of economic distress remains the classic illustration of high moral ideals in the family life of its people.

2. The panacea of the **Sociologist**. For at least two decades preceding the war "Sociology" was the magic term among the advocates of social reconstruction. The sociologist was regarded as the expert in the realm of social ethics and chairs were established in the leading universities devoted to the new science. A new terminology resulted from the wide discussion of these issues and an extensive literature was created dealing with labor conditions, housing problems, emigration, etc. The most extravagant claims and glowing promises were made on behalf of this social philosophy, all tending toward the belief that man is the product of environment, and his progress measured by his physical surroundings. The farm bloc and other radical groups in Congress are manifestations of this point of view, these groups being made up mainly of sincere men who believe that certain readjustments in the social and economic life are all that are necessary to the highest welfare of the nation and will add immeasurably to the happiness of the masses of the people. A well known advocate of this type of social progress recently made a trip around the world devoting special study to social questions. During his stay in New Zealand he learned with surprise of the progressive character of legislation which appears to have accomplished practically all of the leading reforms for which social and labor workers have been agitating in this country. Nevertheless this observer noted that intemperance and other social evils still exist in aggravated form

and evidence is entirely lacking that the improved economic and social status has had any correspondingly favorable moral reaction.

3. The Educational Solution. Of all the solutions offered for complex social and related problems, probably none has had so many advocates as the educational solution. Sincere men and women in every civilized country have looked to the leaders of education to point the way to a higher standard of thought and a better type of citizenship. The highest intelligence, the ablest organizing ability, the most extensive physical equipment and the richest financial endowments have been given to this task. Enormous taxation for this purpose has been borne uncomplainingly and with many there has existed a blind faith that every problem of human society is finally reducible to a question of the standard of education and enlightenment. The past generation has been marked by vast expansion of the educational process, so that in the most progressive nations illiteracy is fast disappearing and even the facilities of higher education are within the reach of all classes. But have the results of this vast extension of educational opportunity justified the extravagant predictions of its advocates? Has education proved its power to so lift the thoughts and inspire the conduct of men and women as to produce the new moral and spiritual impulse which society so sorely needs? Let us inquire of the educators themselves.

(a) A leading authority in Europe is Prof. F. W. Foerster, of the University of Zurich, who writes in the introduction to a recent book:

“The author of this book comes from the ranks of those who dispense with all religion. But as the result of long experience, theoretical and practical, in the difficult work of character-training he has been led to realize for himself the deep meaning and the profound pedagogical wisdom of the Christian method of caring for souls, and to appreciate through his own experience, the value of the old truths. . . . He has absolutely no doubt that modern education, in discovering the extraordinary difficulties of character-training, will be increasingly cured of its optimistic illusions

and led back to an understanding and appreciation of Christianity.”

(b) Dr. Hugh S. Magill, after years of conspicuous service in the educational realm, became Secretary of the National Educational Association, a body representing the entire system of popular education in America. Dr. Magill has recently given up this important office to devote himself to Christian education, giving as his reason a growing conviction that our entire educational system is in great peril through the growing neglect of the moral and spiritual elements and the materializing effect of the influences which are now dominant. This distinguished leader states further that most of the far-seeing educators with whom he is acquainted share his sense of this imminent peril.

(c) The Carnegie Foundation, an organization devoted to the scientific study and promotion of educational methods, has in a recent report raised the entire question of the value of our system of popular education in the light of certain disturbing tendencies which are now apparent.

But we have recently had a prodigious demonstration of the effects of a materialized education. A decade ago Germany was the recognized center of culture. The final certificate of proficiency in the educational circles of Europe and America was a degree from a German university. The proud boast of an unrivaled “Kultur” went unchallenged in the intellectual centres of the world. We know something now of the essential meaning and influence of Kultur. It was on one hand a violent reaction from the truths of the Protestant Reformation which produced the character to which may be attributed the upbuilding and amazing advance of modern Germany. It was also a glorification of the powers of the human intellect which through the avenues of science and organization was soon to control the natural forces and dominate the nations of the earth. The fruit of all this is so well known that re-statement would be superfluous, but just as there exists no parallel in the past, so we may question whether the future will ever afford illustration on such colossal scale of the futility of learning untouched,

uninspired, by the Spirit of God, and the utter collapse of the mighty nation attempting to erect this modern Babel.

4. The Boast of Science. All things considered, the most characteristic element in the progress of the past generation has doubtless been the influence of scientific discovery. Its influence both on philosophic outlook and on the conditions of life has been revolutionary. Science attempts on the philosophical side to explain the mysteries of the origin of life, the development of living things, the order of the universe and the progress of the race. On the material side it assumes to so employ and organize the forces of nature that man will soon enjoy an earthly paradise, the creation of his own genius and skill. The prospect is an alluring one and the marvels in physical science which the past generation has witnessed seem to so enthrall the mind that it is prepared for miracles of any sort. Sufficient time has now elapsed to appraise with fair degree of accuracy the results of scientific speculation on the philosophical side and the plain result has been an unsettling of Christian faith and a weakening of the sense of moral responsibility. The two ideas, of an evolutionary process resulting from resident forces on the one hand, and a personal Creator present and active in the universe, are mutually incompatible. And notwithstanding the varied classifications of advocates of the new hypothesis, the spiritual and moral results attending the acceptance of this philosophy are everywhere the same. The achievements of physical science on the other hand are actually constructive and have profoundly affected the conditions of living. It is nevertheless proper to inquire, has this advance resulted wholly in the increase of comfort and happiness? Suppose we attempt to classify the foremost achievements of modern science under a few headings and see to what aspects of life they relate. The catalog would appear somewhat as follows:

Transportation
Communication
Application of power
Aircraft

Submarine craft

Explosives

Gases

As this catalog is reviewed, the first impression must be that the largest use of these great forces, the largest expenditure of mechanical and chemical genius, has not been for constructive and beneficent ends, but rather to build up the mighty enginery of war and destruction. The concentration of inventive skill in the development of these instrumentalities, and the prodigious outlay of money necessary to organize and coordinate them as a war machine, has become the thrilling, though monstrous, epic of modern history.

5. **The Vain Hope of Statesmanship.** Of all the illusions which faded from view with the progress of the great war probably none was more completely shattered than the hopes of international peace and good-will based on the results of statesmanship. In former years we had been told that existing covenants and treaties had made war an impossibility. And when the great tempest actually broke upon Europe we were assured by the same discomfited optimists that this was "a war to end war"; hence strife between nations could not occur again. How completely both of these prophecies have failed is known to all. There have been occasions indeed since the armistice when it has been said with show of reason that the late conflict was "a war to **begin** war." Certain it is that a vast crop of new animosities and bitter-nesses has been created, which numerous conferences, treaties and adjustments have not allayed to any appreciable extent. There have been repeated crises within the past few years when it appeared that the slightest added spark would start a new conflagration, and the most astute and far-seeing statesmen have openly confessed their despair. For what system of government can the claim be advanced that it has proved its adequacy in this gigantic upheaval? Shall it be said of Parliaments, of Chambers of Deputies, of Soviets, or even of our own representative system? The recent record of dissention, intrigue, sabre-rattling and scandal on the

part of the governments of the leading nations of the world is a sufficient reply.

6 The Divine Solution. The Christian cherishes a better and more firmly founded hope than any of those which have been mentioned. This faith rests finally upon the covenant promises and fidelity of an infinite God, and yet it is sustained and mightily reinforced by an undeviating historical precedent. No historical deduction can be more readily established than the thesis that every important step in the world's moral progress for twenty centuries has been directly related to the influence of Christianity, working in the hearts of men. This is the infallible key to the causes which underlie the oscillating movements of civilization—forward and backward, progression and decay. When the flame of a pure faith has burned brightly, men's hearts have felt the spell of lofty motives with their consequent reaction on national life. Again, as luxury, materialism and false philosophy have caused the embers of spiritual devotion to grow cold, there has followed decadence and corruption, if not national extinction.

Illustrations of the working of this principle are not confined to ancient and medieval nations, but abound in recent times and especially in modern missionary annals. Less than one hundred years ago the natives of Feji were naked, warring savages, practicing the most revolting forms of cannibalism. Today they are a peaceful, God-fearing people with probably a larger percentage of church membership than can be found in any large American city.

Thirty-three years ago when Charles Abel landed in New Guinea his life was in constant jeopardy from the blood-thirsty cannibals. His associate, the famous Chalmers, was killed and eaten by the natives. Today the large district over which Mr. Abel presides has been so far civilized and Christianized that these industrious and consecrated people are actually giving of their substance to send the Gospel to other needy fields. Much the same story might be told of the work of Dr. Laws in Livingstonia, of Adolphus Good at Elat in Africa, of Dr. Paton in New Hebrides and of many other fields.

OUR HOPE

That the principle holds good in every sphere is well illustrated by the Jukes-Edwards case, which has been frequently cited as evidence of the influence of Christian ideals upon family life for generations. The dissolute Jukes family emigrated from New York State about two hundred years ago, settling in a remote district of Pennsylvania. An accurate record has been made of the succeeding generations of this family, of which there have been five thousand descendants. The great majority have been criminals, weak minded, depraved, etc., and have cost the state upwards of five million dollars for charitable and penal expenses. The great preacher Jonathan Edwards, was born in Windsor, Connecticut, in almost the same year, and there is an equally complete record of his descendants, covering the same period, and numbering about three thousand. Among these have been a vice-president of the United States, members of the Supreme Court, senators, congressmen, judges, lawyers, clergymen, missionaries, and scores of men and women who have been prominent in the life of the nation. Not one of the number has been convicted of a criminal offense.

Thus it is demonstrably and infallibly true that the hope of human society lies not in the superficial measure of social and political reconstruction, but in that divine heart-changing, conscience-awaking process, by which men become temples of the Living God. The spirit-quickenened man or woman is the supreme social asset. The awakened powers of mind and heart which spring from this relationship will manifest themselves in every sphere of useful service, whether social, political, commercial or philanthropic.

The national leaders who in our generation have most vitilized the thoughts of men with new conceptions of responsibility and duty, such as Gladstone, Lloyd George, Theodore Roosevelt, Woodrow Wilson, Warren Harding and Charles Evans Hughes, have been either children of the manse or the product of an atmosphere of devout piety. All have acknowledged that their ideals and outlook upon life were formed in the mould of the Word of God and all have borne impressive testimony to the world's great need of a fresh spiritual quickening. Those rare instances of moral

leadership independent of the force of Christian conviction, are readily explained on the ground of an antecedent training in Christian ideals and principles, even though the debt remains unacknowledged. It is highly significant that at a time when the note of conviction is so often missing in the testimony of the pulpit, leading statesmen, educators and social workers are making acknowledgment that all schemes for the rehabilitation of the world and the realization of a higher social order wait for the moving of a new spiritual impulse in the hearts of men. Such is the world's **last** and exclusive hope.

The Parousia: A Period

The Question Stated

(Continued.)

III. THE APOCALYPSE

This word is found in the New Testament eighteen times and mostly translated "revelation." It is used of Christ's return seven times. The word "reveal" is found twenty-six times and used of Christ's return eight times. The word signifies to uncover, unveil, disclose. The Apocalypse of Christ presents the two aspects of the Parousia, and sets forth on the one hand transactions similiar to those of the "day of Christ" and on the other to those of "the day of the LORD."

1. *It is the time of presentation in perfect holiness.*

"So that ye come behind in no gift waiting for the coming (the apocalypse) of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (1 Cor. i:7-8).

2. *It is the time of joy.*

"But inasmuch as ye are partakers of Christ's sufferings, rejoice, that at the revelation (apocalypse) of his glory also ye may rejoice with exceeding joy" (1 Peter iv:13, R. V).

3. *It is the time of reward, praise, rest.*

"That the trial of your faith * * * might be found

unto praise and honor and glory at the appearing (apocalypse) of Jesus Christ, * * * therefore gird up the loins of your mind; be sober and hope to the end (perfectly) for the grace that is to be brought unto you at the revelation (apocalypse) of Jesus Christ" (1 Peter i:7, 13).

"Rest with us at the revelation (apocalypse) of our Lord Jesus Christ" (2 Thess. i:7).

4. *It is the time of full salvation and glory.*

"Who are kept by the power of God through faith unto salvation ready to be *revealed* in the last time" (1 Peter i:5), * * * "a witness of the sufferings of Christ and also a partaker of the *glory* that shall be *revealed*" (vi).

"For reckon the sufferings of this present time are not worthy to be compared with the glory which shall be *revealed* in us. For the earnest expectation of the creature waiteth for the manifestation (apocalypse) of the sons of God" (Rom. viii:18:19).

The *punitive side* of the Apocalypse is shown in these passages.

1. *It is the time of wrath on the ungodly.*

"But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation (apocalypse) of the righteous judgment of God" Rom. ii:5). "Even thus shall it be in the day when the Son of man is *revealed*" (Luke xvii:30). "When the Lord Jesus shall be revealed (in the apocalypse of) 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). "For the day shall declare it because it is *revealed* in fire" (1 Cor. iii:13).

2. *It is the time of the destruction of the Man of Sin.*

* * * "For that day shall not come except there come the falling away first and that man of sin be *revealed*, the son of perdition" (2 Thess. ii:3). "And then shall that Wicked be *revealed* whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming" (2 Thess. ii:8).

3. *It is the name of the Book of the things which must shortly*

come to pass. The "Apocalypse of Jesus Christ," the Book in which is foretold the career and end of the ungodly.

"Behold he cometh with the clouds; and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him. Even so. Amen" (i:7).

IV. THE EPIPHANY

This word is found six times and is rendered "appearing" in every passage excepting in 2 Thess. ii:8 where it is "brightness," in R. V. "manifestation." It signifies appearing. Much stress has been laid on the idea of brightness or radiant glory as associated with it because of the majestic and glorious coming to save, but the meaning must be decided by the context. It is used of the Lord's first coming: "But is now made manifest by the appearing (epiphany of our Saviour Jesus Christ" (2 Tim. i:10). The verb once used of stars and sun (Acts xxvii:20) is found in Titus ii:11, "the grace of God hath appeared," and in Titus iii:4 "the kindness and love of God our Saviour appeared." Its use in these instances savors of salvation without an accompanying splendor except figuratively; but in other passages such "brightness" may properly belong. A kindred verb is used in the passage, "they thought that the the Kingdom of God should immediatly appear" (Luke xix:11).

1. *It is the time of presentation of hobiness of the purchased possession, and so of joy of the Lord.*

"That thou keep this commandment without spot unrebukable until the appearing (epiphany) of our Lord Jesus Christ" (1 Tim. vi:14).

2. *It is the time of reward and glory.*

"Henceforth there is laid up for me the crown of righteousness which the Lord the righteous judge shall give to me at that day; and not only to me, but also to all them that have loved his appearing (epiphany)" (2 Tim. iv:8).

"I charge thee in the sight of God and of Jesus Christ who shall judge the quick and the dead and by his appearing (epiphany) and his kingdom, preach the word" (2 Tim. iv:1).

* * * looking for the blessed hope and appearing (epiphany) of our great God and Saviour Jesus Christ" (Titus ii:13).

The *punitive* associations of this word are brought out in two scriptures as follows: "before that great and notable (epiphanous) day of the Lord come" (Acts ii:20). "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness (epiphany) of his coming" (parousia) (2 Thess. ii:8.)

V. THE MANIFESTATION.

The words "appear" and "shew" are also the rendering of a verb signifying to make manifest or visible what is hidden or unknown. The noun is found only in the expressions "manifestation of the Spirit," "manifestations of the truth." The verb is used of our Lord's first coming to put away sin: "God was manifest in the flesh" (1 Tim. 3:16); "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. ix:26; * * * "was manifest in these last times for you" (1 Peter i:20, 1 John i:2, iii:5-8; and of the peculiar appearances after his resurrection, "he appeared," "he shewed himself."

It is never used of the coming of Christ to judge or punish the wicked. It is found in scriptures which set forth the same blessed realities as those of the parousia, the apocalypse, the epiphany.

1. *It is the time of holy perfection.*

"Beloved, now are we children of God and it is not yet made manifest what we shall be. We know that if he shall be *manifested* we shall be like him for we shall see him as he is" (1 John iii:2).

"When Christ who is our life shall be *manifested* then shall ye also with him be *manifested* in glory" (Col. iii:4).

2. *It is the time of judgment and reward.*

"Wherefore judge nothing before the time until the Lord come who will both bring to light the hidden things of darkness and *make manifest* the counsels of the hearts, and then shall each man have his praise from God" (1 Cor. iv:5).

“For we must all be *made manifest* before the judgment seat of Christ; that each one may receive the things done in the body according to what he hath done whether it be good or bad” (2 Cor. v:10).

“And now, little children, abide in him that if he shall *be manifested* we may have boldness and not be ashamed before him at his coming” (1 John ii:28,17).

3. *It is the time of joy and glory.*

“And when the chief Shepherd shall be *manifested* ye shall receive the crown of glory that fadeth not away” (1 Peter v:1-4).

The absence of the judicial and punitive aspect is noteworthy. All its transactions pertain only to the blessed phase of the Advent.

(To be continued.)

The Heart of the Lesson

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
JULY AND AUGUST

THE BAPTISM OF JESUS

(July 20. Mark i:1-11)

Golden Text Mark i:11

Daily Readings

Mon., 14, Mark i:1-11. Tues., 15, Matt. iii:13-17. Wed., 16, Phil. ii:1-11. Thurs., 17, 1 John v:1-21. Fri., 18, Acts ix:1-18. Sat., 19, Matt. xxviii:1-20. Sun., 20, Isa. xlii:1-25.

I. LESSON OUTLINE

1. The Forerunner (verses 1-4).
2. His Ministry (verses 5-8).
3. The Baptism of Our Lord (verses 9-11).

II. THE HEART OF THE LESSON

Recalling that in the Gospel according to Mark we have the Lord Jesus set before us as the Servant of Jehovah, we find everything in keeping with the aspect of His mission here; and we have much that is intensely interesting and helpful to us as His fellows—in a sense—in service. The Gospel opens without any genealogy; a servant usually has none. Yet note that the Servant here is “The Son of God.” And then without any preliminary words we are face to face with the divine forerunner John the Baptist. He, too, is but a messenger sent of God to herald the coming of the Greatest of all Servants, “Jesus Christ * * * the Son of God.”

OUR HOPE

His message and ministry is a call to repentance on the part of the highly-favored people of God who had drifted away into a dead formalism and hypocrisy. And the confession of their sins in penitence was made real by a virtual typical death and burial in the river of death—Jordan. The whole nation seems stirred; and it looks as though the greatest revival that had ever come to that people was now in progress. All Jerusalem and Judea, and Matthew adds “all the region round about Jordan.” What a preparation for the mission of the Redeemer. A whole people confessing their dire need of a Savior, and practically saying by their action that they were ready for His coming. Yet, alas, the very ones whom John had to warn, as they came hypocritically to his baptism—the Pharisees and Sadducees—were the leaders in the rejection of the very Redeemer whose way John was preparing.

And now the Servant of Jehovah who has come to meet the need of these very people—to take away the sins confessed—is upon the scene and passes the way of John’s Baptism, “fulfilling all righteousness.” Taking typically the place in death that He afterward took in reality upon the cross of Golgotha. Only as going into death could He meet the need and make the full atonement for our guilt that the law demanded. We see the humbled One still further humbling Himself, and never stopping in the path of humiliation till the cross is reached, till He “Became obedient unto death, even the death of the cross.” How the whole scene calls forth the love and worship of the heart! How all the cool, calculating exegesis of the mere commentator savors of irreverence here. We are witnessing the love and grace of our Creator God in the act of being made sin for us. Typically it is true; yet, nevertheless, actually a short while after at the cross.

At one baptism, and at one alone, did the Spirit come in the form of a dove. For He upon whom He came was the One whose body had already been fitted in miraculous incarnation and virgin birth for the very work of redemption He came to accomplish; and now the very Spirit who had fitted that body, and who knew Him, came upon Him as further fitting for the service and as fully accrediting the Servant of Jehovah. At only one baptism did the heavens open and through the opened heaven came the testimony of the Father to the fact that this was indeed the Son, the well-beloved Son in whom He was well pleased. It is not suggested by all this that from the very beginning to the end He was always well pleasing to the Father, ever doing the will of that Father? And may we not here call to mind the words of our Lord as He commissioned the Disciples, and as He commissions us, saying, “As my Father hath sent me; even so send I you.”

THE TEMPTATION OF JESUS

(July 27. Matt. iv:1-11)

Golden Text, Heb. ii:18

Daily Readings

Mon., 21, Matt. iv:1-11. Tues., 22, Heb. iv:1-16. Wed., 23, Luke xxii:31-38. Thurs., 24, Heb. ii:1-18. Fri., 25, 1 Thess. iii:1-10. Sat., 26, Jas. i:1-12. Sun., 27, Psa. cxxiv.

I. LESSON OUTLINE

1. Spirit Led (verse 1). 2. Satan Tried (verses 2-10). 3. Heaven Sustained (verse 11).

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II. THE HEART OF THE LESSON

The Incarnate Son of God; Emmanuel—God with us. The Redeemer and Savior must needs be subject to the testing of the foe that He may be clearly and unmistakably seen to be the Son of God, the One who is able to fully meet and settle the sin question. And so He meets in the trial of the wilderness the very one who had seduced our first parents in the Garden of Eden. But do not miss the real point here. Our Lord is without any old nature, such as you and I have to which sin appeals. The trial is in all points as we are SIN APART. Had He sin in any sense He could not be Emmanuel, the Redeemer, the Perfect One to be the Lamb of God at Calvary. Remember that He enters the world in the way of the virgin birth as no one of the race ever has or will. Remember that He has that body fitted for the work of the cross by the Spirit. Remember that He has just been marked out as Son of God at His baptism. And this is the very point of attack by the foe.

In Eden the direct word of God to Adam, is the point at issue; and the inuendo of the first Modernist is "Yea, hath God said?" Now the word of God from heaven is, "This is my Beloved Son, in whom I am well pleased." And in the next breath the devil is sneeringly saying, "If Thou be the Son of God?" It is the repetition of the old attack, "Yea, hath God said?" And your Modernist is but a Satanic echo. And this is the point to be proven, so that you and I can know of a surety that the word of God concerning His Son is absolutely true; and that faith is here face to face with the Redeemer. Do you wonder that the devil is content to have the professed church take sides with him today and say to the Savior, "If Thou be the Son of God?"

Along the same line of attack that he had found so effectual at all times with men, Satan approaches the Son of God. The lust of the flesh, the lust of the eye and the pride of life had slain myriads. Eve had succumbed, "When she saw that the tree was good for food—the lust of the flesh; and pleasant to the eyes—the lust of the eye; and a tree to be desired to make one wise—the pride of life"; she took, and the tragedy of the fall was consummated. Would not this One yield? Is He not a man? True there had been strange words from heaven about Him; but then let me but press Him with these allurements. But blessed be the Lord every attack is repulsed, and the Son of God is declared to be pure unalloyed gold. The Alone Savior and Redeemer absolutely and unqualifiedly without sin in either His perfect nature or His perfect walk among men.

The defeated foe slinks away from the presence of the Son of God. And the very heavens have not been without deep interest in this scene! And what a scene it was for them to witness! The creator of the universe; their Creator Incarnate, submitting to the humiliation of one of His own creatures seek to tempt Him with evil (cf. Jas. i:13). But it is all in the path of that humiliation that led to the cross. At once the angels are sent on their mission of help to the Son of the Father. What a cheer to the sorely tried Redeemer! But for His own who are so sorely pressed at times by the foe there is the greater comfort of the abiding presence of the Other Comforter—the Holy Spirit, as also of the Lord Himself, and the fulness of His grace to meet all our need. What a challenge to our love and faith in their fullest exercise! And joy and gladness and praises come from the heart that sees all this!

THE FIRST DISCIPLES OF JESUS

(August 3. John i:35-51.)

Golden Text, John i:43

OUR HOPE

Daily Readings

Mon., 28, John i:35-42. Tues., 29, John i:43-51. Wed., 30, Luke viii:30-38. Thurs., 31, John x:1-18. Fri., 1, Heb. xiii:1-21. Sat., 2, 1 Pet. v:1-11. Sun., 3, Prov. iii:1-18.

I. LESSON OUTLINE

1. A Faithful Witness (verses 35, 36). 2. A True Follower (verses 37-39). 3. A Real Worker (verses 40-42). 4. A Genuine Disciple (verses 43-51).

II. THE HEART OF THE LESSON

In sharp contrast to all that the world and men of the world offer in the way of attraction to draw men to their interests and to enlist their interests and service is that set before us by the herald of our Lord Jesus, "Behold the Lamb of God which taketh away the sin of the world." Remember that the level of service never rises above the attraction to it. These men went after the Lord that they might carry afar the glad news of sins forgiven, men and women saved. May we learn wisdom in this matter today, and so present Christ that men may be drawn to Him and not to a creed or a position or any person, otherwise the discipleship will be low and the service rendered worthless.

There is also a suggestion in the query of the two who followed, "Where dwellest thou?" as of men who wished to make their home with Him. And this is to characterize the true servant today. He is to literally dwell with his Lord; to be in abiding fellowship with Him at all times. To know and to enjoy the full meaning of Matt. xxviii:20. And so in the truest sense minister Christ to the people. The two men spent the real first day of their lives with the Lord, although it was but a couple of hours ere it closed. And from that day forward they were with Him. No wonder that satisfied Andrew must needs seek for Peter, and tell Him and persuade him to come to the One who alone could bless. Andrew knew where the hungry hearts were, and perchance we also know; then why not go and tell them, and see to it that they come with us to Him?

Perhaps the search of the next day had its direction suggested by the men already called, for Philip was of the same town as Andrew and Peter. Be that as it may, the Lord found Him, and the word, "Follow me," was sufficient; it may be that Philip was helped to this decision by the sight of his friends in company with this marvellous Man. At any rate, he follows. And soon he is just as full as was Andrew and Peter. How wondrously Christ satisfies the heart! How graciously He meets all the need! Have you tried Him? Are you trying Him now? If you would really know heart satisfaction, come at once to Him, and follow Him.

Some business firms say, "Our best advertisement is our satisfied customer." It is true in the ways of men. It is preeminently true in the ways of Christ. Sychar is attracted to Him by the word of the woman, "Come, see a man which told me all things that ever I did. Is not this the Christ?" Can our hearts say the like, "Come, see a Man that has fully satisfied me, and richly blessed me." That was Philip's experience. Nathaniel is on His heart, and away he goes to tell the glad news. With what wisdom he answers the doubt of Nathaniel in the words, "Come and see." That settled it, and Nathaniel was won. Are we seeking to help in the gathering of real disciples in this way? Men are saying, I have found the most up-to-date church—it has everything to attract. Or I have found the right position: if that is all what does it avail? Nay, we have found the Christ, "Come and see."

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The chapter closes with a peculiar word that at first sight seems to have nothing to do with discipleship. Yet look again! It is the divine portraiture of the coming glory in the which the disciple is to have his part in the grace of God, and for which he is serving through grace to the glory of God. And real service is to seek to bring me to the Lord that they may share in all the fulness of the blessings of salvation. Well for us to see it and to measure up to our privileges here.

THE FIRST MIRACLE OF JESUS

(August 10. John ii:1-11)

Golden Text, John ii:5

Daily Readings

Mon., 4, John ii:1-11. Tues., 5, Matt. viii:1-27. Wed., 6, Matt. xv:21-28. Thurs., 7, Luke vi:1-19. Fri., 8, Luke vii:1-17. Sat., 9, John xx:1-34. Sun., 10, Psalm cviii:1-13.

I. LESSON OUTLINE

1. At the Wedding (verses 1, 2).
2. A Lack of Supply (verses 3-5).
3. A Need Met (verses 6-10).
3. God Glorified (verses 11).

II. THE HEART OF THE LESSON

There is more here than the mere attendance of our Lord and of His disciples at a wedding, and the working of a miracle to fulfil the joy of the assembled guests. He who was at that wedding was at the first wedding of the race, and was the One who brought joy to our first parents. And He is the Bridegroom who is to take unto Himself in resurrection glory the church as His own. Seen in this light there is much that is exceeding precious to us.

It is upon the third day, and that is resurrection day. As for Israel (Hosea vi:1), and as for the Lord Himself; for it was upon the third day as He had promised that He arose from among the dead. And He came forth as the first fruits unto God. And then it is in resurrection glory that He is to bring His Bride to Himself (Rev. xix:1, etc.). All of the grace and mercy of the Lord unto full salvation is upon resurrection ground alone. Everything spiritually dates from our resurrection together with Christ. Then we begin to live; then we begin to serve; then we enter upon a new fellowship in Christ, and then all things become new. Have we ever been to Him for salvation?

Then He, too, is the alone One who can supply that which gives real joy. For it is of this wine that the Word speaks, saying, "Wine that maketh glad the heart of man." And when He would find a symbol to speak of His blood and of the gladness and happiness that His death should bring to us? He selects the wine and who that truly discerns the Lord's body but is glad and rejoices fully in Him. All true joy in this present scene comes from Him, and apart from Him there is no joy that is worth the while. He would fain have us ever rejoicing in Him and in His full salvation (John xv:11, Phil. iii:1). The joy here as given in the supply of the wine is connected with the purifying water, as setting forth the fact that all true joy is based upon cleanness of heart and of life in the sight of God. And this is true; for it is the blood bought and the blood washed who rejoice and who sing. But the best joy is to come. For it is only in His presence that there is fulness of joy and the pleasures that are forevermore.

It is well to note how lovingly and yet how insistently He shews His mother her true place as regards Himself in His work. He effectually

sets the stamp of His disapproval upon all the modern Mariolatry that has cursed Rome and that is now invading so-called Protestantism. She is but a sinner saved by grace and never a mediator between God and men. There is but ONE MEDIATOR, and that One is CHRIST JESUS, THE LORD. Blessed, indeed, she is, yet is she a woman needing the blood atonement of her own Son after the flesh.

Remember, too, that the Spirit speaks of this miracle as the first one performed by the Lord. All the traditional works of His early years absolutely discredited and disowned. And all the petty, puerile things of men's imagination are utterly unworthy of Him. His first miracle is in full keeping with His mission of salvation, and the very wedding is a prophecy of the fulfilment of that mission in the coming day of His taking His redeemed people to Himself.

In this His glory is being manifested; a glory that should shine forth more clearly upon the cross, and that should find its full outshining in the coming day of glory. And in its consummation should bring sons into the glory, "that in the ages to come He might shew forth the riches of His grace in His kindness toward us in Christ Jesus." O, wondrous day when He shall come to be glorified in His saints, and to be admired in all them that believe.

"There's a Wounded Man* on The Throne"

War-clouds in nations, brain-storms in men

Hurl heartaches, plant daggers in bitterness where
Human atoms are fighting and scheming to hold
A semblance of power with earth's silver and gold—
While God is on His throne.

With nail-prints in members and spear-prints in side,
Wounded by her whom He sought for His bride,
In triumph eternal Christ lives from the dead
King of glory forever, o'er all things the head!
With God upon His throne.

Higher than storm clouds God's glorified man,
United with Him in purpose and plan,
Made perfect through suffering is God's risen Son
Who in weakness at Calvary cried, "It is done."
"There's a wounded man on the throne."

—L. E. Ingalls.

*Several months ago Dr. A. Gordon McLennan, of Philadelphia, spoke in one of our Boston meetings. He mentioned in his address that John Wanamaker a short time before his death had said to him, "There is a wounded Man on the Throne," and repeated this statement in his presence a number of times. One of our friends who attend the monthly meetings, having heard this incident, wrote the poem which we print herewith.

OUR HOPE

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Editorial Notes

His Kingship When the Lord Jesus Christ had revealed Himself to Nathaniel as the omniscient Lord, Nathaniel said, "Thou art the Son of God; Thou art the King of Israel" (John i:49). This Israelite in whom there was no guile belonged to that class of Jews of his day who waited faithfully for the accomplishment of their national promises, that God would send them the promised Messiah-King. The Lord Jesus Christ, the Virgin born Son of God, is that King; He came as the minister of the circumcision for the truth of God, to confirm the promises made unto the Fathers (Rom. xv:8). Before He was born His mother, the Virgin of Nazareth, received the promise of God communicated by the angel Gabriel, that her Son, conceived by the Holy Spirit, should be a King. "The Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever and of His kingdom there shall be no end" (Luke i:32). The promises to Israel had reached beyond their own nation; the Gentiles knew of it and therefore a caravan of learned men came from the East to Jerusalem asking directions to find "the new-born King of the Jews." John the Baptist heralded Him as the King in whose person the promised kingdom had come nigh. Being of the seed of David He was a King, entitled to the throne, and as King He manifested Himself in royal dignity and royal power, the power of God. The signs of the promised kingdom attended Him every step of the way. The blind saw, the deaf heard, the lame leaped, the dead were raised (Isa. xxxv). Many in Israel looked to Him as the promised King. At

one time a large multitude gathered together. They had decided to take Him and crown Him King. He knew their desire was but a carnal one; He knew that the nation as such would not have Him; He knew that the Cross would have to come before the crown, and suffering before glory. "When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain by Himself alone" (John vi:15). Because He had been promised to Israel as King, and the Word of God foresaw that they would reject Him as King, He had to come as King with the offer of that kingdom. Scripture had to be fulfilled. Therefore when He entered so triumphantly for the last time through the gates of Jerusalem the multitudes greeted Him with a mighty shout, saying, "Blessed be the King that cometh in the name of the Lord, peace in heaven and glory in the highest" (Luke xix:38). Then again it is written, "All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, Thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass" (Matt. xxi:4, 5).

A few days later, and we behold the promised King, the Son of David, hanging on the cross. A few hours before He had witnessed to His Kingship. The Roman had asked Him, "Art Thou a King then?" He answered, "Thou sayest that I am a King." And Pilate said to the Jews, "Will ye therefore that I release unto you the King of the Jews?" He knew that the Lord Jesus is the King. Then they mocked Him as King, put upon Him the purple robe and upon His head the crown of thorns. Thus He was presented by the Roman Governor once more. "Behold your King!" The cry came back from the howling mob of Jews, "Away with Him! Crucify Him!" Because Pilate knew He was the King, he wrote a title, and put it on the cross. And the writing was "Jesus of Nazaerth, the King of the Jews." This title, then, read many of the Jews, for the place where Jesus was crucified was nigh to the city, and it was written in Hebrew, Greek and Latin. Then said the chief priests of the Jews to Pilate, "Write not the King of the Jews; but that He

said, I am the King of the Jews. Pilate answered, What I have written I have written" (John xix:1 etc.).

He left the earth in resurrection glory without having received the Kingdom. He fills the Father's throne, waiting patiently for His own throne and for the promised kingdom. Since He returned He has not received a kingdom, nor is there now on earth a kingdom forming for Him.

But it is strange while Scripture is so very clear on these matters that among those who profess to be Christians there should be so much ignorance and confusion. Thousands upon thousands believe that the Church is the promised Kingdom and that the Lord Jesus Christ is the King of the Church. They think that they are building up the kingdom of the Lord Jesus Christ, by their own efforts, in Christian work and missionary activities, as well as other activities. As the process by the Gospel and the salvation of individuals seems to be too slow to some of the Modernists, who in fact do not believe in the Gospel at all, they advocate legislation and all kinds of social activities to establish the kingdom more firmly. That foolish "Inter-Church World Movement" sent forth, in its days of reckless spending of money and advertisement, promising that the kingdom would come in a day, if only enough money would come, to bring it in by "money power." What awful blindness!

The Church is not the Kingdom, nor is Christ the King of the Church. No well instructed believer who wants to conform in everything to the Word of God will call the Lord Jesus Christ "My King," for the Holy Spirit never authorizes a child of God to address Him by this title. He is our Lord. It is true in Rev. xv:3 He is called "King of the Saints," but as it has been proven long ago the correct rendering is "King of the Nations." As saved by His grace, washed in His most precious blood, accepted in Him the Beloved One, indwelt by His Spirit, joint-heirs with Him, we are not the proper subjects of His kingdom, nor in the kingdom to be ruled over by Him. We are members of His body, we are with all His redeemed ones the espoused virgin to Christ, His bride, destined to be united with Him in the coming

glory to share His glory and His kingdom. This is our heavenly calling. When it is realized we shall be sharers of His throne and reign with Him over the earth.

In that glorious day when "He shall come to be glorified in His saints and to be admired in all them that believed" (2 Thess. i:10). He will receive the Kingdom, then the many unfulfilled promises of God's Holy and infallible Lord will be fulfilled. Let us listen to them.

In the second Psalm, so often quoted in the New Testament, we hear of what will precede the coming of His kingdom. It will not be a converted world, nor nations awaiting Him to crown Him Lord of all, but nations raging and imagining vain things, against God and against His Christ. It is the picture of our own times. But then God exclaims: "I have set my King upon My holy hill of Zion. I will declare the decree: The Lord hath said unto Me, Thou art my Son, this day have I begotten Thee. Ask of Me, and I will give Thee the nations for thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with the rod of iron, Thou shalt dash them in pieces like a potter's vessel." For this He is waiting at the right hand of God. "The Lord said unto my Lord, Sit Thou at my right hand until I make Thine enemies thy footstool. The Lord shall send the rod of Thy strength out of Zion; rule Thou in the midst of Thine enemies." Then He will become the Prince of Peace and "of the increase of His Government and peace there shall be no end, upon the throne of David and upon His kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever" (Is. ix:6, 7). And Jeremiah spoke, "Thus saith the Lord, David shall never want a man to sit upon the Throne of Israel" (Jer. xxxiii:17). Who will it be? "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice on the earth. In His days Judah shall be saved, and Israel shall dwell safely, and this is His name whereby He shall be called, **The Lord our Righteousness**" (Jer. xxiii:5, 6). David saw His day and rejoiced, so that when the Spirit of God showed

to him the kingdom He should have who is his son and his Lord, He wrote that his prayers were ended (Ps. lxxii). He had seen in holy vision that "In His days shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. . . . Yea all kings shall fall down before Him; all nations shall serve Him."

Several centuries later Zechariah, the great post-exilic prophet, bears still the same testimony as to the King, the Prince of Peace. "He shall speak peace unto the nations, and His dominion shall be from sea to sea, and from the river (Euphrates) even to the end of the earth" (Zech. ix:10). "And the Lord shall be King over all the earth. . . . And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles" (Zech. xiv: 9, 16). Israel will then behold Him, looking up on Him whom they pierced (Zech. xii:10). They will behold Him "the King in His beauty" (Is. xxxiii). He, the once despised King will in marvellous mercy redeem the remnant of His earthly people and restore their long lost inheritance. "Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married" (Is. lxii:4). "And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. The wolf also shall dwell with the Lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Is. xi:5:9).

What folly then it is to expect the church to do all this "to bring in the kingdom" and to establish these wonderful blessing with many others we have not mentioned. Nothing of all we have quoted can be realized till that day comes when heaven opens once more and the silence of centuries is broken, when He appears whom the heavens received till the time of restitution of all things. He comes as the mighty victor upon the white horse and "He hath on His vesture and on His thigh a Name written, King of kings and Lord of lords" (Rev. xix:16). Seven centuries before John beheld this vision in Patmos another one had seen the same. Daniel wrote these words "I saw in the night visions and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a Kingdom, that all people, nations, and languages should serve Him. His dominion is an everlasting dominion which shall not pass away and His kingdom that which shall not be destroyed" (Dan. vii:13, 14).

And how this glorious event, this wonder of all wonders, His personal and glorious re-entrance into the world is nearing! We can almost hear His footsteps in the ever increasing signs of the times. But "Our Hope" is that blessed Hope, which precedes His visible manifestation, the fulfillment of 1 Thes. iv:16-18. For that blessed Hope we look. We shall not be disappointed. "For yet a little while, and He that shall come will come and will not tarry." "Amen. Even so, Come, Lord Jesus."



A Blessed Promise "Cast thy burden upon the Lord, and He shall sustain thee" (Psa. lv:22). This psalm is prophetic and will find some day its fulfillment in the day when the man of sin, the false Christ, troubles the God-fearing remnant of Israel. But that promise we have quoted belongs to all the Saints of God at all times. A similar promise we find in 1 Peter v:7, "Casting all your care upon Him, for He careth for you."

The marginal reading translates the word burden by "gift." Literally the first part of this promise is this "Cast that which He hath given thee upon the Lord." Pause for a moment! Our burdens, our trials, our perplexities, our disappointments and sorrows are permitted to come upon us, and therefore they are "His gifts." He has given us burdens that we might give them back to Him. Our cares we are to cast, or roll, upon Him, the great burden-bearer. Burdened heart look upon thy burdens as coming from Him for some great purpose.

Still more significant is it that the word sustain permits a variety of meaning. The Hebrew word is differently rendered in many other passages. It has been translated in those passages by "to bear," "to feed," "to guide," "to provide," and "to receive." Now let us put these different meanings together and the promise reads: "Cast that which He hath given thee upon the Lord, and He shall bear thee, feed thee, guide thee, provide for thee and sustain thee." Well, He does all this and much more when we obey His Word and put our trust in Him.



**All Clear
Up Here** Years ago a steamer was going at full speed through a dense fog. The captain did not slow up as it is usually done. As the many passengers watched the on-rushing boat while nearly everything was enshrouded in mist, they became terrified. They thought the captain had lost his head and that the next moment might bring a terrible calamity. Finally they sent a deputation to the captain to remonstrate with him and to request him to go at least half speed. He told them, "Please tell the passengers that everything is all right; it is all clear up here on the bridge. I see all." The fog was very low down on the water, and covered the deck. But the captain, high above his bridge, was above the fog and the mist; he saw over it. He was at the helm and knew the trackless sea.

How often we fear and tremble because all seems so dark. The future seems dark and our way is hedged in. May we remember there is One, who is above it all, who is the guide

and the keeper of His people "over life's tempestuous sea." He knows the way; yea, more than that, He marks out the way in which we are to go. He knows the end from the beginning! He knew us and our path before we ever existed. It is all clear up there. When the fog of uncertainty, the mists of perplexity are about us, we look up and say in fullest assurance "with Him all is clear; everything is all right." With David we can say, "When I am afraid I will trust." He will guide us safely through all the dark places and finally bring us to His and to our home.



The power of God unto salvation is the **The Power of God.** Gospel of Christ. Paul testified "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek" (Rom. i:16). The Gospel of Christ is the greatest and most wonderful revelation which God has given of Himself and to man. Paul makes it very clear that the Gospel he preached was not his own product, the result of his mind, for he wrote to the Galatians "I certify unto brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. i:11, 12). He knew the power of God which this Gospel is. He knew that in it is displayed the wisdom and the power of God. He had preached that Gospel in the synagogues of the Jews and it did not leave him ashamed. He preached the Gospel to the Barbarians, in cultured Athens, in vicious Corinth, and everywhere it proved itself the power of God. That is why he wrote, "I am not ashamed of the Gospel of Christ." It is the same power today. And that Gospel is "That Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. xv:3, 4).

But what kind of salvation is it of which the Gospel of Christ, the good news written in His cross, is the power? How imperfect after all our knowledge is of that salvation. We do not know the depths of the eternal abyss which should

be the everlasting dwelling place of the sinner and out of which we are saved as we trust in Christ. Nor do we know fully the heights of everlasting glory in which the power of God lifts us as we trust in Him who died for our sins. Some day we shall know the fulness of that salvation. Now all who believe on Him rejoice in the fact of a perfect justification, perfect peace with God, a perfect standing and a perfect title to everlasting glory. We know that the power of God saves us from the guilt of our sins, from the power of sins and supplies the power to live and to serve Him. But what an awful sin the denial of the Gospel of Christ is? For outside of that Gospel there is no power to do anything for man. God is powerless to save anybody who rejects the Gospel of Christ. The man who claims to be a minister of the Lord Jesus Christ, who claims to be a minister of the Gospel and does not believe that Gospel, who does not preach it and substitutes Satan's counterfeits, has an awful responsibility. In fact these men who deny the Gospel of Christ are the greatest curse in Christendom today, as some day, they will be themselves accursed (Gal. i:8).



A few weeks ago there passed away in
What are We Texas at the age of 92 General Webster
Here For? Flanagan. He held many offices in Texas,
 including the Lieutenant Governorship of
 the state. He had served in the Confederate Army and had
 been made a General by Sam Houston. In the Republican
 National Convention of 1880 he made a famous speech on
 the question "What are we here for?" The phrase echoed
 all over the country at that time and it is said was quoted
 by the then ruling German emperor.

About eighteen years ago we received from General Flanagan an invitation to come to Austin, as his guest, where he held the office of Collector of Internal Revenue, and to hold some meetings. A few months before some friend had given him copies of "Our Hope" and our Gospel booklet "His Riches." Both were used with him under God to open the treasure-house of God's Truth, and since that time he became a constant reader of "Our Hope" and studied all our

books with his wife, who went a few months before him. And so he was anxious to see us.

When he introduced us to the first meeting he mentioned his phrase "What are we here for?" and told the audience how he had learned the right and true answer. With tears in his eyes he said "What are we here for?"—"To live for Him, who died for us."

We met him repeatedly after that, the last time some seven years ago when he came to Jacksonville, Texas, to attend our meetings there. He was a great reader of the Bible and just before his home-going had finished the reading of the New Testament for the 500th time. Would to God that all statesmen and politicians might find the same answer to that question.



**Father or
God**

Several of our readers desire information as to a statement made by us, that our Lord was not forsaken by the Father on cross, but by God. What is the difference?

When the great work of sin-bearing was in process, in the three mysterious hours, which enshrouded the cross in darkness, He said, "My God, my God, why hast thou forsaken Me?" He did not say, "My Father." He did not face the loving Father, but the holy, righteous God. He stood in the presence of the holy God as the substitute of sinners. It was then when He who knew no sin was made sin for us. Furthermore in John xvi:32 our Lord declares expressly that when all would forsake Him, He would not be alone. "Yet I am not alone, because the Father is with Me." These are deep and equally blessed things of His most precious work for us. Our finite minds cannot measure them. We cannot fathom the awful depths into which He descended as our substitute and what it meant to face in our behalf God in His absolute holiness. Instead of trying to find out, we bow and worship.



**Questions
Answered**

Every few weeks we receive letters of inquiry. Some good folks who received a sample copy of "Our Hope," or read our booklet "His Riches," write us and ask,

“To what church do you belong?” Perhaps there are others who would like to know this. So we answer the question. The writer belongs to the same church to which Paul, Peter and James belonged. It is all Saints church. This is the church “where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all.” We are a member in good standing in that church built upon this foundation, “Jesus Christ Himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord.” The head of the church to which the Editor belongs is the risen and glorified Son of God; as a member of His body we are one spirit with the Lord, identified with Him, one with Him; of His flesh and His bones. As a member of that church we share His life and shall share His fullest glory. It was long ago when we joined that church. The truth, however, is that we did not join this church at all, but somebody else made us a member. It was in our early youth when we found out that we were a lost sinner. It was then that we accepted the Lord Jesus Christ as our personal Saviour, believing that He died for our sins according to the Scriptures. As a result of trusting in the Lord Jesus Christ, the Son of God, we were born again and with the new birth received also the Holy Spirit and were sealed by Him. It was the Holy Spirit who gave us our membership in the church of the Lord Jesus Christ. He joined us to the church, the body and the bride of Christ. The church to which we belong is a separated body. That church is not of the world even as He is not of the world. Our church is the little flock which follows in His steps and shares His reproach, willing to suffer with Him.

But there are other questions we are asked. “Under whose auspices are you doing your work? What organization do you represent? What is the aim of your work?” We gladly answer these questions also. We do not labor under the direction of a bishop, a district superintendent, or any other ecclesiastical head. Nor is a committee sending us forth; nor are we taking directions and instructions from a movement, an alliance, a federation, a Bible Institute or any other

organization. The Lord Jesus Christ called us to service. Long ago He fitted us for it by giving us a little gift to serve Him. Inasmuch as He called us, and He is our Lord, we serve Him, we labor under His guidance and direction. We therefore do not ask men, or some ecclesiastical institution to send us and to maintain us in service for Him, but we ask Him "Lord, what wilt Thou have me to do?" And we want to bear right here a witness to the "auspices" under which we serve. He has guided us for many years. He has never failed. We never wanted anything. He always supplied every need. His heavenly messengers, the angels, have guarded and protected us in service for Him and under His direction. Often we made the mistake of going our own way, going when we were not sent. Graciously He has even used our miserable failures in His service.

And what is the aim of our work? First of all it is to glorify Him. To bear our witness to Him, exalting His Person, His Glory and His worthy Name. The aim of our work is to build up the church to which we belong, to see that wherever we go and preach and teach that there might be an increase in membership. Therefore we preach the old, old story, the Gospel of Jesus Christ. We know only the preaching of that Gospel, which is the power of God unto salvation, can increase our church. This is the first part of our work. But there is another aim. We want to help every member of the church to which we belong to be built up on their most holy faith. We want to feed them with His own blessed truth and minister, under Him, to the need of the flock of God and our Lord Jesus Christ. Our work is "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him, who is the head, even Christ" (Eph. iv:12-15). We have nothing else to build

up, nor do we seek glory from man, nor applause from the religious world. We shall praise Him if He permits us to continue to serve Him; till that blessed day comes when His church, the church to which we belong, will meet Him in glory. And in that day not a member of our church will be missing in His presence.



In the beginning of the fourth century the **Arius and His Condemnation** Christian church was greatly troubled by the inventions and evil teaching of Arius, who denied the eternal Godhead of the Lord Jesus Christ. He is the father of many systems in existence today, including that obnoxious movement once known as Millennial Dawnism, but now camouflaged under the name of International Bible Student Association, which comes to Bible loving Christians as a defender of the faith, when it is the very opposite.

There is an interesting document in existence of the year 321 A. D., which contains the Arian heresy and his excommunication. It is the Encyclical of Alexander, the Bishop of Alexandria. We quote it:

“These then are those who have become apostates: Arius, Achillas, Aithales and Carpones, another Arius, Sarmates, Euzoius, Lucius, Julian, Menas, Helladius and Gaius; with these also must be reckoned, Secundus and Theonas, who once were called Bishops. The dogmas they assert in utter contrariety to the Scriptures, and wholly of their own devising, are these: that God was not always a Father, but that there was a period when He was not a Father; that the Word of God was not from eternity, but was made out of nothing; for that the ever-existing God made Him who did not previously exist, out of nothing. Thus they conclude that there was a time, when He did not exist, inasmuch as, according to their philosophy, the Son is a creature and a work; that He is neither like the Father as it regards His essence, nor is by nature either the Father’s true Word and true Wisdom, but indeed one of His works and creatures, being erroneously called Word and Wisdom since He has made by God’s own Word and Wisdom which

is in God, whereby God made all things and Him also. "Wherefore," say they, "He is as to His nature mutable and susceptible of change, as all other rational things are; hence the Word is alien to and other than the essence of God; and the Father is inexplicable by the Son, and invisible to Him; for neither does the Son perfectly and accurately know the Father, neither can He distinctly see Him. The Son does not know the nature of His own essence; for He was made for our account, in order that God might create us by Him, as by an instrument nor would He ever have existed, unless God had wished to create us." Some one then asked them accordingly whether the Word of God could be changed, as the devil has been? and they feared not to say, Yes, He could; for being begotten and created, he is susceptible of change. "We, then the Bishops of Egypt and Libya being assembled together to the number of nearly one hundred have anathematized Arius for his shameless avowal of these heresies together with all such as have countenanced them."

Such was the strict discipline of the early church and her faithfulness to the Scriptures and the testimony of the Holy Spirit concerning the eternal and essential Deity of our Lord. How far different it is today! Modernism dishonors the Lord Jesus Christ much more than Arius ever did. It deserves a worse condemnation than Arianism. Every child of God should turn his back upon these men, who attempt to destroy the foundation of our faith by denying the Master who bought them.



Redecorating Two minutes' walk from our office is a church building which burned out completely a few years ago. It was known years ago as "the Church of the Messiah."

Under the leadership of John Haynes Holmes, an Ultra-Modernist and denier of Christ and the Bible, it has become a community "church" where Jew and Gentile, Mohommedan and Buddhist and all others are welcome. In redecorating that building the leader of the movement selected the names of fourteen personages to be put into the frieze, the names of

“those men accepted by consensus of opinion as preeminent spiritual leaders.” The list is as follows: Jesus, Isaiah, Buddha, Socrates, St. Francis, Savonarola, Luther, Fox, Wesley, Channing, Tolstoi, Mazzini, Emerson and Lincoln. What dishonor to our Lord, the Son of God! He is put again, as it is done so frequently, into the same class with Buddha, Socrates and other men. If Luther and Wesley could speak they would protest against the misuse of their names.



Papini

An Italian by name of Papini was formerly an atheistic socialist. He got “converted” and then wrote “The Life of Christ” which has produced such enthusiasm among “Protestants” and the applause of the religious press. We never mentioned his production for we knew that something else was underneath it, for his “conversion” was a conversion to Romish Catholicism. We had offers to sell the book with good profits, but refused to have anything to do with it.

The evidence has now been furnished what kind of a fellow this Papini is. He is a Romanist propagating that perverted system with the same unbalanced radicalism, fanatical fury and reckless disregard of historical truth that characterized his earlier propaganda of negation and iconoclasm.

The new book he has written “*Dizionario del Omo Salvatico*” is the book in which he takes off his mask and shows his real, obnoxious face. Of this book a periodical says: “He reveals himself as a fanatical medievalist, a hater and maligner of Protestantism, an opponent of general education, a despiser of America, an apologist for the burning of heretics, the advocate of the universal sovereignty of the pope as Lord of the World.”

We quote a translated paragraph with an apology to our readers for printing such vile, nauseating, vicious and slimy utterances, but it must be done to show what Romanism is capable of doing and what she still is, the mother of harlots and abominations of the earth. Papini says:

“We protest, and we protest with greater vigor than all the other

protests, against those Protestants of whatever congregation, sect or stall, who come into Italy to snatch away the poor ignorant Catholics from the medieval tyranny, as they say, of the Bishop of Rome. We protest against the apostles of disunion and disobedience of whatever tribe they may be—the hemorrhoids of Luther, the scabs of Calvin, the claws of Huss, the spittle of Zwingli, the blisters of Socinus, the blotches of Wesley, the corns of Fox, the catarrh of Spenser, the chill-blains of Jansen, the crusts of Arius. Leave to the Italians their poverty; it is the widow of their honored St. Francis. Leave them their ignorance; it is the same as that of St. Peter, and the same as that recommended by the Imitation of Christ and by the Fool of Christ, Jacopone. Leave us under the tyranny of the Pope; it is a tyranny established by Christ, the tyranny of a father, and we infinitely prefer it to the tyranny of pastors, of quacks (or Quakers), of consistories, and of books. We medievalists still hold to the bull *Unam Sanctam* which says: We declare and pronounce that it is absolutely necessary to salvation for every human creature to be subject to the Roman pontiff.”

Well, ye editors, booksellers and boosters of this Italian enemy of the truth, are you going to recommend his production in the future for the sake of making a few dollars? When we saw his “Life of Christ” displayed in Romish bookstores, alongside of the idol images, we knew that Rome stood behind it all. And now we know it is the truth. Not for a moment would we tolerate his book in our home.



The Needed Caution This incident of a popular book sold by the hundreds of thousands has confirmed us in our attitude of caution. We have been reluctant, almost too much so, to recommend books some of which are endorsed by periodicals, which believe and teach what “Our Hope” does. We have often detected in them insinuation of error, and the next book written by the same author justified our hesitancy in endorsing the former production. We have had a long experience and have watched a number of men who began well, but became possessed by a craze for writing and gradually drifted into all kinds of error, while others took up a pet theory, some hair-splitting, fanciful invention.

We shall be more cautious than ever. We do not recommend books from the pen of Modernists, Higher Critics or other errorists, nor do we recommend books which advocate far-fetched theories and fanciful interpretations.

We want to be of still greater service to our readers and will be glad to answer inquiries about new books. We promise to be frank and tell you what the book is and whether you should follow its teachings or not. You will be kept not only from wasting your money but from that confusion which is so prominent in our times.



**A Vain
Speculation**

Our attention has been called to an advertisement in different periodicals and Bible study magazines of a pamphlet which claims to have discovered that all the periods in Daniel xii expire in 1924. We quote a part: "2,500 years ago the question was asked 'How long shall it be to the end?' It was answered by four periods, but the meaning of these were 'sealed' or 'hidden' till the time of the end, when it was promised 'the wise shall understand.' That time has come and these periods are found to culminate in a single year—1924. Is not this the finished mystery of Rev. x:7"?

One is amazed to read such presumption in view of the fact that our Lord said 'It is not for you to know the times and the seasons.' Evidently the writer of the pamphlet thinks *he* is the wise one of Daniel xii:10, that he understands it all and to his own satisfaction he has figured out that 1924 is the year. But the person who makes the claim knows nothing evidently of the true meaning of the last chapter of Daniel and the times mentioned therein. In the first place he does not quote all in connection with the question "How long shall it be to the end?" He misconstrues the question for in our Bible it says "How long shall it be to the end of *these wonders*"? He is ignorant as to the real meaning of the last chapter of Daniel, for the days mentioned in verses 11 and 12 necessitate the great tribulation in Israel's land and the breaking of the covenant (see Daniel ix:26) in the middle of the week. That period of time has not yet begun and how then can these periods be fulfilled in 1924? He reveals still greater ignorance when he applies Rev. x:7 to Daniel xii.

It is strange that these foolish speculations continue

and that men never learn the lesson. C. J. Baker put out his pamphlet and announced during the war that 1917 would end the times of the Gentiles. Then followed other men and made their guesses. Now comes another one who thinks he has discovered that 1924 fulfills Daniel xii.

We feel sorry for those who advertise these fanciful things and sorry for those who buy them. Such prophesying hurts at the end the intelligent study of prophecy.



At Home with the Lord Our brother W. H. Griffith Thomas fell asleep in Jesus on June 2d in his home in Germantown, Pa. He has entered into His presence. He was taken ill in Duluth, Minn., and after his return home passed away. Humanly speaking, there was never a time when this stalwart, loyal and scholarly witness for the Truth of God was more needed than now. In his best years he was called away from the battlefield to the home where all conflict ceases, and rests, which can never be disturbed, prevails. His work was done and that is why He, whom he served so well, recalled him.

He was an able scholar, yet very simple in presenting the truth. He never paraded his scholarship, but his ministry was characterized by humility. He will be greatly missed. We praise the grace of God, which sought him, saved our brother, kept and used him and finally carried him home.



Stony Brook School An important change is contemplated in connection with the Bible instruction department. With the new year the Principal of the school, Mr. Frank E. Gaebelin, will probably take charge of this important feature of the school. He will devote still more of his time to the spiritual welfare of the boys. Schools of the character of Stony Brook cannot be perfected in every detail over night. It takes time to develop and reconstruction is necessary from time to time. All who have watched the school without prejudice bear witness to the excellent work done. We can still accommodate quite a number of boys. Please send for catalogs

and application blanks at once if you have boys whom you wish to enter, as we expect a good many applications in the beginning of next month. Address: Principal Frank E. Gaebelein, A.M., Stony Brook, L. I., N. Y.



The second commencement of the Stony Brook School for Boys was held on June 21st. It was a happy occasion, for ground was also broken for the new building, the Hegeman Memorial.

The commencement exercises were held in the gymnasium and there were nearly 200 guests present. Five splendid young men graduated and received their diplomas. One of them, who also received several prizes, and through the effort of the principal, Frank E. Gaebelein, a scholarship to N. Y. University, is the son of a Methodist preacher, who is a Hebrew Christian. Over 25 years ago this brother listened to the Editor of "Our Hope" preaching to Jews on the Messiahship of our Lord. He came a number of times and what he heard led him to faith in the Lord Jesus Christ. And now through friends it was made possible for his oldest son to attend the school for two years and he made a splendid record.

One of the graduates, another bright young man, Mr. Edmund Fenn, delivered an excellent address. Both Dr. Carson and Frank E. Gaebelein spoke and Dr. Ford C. Ottman delivered a fine address, exhorting the boys to loyalty to the Lord Jesus Christ. Everybody was happy and felt that another important step towards success in Stony Brook had been taken. We want to mention in connection with this a *wonderful opportunity* for those whom the Lord has blest with means to do good. We have a number of excellent boys on our list whose parents have not the means to support them in our school. What a splendid investment it is to take one of these boys, eager to get a good Christian education and assist them. Will you not pray about it? We want to secure a good scholarship fund from which we can help needy cases. If you send your gifts please designate "scholarship fund."



OUR HOPE

National Bible Institute The National Bible Institute, New York and Philadelphia, Mr. Don O. Shelton, President, is enjoying much blessing. The Lord's seal of approval has been upon the movement. They are now in the midst of a remarkable Gospel campaign in street preaching, mission halls, etc., throughout greater New York. We doubt if there is anywhere in our great cities of our land a similar effort on such a scale to reach the unsaved by the preaching of the Gospel. The organ of the Institute is "The Bible Today." Send for a free sample copy and get in touch with this work. Address: National Bible Institute, 330 W. 55th St., New York, N. Y.



Two New Books Two new books from the pen of the Editor will be out in the early fall. The title of the first one is *The Angels of God*. It is an interesting book, dealing with the beings above man, the angels of God. Their natures, their corporality, their dwelling places in the heavens, their ministries past, present and future, and much else are interestingly dealt with. We had a great blessing in searching the Scriptures in producing this work and felt the help of the Spirit of God in a marked manner. This book fills a need, for we know of no larger work which deals exclusively with the good angels of God.

The other book is entitled *The Holy Spirit in the New Testament*. Every passage of the New Testament in which the Holy Spirit is mentioned is taken up in this volume, beginning with Matthew and going right through to Revelation. Many of the false and delusive teachings as to the Holy Spirit and His work are laid bare, and we trust under God, the book may be widely used. It is different from other works on the Holy Spirit in that it takes up the teaching concerning the Spirit in each book.

Some of our readers know that we are at work on an *Encyclopedia of Prophecy*. It is a dictionary dealing exclusively with past prophecies fulfilled, prophecies now in process of fulfillment and unfulfilled prophecies. Prophetic

types as well as direct prophecies are taken up and the latest discoveries of archaeology are also considered.

As requests for the publication of our exegesis of *John's Gospel* were not what we expected we are unable for the present to undertake this also.



In the Northland We spent this Spring several weeks in the northern section of our country. One week was spent in **Grand Forks, N. D.** We had splendid meetings in the spacious and beautiful First Presbyterian Church. Much good was accomplished and hundreds who attended received help and blessing. After Grand Forks we went to **Langdon, N. D.**, near the border of Manitoba. People came in from the surrounding towns and villages, several driving fifty miles, to hear the Word of God. There was manifest blessing and we were thankful to our Lord that He permitted us to go to this place. One morning we drove to **Alsen, N. D.** In this village we found German-Russian Mennonites and it was our privilege to break to them the bread of life in the German language. They listened most attentively for an hour to the Word and were much helped.

Cooperstown, N. D., a small place of about 1,000 inhabitants, was our next stop. Here the so-called Opera House, a far different proposition from the Metropolitan Opera House in New York, was used to hold the meetings. We spoke nine times to ever increasing audiences till we filled the place to overflowing, almost 500 attending in one service on Lord's day. The Lord used the messages in a most gracious way and we left thanking Him for His kindness to us to send us to such needy places. On the way to Minnesota we stopped at **Fargo, N. D.**, to address a well attended meeting in one of the Scandinavian churches. Then we spoke several times in connection with the Fundamentalist Convention in **Minneapolis, Minn.**

We have done considerable work during the last six or eight months in the Northland, visiting the small towns. We were in **Warren, Hallock, Thief River Falls, Crookston, Minn.**, and found everywhere open doors and a hearty welcome and wonderful appreciation of the truth given. But little solid Bible teaching has been done in most of these places. We have also been sending "Our Hope" to 500 preachers in Minnesota and the Dakotas of different denominations for six months free.

If it pleases our Lord we would love to continue in this kind of work and visit the small places, towns and villages. For many years these have been neglected. The evangelistic campaigns never touch them nor are they visited by Bible teachers. We believe a good work can be done in the small places, where one finds more hungry souls than in the larger cities. Please pray with us that this may be accomplished.



Once more we remind our readers of the two prophetic conferences to be held during this month. **Montrose Prophetic Conference**, at Montrose, Pa., August 4-10, is under the direction of the editor. We begin Monday night, August 4th. The speakers are: A. C. Gaebelein, C. R. Scafe of Detroit, Mich.; Hugh R. Monro of New York; F. M. Ham of Kentucky, and others. Interesting addresses will be given on Prophecies concerning the Holy Spirit, fulfilled and unfulfilled; the Tragedies of Fulfilled Prophecies; the Prophecies of the Gospels and the Pauline Epistles, etc. The program is very attractive. We hope

all our Pennsylvania friends and many others will avail themselves of this opportunity and meet with us. All information as to accommodations should be addressed to R. M. Honeyman, Montrose, Pa.



The Stony Brook Prophetic Conference is held from August 17-22 under the direction of Ford C. Ottman. There is a large list of speakers, including James M. Gray, F. C. Ottman, John F. Carson, A. C. Gabelein, Walter McMillin, Gordon A. McLenan and others. Please make room reservations early. Programs have been sent to hundreds of our readers in and near New York. **Pray daily for these two conferences.** We hope to meet many of our readers in both places.

The article by Lewis S. Chafer on "**Careless Misstatements of Vital Truth**" (March issue) is reprinted in separate form. It is an important pamphlet. Just such false statements on the baptism with the Holy Spirit and "receiving the Holy Spirit" since believing, etc., are responsible for the Pentecostal confusion. Read and study the pamphlet. Pass it on to others.

We cannot say anything definite of our ministry during the **coming fall and early winter**. We feel increasingly, more than ever before in our life, our utter dependence on the Lord, whom we serve. Many requests are before us to come and minister in Louisiana, Texas, New Mexico, California, Oregon, Washington, British Columbia and numerous Eastern states. We want His guidance and therefore we take time to wait on Him. Remember us and the ministry in your daily prayers.



The Scofield Reference Bible is a source of great blessing to thousands of people. Circulate it among your friends. By ordering from us you save considerable money. We also have for those who wish to have the **Annotated Bible in nine volumes** and wish to purchase a Scofield Bible at the same time, a special offer. Please write us and we will tell you about it.

The Gospel of John

Chapter XVII (Continued)

Verses 17-18

To the most precious things already mentioned by the praying Lord He adds now the petition for the sanctification of His disciples. "Sanctify them by Thy Truth; Thy Word is Truth." Many expositors have greatly misunderstood the meaning of this simple request. They speak of it as if the Lord requested their setting apart for ministry. We quote from one of these expositors: "The original may mean either 'consecrate' or 'sanctify.' It means both to set apart from a common to a sacred use, and also to make holy for that use; in other words, it may mean to make holy in mission and in character. The former is evidently the meaning here; Christ prays that the Father will set apart His disciples to a life of divine service as priests unto God." But

this view is incorrect. The petition for their sanctification must be connected with the preceding verse, which we quote one more, "They are not of the world, even as I am not of the world." As we have pointed out before, believers in Christ as the Son of God, as these disciples were believers, have received the new nature, the divine nature, and inasmuch as it is a holy nature they are constituted in Christ Saints, they are sanctified. The petition which follows for their sanctification by the Truth of the Father concerns the believers' practical sanctification, how they are to live as not of the world in a life of separation. This is accomplished in the first place by the Father's Word, that word which is Truth, while He whom the Father sent and through whom His Word is given, is the Truth. As the believer walks in the truth, the truth made known by the Father through the Son, he is increasingly sanctified and enabled to walk even as He walked. It reminds us of chapter viii:32: "And ye shall know the Truth, and the Truth shall make you free." In his expository thoughts on the Gospel of John, the late Bishop Ryle makes some excellent remarks on sanctification which will be helpful to all. He gathers four great principles from this petition of our Lord.

"(1) The importance of sanctification and practical godliness. Our Lord specially asks it for His people. Those that despise Christian life and character, and think it of no importance so long as they are sound in *doctrine*, know very little of the mind of Christ. Our Christianity is worth nothing, if it does not make us value and seek practical sanctification.

"(2) The wide difference between justification and sanctification. Justification is a perfect and complete work obtained for us by Christ, imputed to us, and external to us, as perfect and complete the moment we believe, as it can ever be, and admitting of no degrees. Sanctification is an inward work wrought in our hearts by the Holy Spirit, and never quite perfect so long as we live in this body of sin. The disciples needed no prayer for justification; they were completely justified already. They did need prayer for their sanctification; for they were not completely sanctified.

“(3) Sanctification is a thing that admits of growth; else why should our Lord pray, “Sanctify them”? The doctrine of imputed sanctification is one that I can find nowhere in the Word of God. Christ’s imputed righteousness I see clearly, but not an imputed holiness. Holiness is a thing imparted and inwrought, but not imputed.

“(4) The Word is the great instrument by which the Holy Spirit carried forward the work of inward sanctification. By bringing that Word to bear more forcibly on mind and will, and conscience, and affection, we make the character grow more holy. Sanctification from without by bodily austerities and asceticism, and a round of forms, ceremonies, and outward means, is a delusion. True sanctification begins from within. Here lies the immense importance of regularly reading the written Word, and hearing the preached Word. It surely, though insensibly, promotes our sanctification. Believers who neglect the Word will not grow in holiness and victory over sin.”

The next sentence is closely linked with the petition for the sanctification of His people, “As Thou hast sent Me into the world, even so have I sent them into the world.” While believers are not of the world even as He is not of the world, they are in the world as His representatives, sent into the world, as the Father had sent Him. What a high and holy calling this is! Well may we cry out, “Who is sufficient for these things”? While this applied first of all to the disciples who surrounded Him then, whom He sent forth as His messengers, it equally applies to us. We are His sent ones. As such we must be holy, separated from evil. As His representatives and witnesses we need to be spotless and blameless, and for this He prayed when He said, “Sanctify them.”

Another important statement follows: “And for their sakes I sanctify Myself, that they also might be sanctified through the Truth.” Here is the second means for the sanctification of believers. They are not only practically sanctified by the Word, His Truth, but He Himself for their sakes has sanctified Himself, that by this sanctification they also might be sanctified through the Truth. Most expositors apply these words of our Lord to His sacrificial death

on the cross. They claim that it was then He sanctified Himself for us, that is, in the offering of His body. It is true that the believer is set apart, the meaning of the word sanctified, by the death of Christ, for we are sanctified through the offering of the body of Jesus Christ (Heb. x:10), but this is not the real meaning of the words spoken by our Lord. If His sanctification meant the work of the cross it should have preceded the prayer-petition, sanctify them by Thy Truth, for all practical sanctification is the result of His work for us on the cross.

But our Lord sanctified Himself in another way. He set Himself apart to God after His passion; He went to heaven, receiving glory at the right hand of God, and is now in His risen and glorified humanity the image of God (see 2 Cor. iv:4). In that glory light in which He has set Himself apart for our sakes He is the pattern of His own redeemed ones. What He is they all shall be in that glorious day when He will be manifested, when all His own will see Him as He is and will be like Him. He is the Firstborn among many brethren, and ultimately all His own, whom He is not ashamed to call brethren, will be conformed into the same image of Himself in resurrection glory. The contemplation of this wonderful truth, the highest and the best, leads to our own sanctification. As we behold His glory as in a glass we are changed into the same image from glory to glory. It is the contemplation of, and the heart occupation with Christ glorified and we in Him, which detaches the believer from the world and leads Him in the path of separation. For this He prayed. First, that the Father's word He had communicated to His own might sanctify us, and that His own place in glory at the right hand of the Father might accomplish our sanctification also.

Verses 20-21

“Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me.” We hear from His own blessed lips that all

believers are included in this gracious intercession. If this word had not been spoken one might think that He prayed only for His disciples, but His words tell us that all His Saints at all times are included. They all need preservation, sanctification and His ministry as priest and advocate. He prayed for all coming believers, for generations upon generations, including ourselves, whom He knew would be given to Him by the Father. His petition is for their unity. In verse 11 He had prayed also "that they may be one as we are." In that verse it concerned the Apostles. It was accomplished in them by the power of the Holy Spirit. Here is another and larger unity, for all who believe on Him, which means again all future believers, are to be one. Unbelievers have frequently ridiculed this request of our Lord as they pointed to the many denominations, the different creeds, ceremonials, and the confusion which exists in professing Christendom, and then claimed that Christ's own prayer has never been and never will be answered. But our Lord did not pray for an outward unity expressed in an imposing organization. The true church, the body of Christ, is not an organization but an organism, with the Head in glory and members put into this mystical, invisible body by the operation of the Holy Spirit. The unity is a unity in the Father and in the Son, "that they also may be one in us." It is that fellowship with the Father and with His Son Jesus Christ of which John writes in his first epistle (1 John i:2). It is fellowship in virtue of the Father made known in the Son, and of the Son the object of the Father's love and delight, into which all true believers are brought by the Holy Spirit. As we delight ourselves in the Son we are one with the Father, for He is His delight; as we know God as our Father and the Father's love we are one with the Son. This is the unity of which our Lord speaks here. Into this spiritual unity, Jew, Greek, Barbarian, Scythian, bond and free are brought in Christ. The Jew hated the Gentile and the Gentile hated the Jew; one was bitterly opposed to the other, hating and being hated. But now this unity, this blessed oneness! Jew and Gentile in Christ, the middle wall of partition broken down, both having access by one Spirit

unto the Father! And this unity needs to be manifested in a practical way, that is in love for the brethren, for all the Saints. In this is the call for the world to believe that the Father sent the Son. Not through the law but by the coming of the Son of God these blessed results have been brought about. Whenever believers walk in fellowship with the Father and the Son and in fellowship one with another, loving each other with a pure heart fervently, they bear a witness to the world that the Father sent the Son, for it is the work of Christ which has accomplished this. Alas! that the world in our own day should have so very little of this witness!

(To be continued, God willing)

Studies in Isaiah*

CHAPTER XXXIII (CONTINUED)

- 13: List, ye that are far off to what I have done—
Learn, ye that are near, my limitless might.
- 14: The sinners in Zion are shaking with terror.
Hypocrites (now) with trembling are seized
Who 'mong us shall dwell with fire so devouring—
Who 'mong us shall dwell with burnings ne'er ending—
- 15: The doer of right—
The speaker of truth—
The loather of gain from oppression,
Who shakes from his fingers the bribes that would stick there,
Who stoppeth his ears from the counsel of murder
And closes his eyes from looking at evil.
- 16: 'Tis he who shall dwell in places exalted
The fortress of rocks his strong castle (shall be)
His bread shall be given—his water be sure.

Let us note here again that the call is to both those **afar off** (that is, the Gentiles) and those who are near (the **Jews** in the land), and this double form of address confirms strongly the conviction that the whole prophecy has the same double application. Throw the light thus obtained on to the first verse, and do we not see the same two parties addressed: the Spoiler is the "Assyrian," or whoever, as the Gentile world power may represent him in the future: the "Crafty one," the traitor, the internal foe of the remnant, the Jewish Antichrist of the last days. This surely is in perfect harmony with all prophecy. The next verse confirms this,

*Was omitted a few months ago.

for whilst the Gentile enemy is distinctly recognized in the Spoiler, typified by Sennacherib; "sinners in Zion" could never refer to any but apostate Jews, also called (as our Lord called them) "hypocrites" (Matt. xxiii).

Then comes a question and its answer that recalls the fifteenth Psalm, where the same question has the same reply; and who can estimate the importance of heeding what is thus reiterated in the Old Testament and renewed in the New, for the epistle to the same Hebrews reminds Christians that "our God is also a consuming fire." Who can dwell with such a God?

Beloved fellow-believer, do not turn away wearied with reiteration, from a word that is surely of the weightiest importance. Note in the prophecy the reiterated words "among us": they surely suggest a mass of profession among which is the true. How are the few to be discerned? By much intelligence in the Scriptures? No. By much activity in "church-work"? No. By much denouncing of the evil in others? Not at all; but by lowly penitence (Is. lvii:15; lxvi:1-2), and being led of the Spirit in paths of love and holiness. O let us not be deceived in this day of much high knowledge and low conduct. It is still true that only those "among us" who are "led by the Spirit of God are the sons of God." But I must not pursue this further.

Such shall be well guarded, and even though some of them shall be put to death, yet not a hair of their heads shall perish (Luke xxi,16-18); so our apostle Paul was ready to be offered up, yet he too knew that the "Lord would deliver him from every evil work;" strange paradoxes apart from having a life that no tyrant can touch.

But there follows another sweet promise:

17: Thine eyes shall behold the king in his beauty—
The land of far distances they surely shall see.

For this last line does not mean as in our Authorized Version that the land is far away; but when in it the boundaries shall not be contracted, but as far as their eye can see or foot can carry, shall be theirs: as it was said to their

father Abraham, "Lift up now thine eyes, for all the land that thou seest, to thee I will give it" (Gen. xv:14-15).

But you and I have no personal part in that land: **that** is not our country—but the first line is of the deepest interest to us, for we too shall see the King. He is ours by more than one indissoluble tie. He has literally loved us, bought us with His Blood: we are infinitely precious to Him as the dear purchase of those sufferings: to Him we are united by the Holy Spirit, share His very life, are members of His Body. Ours too is His present position—cast out by this world—whilst all the love of God the Father in which He is enwrapped, enwraps us too in Him. His future we shall fully share. And to come back to our Scripture, our own very eyes shall see Him in His beauty, a beauty that shall not then so dazzle us as to cast us to the ground as dead, as it did the beloved John (Rev i), but with eyes adapted to that glory, as are these to the inferior beauties of this scene, we shall see Him in His perfect loveliness, and greatly shall we desire Him—a desire that He will be there to fill. This was patterned for us in the holy mount, where, *although Peter, James and John might then "fear,"* Moses and Elias did not; and our place shall be that of the heavenly visitants.

Then, you will remember, He, the King, was the object of every eye: every ear was to be attent to His lips: so even today, do we not get at times (but O so rarely alas, if one may speak for others), feeble foretastes of that time when we shall see with our eyes without a cloud the beauty of the King; and hear the sweet music of that voice whose faintest whisper gives us here joy for many days; but then

"Not in a swift glance cast
Gleaning one ray to brighten memory,
But while a glad eternity shall last
Our eyes shall see."

But we have in our prophet to do with Israel and the earth and in that day of deliverance this is foretold of the dweller in Zion:

18: Thine heart shall muse on past terror.
Where is the scribe?
Where the collector?
Where the counter of towers?

OUR HOPE

- 19: The insolent folk thou shall never see more—
 A folk of strange* lip thou canst not interpret;
 Of barbarous† tongue thou canst not understand.

The terror is gone forever, and is now but such a matter of memory as gives sweetness to the present peace. Those happy dwellers in that future Jerusalem muse on the time when they were trembling with fear, and ask what has become of the man who took stock of our goods? Where is he who followed him in taking those goods in the way of taxes! And as to him who rode around our city counting its towers, where has he gone? All have departed never to return.

The Holy Spirit uses this same language in 1 Cor. i:20, but in quite a different bearing; nor is the question at all precise, for the word "wise" is substituted for "scribe;" "scribe" for "collector," and "disputer of this world" for "counter of towers." But as peaceful Salem shall say: "Where are all my foes?" so in view of Christ, the full expression of God's wisdom, **our** foes, no longer flesh and blood but our own high proud thoughts that exalt themselves against the knowledge of that same Lord Christ, are forever abased and annihilated. But we must ever remember that we still have that same old nature derived from Adam the first, to keep us watchful and dependent, and the very first evidence of its activity is proud self-esteem.

- 20: Look now upon Zion, our city all festal.
 Thine eyes shall see Salem, a dwelling all restful.
 A tent nevermore to be struck—
 Whose stakes shall never be drawn—
 Whose cords shall never be loosed.
- 21: For there, all-majestic, Jehovah is for us;
 A place of broad rivers: of streams deep and wide,
 Whereon never galley, propelled by oar, ventures,
 Nor strong man-of-war‡ can ever pass by.
- 22: For Jehovah our judge is!
 Jehovah our war-prince!§
 Jehovah our king!
 'Tis He who will save us!‡

*As the word is rendered Ezek. iii:5.

†First meaning "stammering" but it comes to mean "ridiculous" and so "barbarous" seems the closest to its intent.

‡So Delitzsch.

§The word **chaqaq** is primarily "to cut" so "to engrave" (Isaiah xlix 16), hence since laws were inscribed, "to decree," and hence one who

Now we are called to use the eye of faith, forget the poor "Jerusalem that now is" and is in bondage with her children and see her in quite another guise: made beautiful, the joy of the whole earth, with solemn feasts again held, each in its appointed time as the year revolves. She is well worth looking at now, and many a long journey will be taken to see her. There was a time when she was the scoff of the tourist, who only brought back word of her squalor, no joy did any derive from seeing her in that day; but now in her beauty, she shews what divine grace can do with a city on earth; and, as Principalities and Powers shall be invited to consider in the glories of the Church, what God can do in heaven, so shall the nations and powers of earth be invited to regard Jerusalem.

Nor shall she (identified with her people) ever wander more. Never again shall her stakes be pulled up nor cords be loosened. The "wandering Jew" has finished his Cain-like vagabondage forever, and restful peace has taken her abode in Zion. Long has that been desired, for we know Him who hath said: "Here will I dwell, this is my rest" (Psalm cxxxii).

But more: let Babylon boast of her river Euphrates: let Egypt boast of her Nile: it is true that Jerusalem has no river at all—what of it? Jehovah shall be to us in the place of the broad river of the one, and the broad floods of the other—He, and He only shall be all our defence.

Nor on that "river" of ours dare any galley attempt invasion: no battleship can pass over.

Then in verse 22 there is a triumphant chant of anticipative faith, with its divine finger-mark of "3": Jehovah our Bishop* or ecclesiastical Head; Jehovah our Commander,

*"Judge" very much as in the word "Overseer," one who sees that all is in order, as is the force in our word "Bishop."

decrees, one whose word is law. Note rhyme, rhythm and the swing of the last verse in the original:

Jehovah shephtehnu!
 Jehovah m'chogehnu!
 Jehovah malkehnu!
 Hoo yoshiehnu!

or military Head; Jehovah our Monarch, or political Head; He, and none other shall be our salvation!

Does not that remind you of the triumph shouts of faith in our own New Testament? Who shall lay anything to the charge of God's elect? Our Lord Jesus shall save us!

Sin shall not have dominion over you, for our Lord Jesus shall save us!

"O death, where is thy sting? O grave, where is thy victory?" Our Lord Jesus shall save us!

Yes, we have as sweet and strong a triumph shout of faith as ever shall beloved Israel raise; but may the grace that has given it so strengthen our faith that we may sing it naturally, even if but feebly, for indeed we have but little strength in these days. Loud, exuberant presumption never takes the place of penitent faith. But the chapter closes thus:

- 23: How loosely thy ropes hang!
 Thy mast they support not!
 The flag cannot wave
 Nor can the sail spread!
 Then is the prey of a great spoil divided:
 24: He who abides there ne'er wails "I am sick!"
 The people there dwelling from guilt are all freed!

There is a great divergence among commentators as to the bearing of these verses. Many, as Delitzsch, insist that it is Jerusalem that is addressed in verse 23; but others, with whom I must agree, see the **enemy** of Jerusalem.

The prophet has just said that while the beloved city is defended by a broad river, Jehovah Himself takes that place, and then what vessel dare attack? Well, one does: it is the mighty world-power, the Assyrian in the past day of Hezekiah, "the prince that shall come in the future," with all the munitions of that revived Empire at his back and in league with the False Prophet—these have dared to attempt to cross that "river"! Look at that presumptuous vessel now! "Torn cordage, shattered deck," its mast unshipped, all the ropes attached to it hang dishevelled loosely down, its colors are fallen and droop in shame; its sails flap idle and useless: a wreck! The cargo is at the mercy of others, and is so abundant that even he who on account

of being lame only arrives long after the others, still share in the booty.

But turn now to the "holy city": can the ear catch one complaint of sickness? No, not one single wail; for the very **bodies** of the dwellers in Zion evidence redemption by power. And what is the basal blessing on which all others are built? All sin is forgiven. Hear the song that they are singing, for it is written for them:

Bless the Lord, O my soul,
An all that is within me
 Bless His holy Name.
Bless the Lord, O my soul,
And forget not all His benefits:
Who forgiveth all thine iniquities,
Who healeth all thy diseases (Psalm ciii).

Current Events

In the Light of the Bible

Very Well Named. A British inventor by name of Grindell Matthews invented certain electrical rays. By a certain method he claims to be able to focus these rays in such a manner that objects miles away can be suddenly and completely destroyed. Speaking of his rays and apparatus as an engine of war he says that his rays will not destroy a battleship or similar structure, but that they will disarrange its electrical control and thus render the battleship a huge and helpless thing at the mercy of the enemy. Employed as a defense against airplanes and their attack he says that it will put the plane's mechanism out of commission, and even cause the fragile structure of the plane to burst into flames. The rays have been named "*the diabolical rays.*" It seems that France is negotiating with the inventor to purchase the exclusive right.

The rays are well named. Only the Lord knows what diabolical powers are behind all these modern electrical and chemical inventions, all to be used in the next war for the wholesale destruction of human life and the annihilation of whole cities in a few hours.

Predicting the Death of Religion. In New York is a religious dance hall in which barefooted girls give public dances. It is St. Marks "Episcopal" Church. Recently the man in charge, Dr. Guthrie, and a professor of philosophy in the Ohio State University, said that there was grave danger that religion might die. The professor claimed that Modernism, that most subtle infidelity, is the only hope of keeping religion alive. "Modernism does its best to keep in line with the latest developments in every branch of thought. This is the kind of religion our youth is demanding. If they do not get it, there will be no religion in fifty years." It is not true. Youth does not demand negation, but positive truth. We know that thousands of young people are sick and tired of infidel harangues they get in the classrooms from these Modernists. They feel that much of the philosophy of modern thought is "foolosophy." The heart of the young yearns for something solid. The claim of this professor is ridiculous. Then Dr. Guthrie backs it up and we read in the report the following:

"Americans are so busy making money that they don't notice how great is the chance of there being no religion. If, however, you kept up with the latest scientific developments you would perceive this.

"Now I want to make my position clear on this 'Christ myth.' Jesus is not a myth. Christ, which is a conception or an idea, is a myth. Even without Christ you would have had Christianity and even without Christianity you would have had religion.

"The religion of Osiris and Isis perpetuated itself into our religion. The existing cults in Greece and Egypt saw when Jesus came on earth the personification of their chief religious figure. Osiris was a parent of our religion and Isis an ancestress of our Blessed Virgin Mary.

"The gospel of Isis and Osiris, which I wrote in 1916, retells the ancient myth about which clustered the deepest religious associations of 3,000 years and furnished a complete preparation for Christianity; so complete, indeed, that the new religion was received as a form of the old without recorded resistance. Images of Isis with the baby Horus were merely christened. That noble Egyptian civilization more than any other gave us the symbolic figure and doctrine of the Blessed Virgin Mary, the descent to hell, and the resurrection of the body."

The Wonders of Archaeology. From Vienna comes the information that Prof. Hubert Grimme deciphèred part of a tablet found in Egypt. It was written in the very oldest, now almost entirely forgotten Hebrew characters, showing its great antiquity. The sentence reads, "I was taken out of the Nilus by the Egyptian Queen." The Professor at-

tributes this sentence to Moses. A search is now being instituted to recover the fragments of this and other tablets.

We mentioned before the expedition to the Dead Sea, headed by Professor Kyle. Dr. Melvin G. Kyle has now fully confirmed the supposition that the cities of Sodom and Gomorrah, destroyed by fire from above, are buried beneath the Dead Sea and beyond the power of man to rediscover them. Pottery found in the graves opened by Arab treasure hunters in that region shows conclusively the existence of an early Canaanite civilization. It was a pre-Moabite civilization. Lot was the father of Moab, so this civilization antedates Lot. Dr. Kyle says, "This is the necessary first link in the evidence we desire, for the Bible represents just such a civilization as being in existence in the days of Sodom and Gomorrah. Moreover, there follows just here one of those expressive silences in Bible history. The destruction of the cities of the plain out put that civilization as suddenly and completely as one snuffs out a candle. Never again is any mention made or hint given as to a civilization in this plain after the Lord destroyed the cities. This is exactly what our researches have revealed."

How wonderful it is that the Bible, the Word of God is increasingly vindicated by archaeology. We believe the Lord will guide the excavators to still greater things. But are the Modernist critics going to change their attitude toward the Bible? We fear not.

Predict the Revival of Imperial Rome. Recently was held in Rome the 2677th anniversary of the foundation of Rome. The occasion was used to confer the high honor of the freedom of the city of Rome upon Premier Mussolini, who saved Italy from the forces of anarchy and revolution. Mussolini's highest ambition is to restore Imperial Rome and to make her once more the mistress of all Europe. Senator Cremonesi expressed this in his address to Mussolini, stating the goal he had set for himself in the following words:

"Rome must again become the radiant capital of the Latin world. Rome must again conquer the Imperial dignity. She must not rule by force or arms, or grow rich by the labor

of subjected peoples, but she must again lead the world in virtue of the genius of her sons and the indomitable virtues of her people." This is all very significant in the light of prophecy for prophecy predicts just such a revival.

Zionism's Great Opportunity. The following was contained in a message from General Smuts to the Conference of South African Zionists opened at Johannesburg, South Africa:

"While I was in London recently I had the opportunity of discussing the present Zionist situation with Dr. Weizmann, and thereafter I raised the question of a Jewish national home with the other Prime Ministers. In the result the British Government once more affirmed the maintenance of the great principle of a national home which has been accepted by the other Great Powers and embodied in a solemn international covenant in the mandate over Palestine. This result I consider eminently satisfactory, and all that remains now is for Zionists all the world over to make good, to make use of their opportunities and to forward by all legitimate means the development of Palestine in accordance with their great national ideal."

Was Our Lord Subject To Death?

An interesting booklet entitled "Modern-Religio-Healing" which we can unhesitatingly commend for its plain and scriptural exposition as to the main subject expressed by the title; yet has in it some teaching that is itself far from scriptural, although we hasten to add that we can well believe that the writer has no evil intent, or has any idea of the logical consequence of that teaching. A few quotations will show to what we are compelled to take very serious exception.

He insists, and we agree with him, that it was God (not Satan) who pronounced on our first parents the penalty of their sin; and that in that penalty "sorrow, sickness, suffering, disease, death" have prevailed over the whole race. Further, we are in accord when he goes on: "Even"

Christians are so inclined to forget God's warnings, and give way to lusts of the flesh in their eating and drinking, that chastisement in some form is necessary" and that chastisement is often in the form of sickness and death as 1 Cor. xi:30 shows, but "real Christians will learn obedience through suffering. It is God's way." To all this we take no exception; but now **in this same connection** he says: "Even Jesus, the Son of God, when He took upon Himself the form of sinful flesh, **learned obedience through suffering.**"

Would it not have been better for the writer to have used the very word that is in the scripture and not substituted "form" for "likeness"? We feel sure that he himself will admit that there can be no improvement on the words that the Holy Ghost used. Most carefully is the holy, perfect humanity of the Lord guarded. His body was **not** sinful flesh, but in its **likeness only**. To this we shall have to recur. But it is the connection of the Lord's being made perfect through sufferings, with the chastisement on men for the "lusts of the flesh" that lays the writer's words open to a most serious misconstruction (putting it in the most considerate way), nor is that lessened by what follows. He notes that the Lord was "compassed with infirmity," and going to Webster's dictionary for a definition of that term, he finds it to include "feebleness, frailty, malady, weakness, and disease;" and because thus compassed with these infirmities He can have compassion on the ignorant and them that are out of the way (Heb. v:2). Then adds, "Note that 'infirmity' (as defined by Webster) 'tempting' (or testing), 'suffering,' 'obedience' and 'being made perfect' are here coupled together as the means to this end, ever (even?) for the man Christ Jesus. Sickness and suffering stimulate obedience. Does not this show conclusively that we must suffer to learn obedience in its true sense? Should Christians teach, or can they scripturally or logically teach, that **saints may escape**, when Jesus, our Elder Brother*

*As to this expression, "Our Elder Brother", we are not unaware that it is not at all uncommon; but that will not justify it to any to whom Scripture is everything. It is quite true that He in His condescending grace is not ashamed to call us "brethren," but where will you find one inspired writer, although they accompanied Him for years, al-

must so learn it? It is not clearly stated that Jesus suffered with sickness, but it is directly stated that He was 'compassed with infirmity,' and that we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are (Heb. iv:15). So—must He not have known personally and experimentally, as we do, sickness, infirmity and its testing of suffering, else He could not have been tempted in **ALL** points like as we are?"

In the first place the writer takes, we are compelled to say, unjustifiable liberties with the Scripture. Heb. v:2 does **not** say—nor does it justify him in saying, that our Lord was "compassed with infirmity," as will be readily seen by simply reading the whole passage. The inspired writer is speaking of those high priests that were "**taken from among men,**" who, because they were themselves compassed with infirmity, could have "compassion on the ignorant and on them out of the way; and such an one also ought, as for the people, so also **for himself to offer for sins.**" Surely our Lord must not be identified with **such** high-priests; for He had no need to offer for His own sins—that we shall all agree is the height of blasphemy. But all this is what was literally true of the Aaronic high-priests, taken from among men. But these, in that one point of being thus able to be pitiful, became, **through that enforced compassion,** excellent types of Him Who, without any of these infirmities, has, in His own spontaneous tenderness, "compassion on" us who are "ignorant" and so often "out of the way."

Our writer then goes on to argue on this mistaken basis, that since He was compassed with infirmity, and that infirmity included sickness, He too must have thus suffered with sickness, and it was by just such suffering that He was made perfect, and is able to be "touched with a feeling of our infirmities. Can we expect to "escape," he says,

though honored as none of us can be, where do we find one of them calling Him "Elder Brother"? If no apostle presumed thus to speak, would it not be better to follow their example? In these days of the triumph of Democracy, with its tendency to irreverence for all "dignities" we believe that those who love our Lord will do well to avoid anything even approaching unholy or at least unscriptural familiarity.

when our Elder Brother must so learn obedience? It is because He has known what sickness is practically and experimentally that He can be touched with the feeling of our similar infirmity." It is quite in the natural line of such a (to us) most shocking deduction that the writer does not shrink from saying that our Lord was actually "**subject to death**"—mark the word "**subject.**" This we can but hold to be very serious. Even Adam was not, in his state of innocence, **subject** to death. That subjection was very distinctly the penalty pronounced upon him for his disobedience: "In the day thou eatest thereof thou shalt surely die," and when he had eaten, the sentence was pronounced "dust thou art and to dust shalt thou return," and thus he became **subject to** death.

Did our Lord Jesus Christ inherit that penalty, the consequence of sin? We do not believe that our writer would himself admit that for a moment: but speaking for ourselves and we believe for all the Lord's true people, we could not admit within the circle of our fellowship or count in the list of our friendship any who so blasphemously degraded Him.

Nor do the texts that are brought forward give any support to such an evil conclusion. Our blessed Lord did partake of all the **sinless** infirmities of humanity. He was tempted in all points like as we are: but always "**apart from sin.**" Who so sensitive as He? That holy Body could feel with an intensity that a less sensitive and more imperfect organism could not, every form of weakness and pain. He was hungry and thirsty. He was weary with His journey. Aye, in a literal sense it was true, but in a deeper than a literal sense; for it was indeed a weary journey for that blessed Man, from God to God, through a world that was religiously complacent and cold to His offered love. But sickness and death had no claim upon Him. In His spotless soul He "suffered being tested," and grievous was the "trial" when He "looked for some to take pity, but there was none." Who so tender in affection as the Man of Sorrows? And was He not tested and tried in His spirit in a world where unbelief made Him groan: "How long shall I be with you?"

How long shall I suffer you?" Aye, indeed in all points—in body, soul and spirit—as in those three pattern temptations as we may call them, in wilderness, mountain-top and pinnacle of temple—who of us can be tried in any other way than in spirit, soul and body, for that is comprehensive of the whole man?

Nor is it at all times safe to depend on humanly compiled dictionaries for our definitions of the words used in Scripture. For instance, the Standard dictionary, we are told, defines "mortal" as "subject to death; destined to die," which may be accepted as quite correct as applying to man in his present condition; but it will never do to apply it to Him who knew no sin, and was not subject to its consequences or penalties. Nor would we peer with unhallowed curiosity into the mystery of that Holy One—enough for us that in the days of His infancy, in that helplessness so appealing to our hearts, God Himself cared for the "young child" and directed Him to Egypt in order that the Scripture might be fulfilled: Out of Egypt have I called my Son," warned Joseph against Herod's cruel animosity, and controlled every detail of His dwelling. But it is a deduction as unscriptural, as it is unjustified even on lower grounds, that **therefore** He was subject to the penalty of sin.

None could take that life from Him. He laid it down of Himself—had power to lay it down and power to take it again: and when those among whom He had walked from childhood led Him to the brow of the hill to cast Him down, how powerless were they! He passed through their midst and none could lay a hand upon Him. If our Shakespeare's word is true that—

"There's such divinity doth hedge a king
That treason can but peep to what it would,"

can we fail to adore Him when we mark the divinity that did hedge His perfect humanity, so that none could take His life from Him, and destroy its blessed voluntary surrender for our sakes!

Let us ever remember that it was "By one man that sin entered into the world and death by sin" (Rom. v:12) and so death passed upon all men, for **"that all have sinned."**

But One came altogether free from that penalty inherited by all the race—no death could claim Him! Its wages of sin had not been earned! It is blessedly true that He was a Man, “made of a woman, made under the law” of true “flesh and blood,” and yet not as ours, so affected by the sin inherent that we are indeed subject to death, as He never was. Yet we do not forget that He, too, was made a little lower than the angels **for the suffering of death**. Angels die not—and so our Lord was made a little lower than they, that He might be **capable** of dying. But there is an infinite distance between the being **subject** to death, and the being **capable of dying**. Our Lord was mortal in the latter sense, but not in the former. Further, strikingly the Holy Spirit of God guards that holy Person whenever there is any possibility for such a misconstruction as our writer has (and we repeat our belief that it was by inadvertence, and not being fully aware of the force of what he was insisting upon) permitted himself. Even in that Scripture in Hebrews that he emphasizes thus: “Forasmuch then as the children are partakers of **flesh and blood**, He Himself also took part of the **same**, that through death He might destroy him that had the power of death.”* The implication of this emphasis is that the Lord took the very same flesh and blood, without any limitation or qualification, as is in all the sinful race, and so as Rom. viii:2, “sinful flesh” (or literally “flesh of sin”). But here this is guarded against by two different words being used for “partakers” and “took part,” with regard to which let me quote from a far abler pen than my own: “The ‘partaking’ is a real ‘having in common’ a participation of the most thorough kind. In His own ‘taking part’ another word is used which implies limitation. It does not indeed show the character of the limitation, but the difference between the words makes us necessarily ask what, in fact, that difference was; and the answer comes to us immediately, that while His was true humanity in every particular necessary to constitute it that, yet humanity as men have it, **the humanity of fallen men**, was not His. Here must be the

*The words in black face type are the writer’s.

limitation. "Death could have no power over Him save as He might submit to it voluntarily, and this He did, but it was obedience to His Father's will, and no necessity of condition as of ours" (from Num. Bib.).

The ignoring of these divine distinctions has resulted in an error that we believe our writer will be more thankful to be relieved from than resent the necessary means for that relief.

—F. C. JENNINGS.

"One Day is with the Lord as a Thousand and Years and a Thousand Years as One Day."

God will—**Himself**—a lamb provide."

This world of ours was only in its youth
When one, whose faith was being sorely tried,
Gave utterance to this vast prophetic truth,
Which, shaped to meet his own immediate case,
Held all the ages in its wide embrace.

Swift was the glad fulfilment that he proved,
But, for the larger issue—slowly past,
The crawling years into the centuries moved,
And grew into milleniums at last;
And still the One by priest and seer foretold
Came not. And faith grew dim and hope grew cold.

Then, suddenly—one day on Jordan's bank,
There walked a form which, fashioned as a man,
Bore yet a nameless majesty of rank,
That stamped Him Heavenly. God's wondrous Plan
Had taken shape, and far and wide, abroad
Sounded the cry, "Behold the Lamb of God."

So He came first: the Lamb of Calvary.
Died for our sins but, being God, arose;
And from that favored hill-top that shall be

Again His footstool—in the sight of those
Who loved Him, He ascended. For their pain
Leaving this solace: **“I will come again.”**

Once more the years have into centuries grown;
Once more into millenniums have crept;
Thousands and tens of thousands of His Own
Have lived and “watched” and—with their fathers
slept;
And gradually Faith’s triumphant song
Changed to the yearning cry, **“O Lord, how long”?**

Brothers, **my** Brothers, it is **He** Who waits!
His is the patience that is long denied!
All of our passioned yearning underrates
His. Have you thought why He was crucified?
**“Who for the joy that was before Him set,
Suffered the cross.”** No fear that He’ll forget!

Great is the marvel of that love, but **true**.
Not for a moment will He make delay.
All through the ages **He** has waited **too**,
Waited the dawning of that wondrous Day
When He will take unto Himself the Bride
Bought by His sufferings, for whom He **died**.

All in a moment shall His “shout” at last
Ring through the arches of the waiting sky,
“Voice of Archangel” and the “trumpet’s” blast,
Swiftly, rejoicingly shall make reply.
Shame to the faith that had begun to wane!
Jesus, **our** Jesus, will have **“Come again.”**

ALICE M. ARDAGH.
Written for “Our Hope.”

“Whatsoever things are true, whatsoever things are honest,
whosoever things are just, whatsoever things are pure, what-
soever things are lovely, whatsoever things are of good re-
port, . . . think on these things”—(Philippians iv:8).

The Glorious Security of the Children of God

The true children of God are, according to the Scriptures, eternally safe because:

1. They are born not of corruptible seed, but of incorruptible (1 Peter i:23).
2. His sheep shall never perish (John x:28).
3. Their lives are hid with Christ in God (Col. iii:3).
4. They are chosen in Him before the foundation of the world (Eph. i:4).
5. They are already seated in the heavenlies in Christ (Eph. i:3, ii:6).
6. They are sealed by the Spirit until the day of redemption (Eph. iv:30).
7. The Lord knoweth them that are His (2 Tim. ii:19).
8. Having begun a work, He will perform it (Phil. i:6).
9. They are already living stones in the spiritual building of God of which Christ Himself is the Chief Corner Stone (1 Peter ii:5; Eph. ii:20-22).
10. They are members of the Body of Christ each with a peculiar function (without the least member of the body would not be complete) (1 Cor. xii:13-27).
11. They are kept by the power of God (1 Peter i:5).
12. The inheritance is **reserved** for them (1 Peter i:4).
13. God's people are a gift to Christ (John xvii:6-7).
14. Backsliding is a sin, but "the blood of Jesus Christ, God's son, cleanses us from all sin" (1 John i:7).
15. He is able to save to the uttermost (Heb. vii:25).
16. They are already "accepted in the Beloved" (Eph. i:6).
17. "Nothing can separate them from the love of Christ" (Rom. viii:38, 39).
18. Because He loves them "to the end" (John xiii:1).
19. By one offering He hath perfected **forever** them that are sanctified (Heb. x:10, xiv).
20. They are never more reckoned in the first man Adam, but have passed through in the second man, Christ (Rom. v:2-19).
21. They cannot be unborn (John iii:6-8).

22. Christ **dwelleth** in them (2 John ii).

23. He gives His sheep eternal or everlasting life (John x:28).

24. Whom he foreknew, He also predestinates, calls, justifies and glorifies (Rom. viii:28-30).

25. In their flesh dwelleth no good thing; they are saved by grace (undeserved favor) not by works (Eph. ii:8, 9).

26. The gifts and calling of God are without repentance (Rom. xi:29).

—W. S., Manitoba.

The Parousia: A Period

The Question Stated

(Continued)

THE PAROUSIA.

This word, found twenty-four times in the New Testament, signifies, coming, presence, arrival. It is used of Christ's coming sixteen times, of different persons six times, once of the Man of Sin" (2 Thess. ii:9), and once of "the day of God" (2 Peter. iii:12). It is related both to the blessed phase of the coming which is the equivalent of "the day of Christ," and also to the one of terror and judgment for the ungodly.

The following scriptures present the blessed phase of the Parousia.

1. *It is the time of presentation in perfect holiness.*

"To the end he may stablish your hearts unblameable in holiness before God even our Father at the coming (parousia) of our Lord Jesus Christ with all his saints" (1 Thess. iii:13).

"I pray God your whole spirit and soul and body be preserved blameless unto the coming (parousia) of our Lord Jesus Christ" (v:23).

2. *It is the time of mutual joy and glory.*

"For what is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (parousia) (1 Thess. ii:19).

"And now, little children, abide in him, that when he shall appear we may have confidence and not be ashamed before him at his coming (parousia)" (1 John ii:28).

And as such an event most attractive and blessed it is made the ground of appeal and exhortion in 2 Thess. ii:1-2: "Now we beseech you, brethren, by the coming (parousia) of our Lord Jesus Christ and by our gathering together unto him."

3. *It is the time of reward, rest, comfort.*

"Be patient therefore, brethren, unto the coming (parousia) of the Lord. Behold the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye so patient; stablish your hearts for the coming (parousia) of the Lord draweth nigh" (James v:7-8).

"For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him. * * * The dead in Christ shall rise first, * * * we which are alive and remain unto the coming (parousia) of the Lord * * * 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" (1 Thess. iv:13-18, v:1-11).

4. *It is the time of complete salvation in the Kingdom of our Lord Jesus Christ, for the Kingdom follows the resurrection.*

"For as in Adam all die even so in Christ shall all be made alive, but every man in his own order; Christ the first fruits, afterward they that are Christ's at his coming (parousia) (1 Cor. xv:22-23, li:58).

"For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ" (and of it the transfiguration was a foreshewing). "We made known unto you the power and coming (parousia) of our Lord Jesus Christ" (i. e., such as will accompany the establishment of the Kingdom) (2 Peter i:11, 16).

The *punitive aspect* of the Parousia is seen in such passages as follows:

1. *It is the time of the coming in wrath on all the world.*

"For as the lightning cometh out of the east, and shineth

even unto the west; so shall also the coming (parousia) of the Son of man be."

"And then shall appear the sign of the Son of Man in heaven and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

"But as the days of Noe were, so shall also the coming (parousia) of the Son of man be." (Matt. xxiv:27, xxiv:30, xxiv:37, xxiv:39).

2. *It is the time of the destruction of the Lawless one.*

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming (parousia) (2 Thess. ii:8).

3. *It is the time of fiery renovation.*

"Looking for and hasting unto the coming (parousia) of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat" (2 Peter iii:12, iii:4).

VI. THE PRESENTATION.

This transaction is expressed by a word used in scriptures containing the doctrine of our Lord's return. It repeats the same blessed facts already made known. In a word, at the coming of the Presentation of the Saints will take place

1. *The presentation follows the resurrection and rapture.*

This will appear to be the case on a comparison of 2 Cor. v:1-10, concerning the desire of Paul "to be clothed upon at the Lord's coming, which is the context of this passage: "Knowing that He which raised up the Lord Jesus shall raise us up also by by Jesus (or with Jesus) and shall *present* us with you" (2 Cor. vi:14). Like the Lord's it is a resurrection *from* the dead; "will *out-raise* through his power" (1 Cor. vi:14).

2. *It is the holy expectation of the servants of the Lord.*

“For I have espoused you to one husband, that I may *present* you as a chaste virgin to Christ” (2 Cor ii:2).

“Whom we preach warning every man and teaching every man in all wisdom, that we may *present* every man perfect in Christ Jesus” (Col. i:28).

3. *It is still more the time of the joy and glory of the Saviour in the Church as perfectly holy.*

“Hath reconciled in the body of his flesh through death to *present* you holy and unblameable and unreprouable in his sight” (Col. i:22).

“Husbands, love your wives even as Christ also loved the Church and gave himself for it (her); that he might sanctify and cleanse it (her); with the washing of water by the word, that he might *present* it (her) to himself a glorious church, not having spot or wrinkle or any such thing, but that it (she) should be holy and without blemish” (Eph. v:25-27).

“Now unto him that is able to guard you from stumbling and to set (present) you before the presence of his glory without blemish in exceeding joy, to the only God our Saviour through Jesus Christ our Lord, be glory, majesty, dominion and power before all time and now and forevermore” (Jude 24-25).

VII. THE COMING ONE.

The word “come” is related to all and includes all the accompaniments of the Second Advent. It has to do with both parts of the one period. “I will come again.” “Our God shall come.”

The Lord Jesus from of old was “the Coming One” until He came to suffer: He still is the “Coming One” until He comes to reign. John the Baptist sent the word to Jesus before He was crucified, “Art thou the coming one?” (Matt. xi:3), and John the beloved disciple, beheld the Lord in glory saying, “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty” (Rev. i:8, i:4 iv:8, Matt. xxi:9, xxiii:39).

Over the *blessed* phase of His return these words might

well be written, "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:11).

1. *It is the time of perfection in glory.*

"When he shall *come* to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day" (2 Thess. i:10). The promise "Let not your hearts 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;" must be interpreted by the prayer, "Father, I will that they also, whom hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world" (John xiv:1-3, xvii:24).

"To receive you unto myself" is literally, to take to, to take with, to join one's self, and here also to a place prepared; "to receive to one's house," (Godet); "to take my companionship, where I myself dwell," (Grimm). It reminds of the other word, "to meet the Lord in the air and so shall we ever be with the Lord" (1 Thess. iv:17-18). The promise of John (xiv:1-3) cannot be of the Holy Spirit, for the Spirit comes not for believers but unto and into them; and it cannot be of death, for at death the saints go not to meet a coming Saviour, but at the Rapture; and if one tarry till He come, that saint shall never die (John xxi:22-23).

2. *It is the time of judgment and reward.*

"And he called his ten servants, and delivered them ten pounds, and said unto them, "Occupy till I *come*" (Luke xix:13). And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading" (Luke xix:15). "Therefore judge nothing before the time, until the Lord *come*, who both will bring to light the hidden things of darkness, and will make manifest

the counsels of the hearts; and then shall every man have praise of God" (1 Cor. iv:5). "The Son of man shall *come* in the glory of his Father, with his angels, and then he shall reward (requite) every man according to his works" (Matt. xvi:27). "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." For yet a little while, and he that shall *come* will come, and will not tarry" (Heb. x:36-37). "Behold I come quickly, and my reward is with me to give every man according as his work shall be" (Rev. xxii:13).

3. *It is the time when the remembrance of the death and humiliation of our Lord shall be merged in the vision of his glory and exaltation.*

"For as often as ye eat this bread and drink this cup ye do shew the Lord's death till He *come*" (1 Cor. xi:26).

The *punitive* and *judicial transactions* of the Second Coming of the Son of man associated with the phrase "shall come," "will come" are made known in these scriptures and in many others both of the Old Testament and of the New.

1. *It is the time of wrath on the ungodly and lawless.*

"And Enoch, the seventh from Adam, prophesied of (to) these, saying, Behold, the Lord *cometh* with ten thousands of his saints to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed and of all their hard speeches which ungodly sinners have spoken against him" (Jude xiv:15). "For as the lightning cometh out of the east, and shineth even unto the west; so also shall the *coming* of the Son of man be" (Matt. xxiv:27). "The Lord at thy right hand shall strike through kings in the day of his wrath" (Ps. cx:5). "Our God shall *come*, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous about him" (1:3). "Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty" (Is. xiii:6). Behold the name of the LORD *cometh* from far burning with his anger, and the burden thereof is heavy; his lips are full of indignation and his tongue as a devouring fire" (Is. xxx:27). "For, behold the LORD will *come* with

fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flaming fire" (Is. lxvi:15).

2. *It is the time of wrath on evil and on unprofitable servants.*

"The Lord of that servant shall *come* in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall weeping and gnashing of teeth" (Matt. xxiv:50-51). "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matt xxv:30).

3. *It is the time of wrath on Jews that hated Christ and on Gentiles that hated Jews.*

"But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me" (Luke xix:27). "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 nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. xxv:31-32). "Then shall he say also unto them on his left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (xxv:41). "Inasmuch as ye did it not to one of the least of these (my brethren) ye did it not to me" (xxv:45, x:42). "For behold, in those days and at that time, when I shall bring again the captivity of Judah and Jerusalem, I will gather all nations, and will bring them down into the valley of Jehoshaphat; and I will plead with them there for my people and for my heritage, Israel, whom they have scattered among the nations and parted my land" (Joel. iii:1:2, iii:11-16).

THE SUMMARY

It is evident from the study of the preceeding words that they stand for a period of time having two different parts or phases, one in respect to sinners, the other in respect to saints.

The word "day" as used both in the Old Testament and in the New is connected with so many events requiring time

that it necessarily must represent a period. It is also seen that the transactions, associated with the special words considered, are in each case identical and belong to the same time.

To the four words "parousia," "apocalypse," "epiphany," "shall come," belong both blessed and punitive transactions; to the three, "day of Christ," "manifestation," "presentation," belong none but blessed; and while to the blessed belong many transactions, the punitive makes known chiefly those of the destruction of the man of sin and of disobedient Jews and godless Gentiles. But it is also seen, that the words "hour," "day," "in that day," "in the judgment," "in the day of judgment," prove the one "great day of wrath" to be but the prelude of a progressive judgment, the preliminary of a protracted period of judicial investigations touching living Jews and Gentiles, imprisoned angels, and the dead who had not part in the first resurrection. The day of the LORD is not necessarily a long day, but the day of judgment is; the former opens the latter.

The Day of the LORD and the Messianic Age.

At this point it may be well to consider certain opinions concerning the day of the LORD which deem it equivalent to such time of final and total destruction of the heavens and the earth as would make the fulfillment of many prophecies an utter impossibility. The following passage and its context of the second epistle of Peter is generally quoted in proof. "But the day of the LORD will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up" (iii:10).

To this might at once be applied the key of a period of time and this "day of God" be shown to be a long day having both a fiery opening and close, but separated by the interval of the Millennial Kingdom; and this would be in accordance with many Scriptures.

But whether a period of time or not, it can be shown it is not the final, all-consuming day of fire of popular opinion,

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but one followed *on earth* by the Messianic Judgment, Kingdom and Age.

In general, this Day of the LORD is the day of the wrath of God on His enemies and of the deliverance of His people. His enemies however may be of His own professed people who have become ungodly and idolatrous, and will be visited with just punishment, while the meek and righteous among them will be "hid in the day of the LORD's anger" (Zeph. ii:1-3, Amos v:18-27). When the prophet Joel predicting the invasion of an army of locusts calls upon guilty and sin-stricken Judah and Jerusalem to repent, this visitation in a "day of the LORD," is beheld as a type and symbol of "the day of the LORD" "the great and terrible," in the latter days when Jehovah shall avenge His scattered Israel and deliver repentant Judah and Jerusalem from the invading armies of the Gentiles in the valley of Jehoshaphat (ii:30-31, -iii:1-21). Its judgments are world-wide as "the day of the LORD upon all nations;" (Ezek. xxx:2, Jer. xxv:30-33); and it reaches to the powers of heaven; "And it shall come to pass in that day that the LORD shall punish the host of the high ones that are on high and the kings of the earth upon the earth" (Is. xxiv:21). As the great and terrible day its accompaniments are darkness and earthquake, fire and pestilence, lightnings and great hail. In the New Testament is more fully revealed the fact that this day of wrath and the revelation of the righteous judgment of God" is followed by those prolonged judicial proceedings which involve the eternal destiny of Jew and Gentile (Rom. ii:1-5). The Messianic Judgment precedes the Messianic Kingdom; the King comes with His saints and seated on His throne of glory decides who of Jews and Gentiles shall enter into that Kingdom and who shall be shut out from it; and this judgment is not in the heavens but *on the earth* to which the Son of Man descends at His coming; and this Kingdom is not in the heavens but *on the earth*. "under the whole heaven" (Deut. vii:27, Matt. v:10); and both the Judgment and the Kingdom *follow* the Day of the LORD, and therefore on this day the earth will not utterly be destroyed.

The foregoing statement may be discussed in detail in

the light of various scriptures in order to explain and harmonize the prediction of Peter.

1. The Spirit speaking through Peter on the day of Pentecost and quoting the words of the prophet Joel said there would be wonders in heaven above and signs in the earth beneath; blood and fire and vapor of smoke, sun turned into darkness and the moon into blood *before* the great and terrible day of the LORD came; in his epistle this great and terrible day is followed by the new heavens and the new earth wherein dwelleth righteousness; but in his second sermon Peter tells his hearers that the return of the Messiah (and His return coincides with this great day), would be followed by the seasons of refreshing and times of restitution foretold by the prophets; accordingly the new heavens and earth of his epistle correspond to the times of restitution of his sermon.

But what is foretold of such restitution? the land of Palestine to the seed of Abraham, the return of Israel from all countries, the restoration of the Kingdom of David, and the rebuilding of Jerusalem; and all these *after* the very day of the LORD (Joel iii:14-21). Either this day of fire predicted by Peter is a long period, a partial change taking place at its beginning and an entire to its end, or it is one great day of wrath, described by words which but repeat the Scriptures of the old prophets who foretold the fiery dawn of the Messianic Age.

Like Peter's day of the Lord is the mysterious one of Zechariah: "And it shall come to pass in that day, the precious light is not; it is dense darkness (the bright ones will withdraw themselves); and the day shall be one, it shall be known to Jehovah; not day and not night; and at evening time there shall be light" (xiv:8-9). But according to this same prophet, after fire and earthquake have done their fearful work, the earth remains, the Nile flows to the sea, and the nations from year to year "go up to Jerusalem to worship the King the Lord of Hosts and to keep the feast of tabernacles" (xiv:1-21).

It should be added that the alternative reading of (2 Peter iii:10), "the earth and the works that are therein shall

be discovered," or laid bare, is adopted by Tregelles, Westcott and Hort, and given in the margin of the revision; and that "the elements" are the heavenly bodies loosened and falling as "the stars" spoken of in other descriptions of this same day of fire and earthquake, convulsion and catastrophe.

2. In the Gospels the Lord Jesus predicts the same signs foreboding the day of His advent in wrath, and "the regeneration" or "times of restitution" as following that day. In "the regeneration" the apostles have the promised rule over the twelve tribes of Israel and as tribes restored to their land from the ends of the earth (Matt. xix:28, Luke xxii:28-30). When, a few days after this promise was given, the request was made by the mother of James and John that one might sit on His right hand and the other on His left in His Kingdom, no other than a Kingdom on earth could have been understood by Jesus and the apostles. As such on earth, the lord, as narrated by Luke, connects it with the preceding signs, and the day that was to "come as a snare upon all them that dwell on the face of the whole earth" (Luke xxi:29-36); and as such the Lord confessed Himself to the high priest to be its King who would come in the clouds of heaven, as Daniel foresaw, having received "dominion and glory and a Kingdom that all peoples, nations and languages should serve Him;" even the very peoples, nations and languages that survive the fiery judgments on the Beast and his ungodly adherents in the great day of the wrath of the Lamb. The day of the coming of the Son of Man foretold by the Lord Jesus, and predicted by Joel and Zachariah, and forewarned by Peter as the day of the Lord, is one and the same day.

3. Paul affirms the same truths. The day of the LORD comes like a thief for the destruction of the Man of sin, but the Kingdom and Glory follow, and the same Kingdom on earth Daniel beheld, for in his letters to the Thessalonians it is evident he had been explaining to them the things concerning that Kingdom and the prior destruction of the Lawless One who would oppose and exalt himself above all that is called God or that is worshipped. Or does the apostle, in consonance with all Scriptures, speak of this present evil age

on earth as followed by the blessed age to come, he also declares the one cannot end and the other begin until the Lord comes in flaming fire; but in so coming, Paul also knows it is to an earth not made in vain, but to be inhabited by peoples and tribes and tongues who shall bless themselves in the Son of David.

It should be added, in the Revelation signified to the apostle John, the same day of wrath on the lawless, angry and embattled nations is followed by the Thousand Years of nations no longer deceived by Satan, but whose kingdoms have become the Kingdom of Jehovah and His Anointed. The day of the Lord, then, of the predictions of Peter and Paul and John and the Lord Jesus leaves an earth purified and renovated, but not destroyed.

4. A number of passages of the Old Testament may also be considered to confirm the foregoing conclusion. They would be both needless and unaccountable if the day of the Lord closes the whole earthly scene, for the fulfillment is foretold as following that day. In Ps. xcvi, one of a cluster of similar psalms, it is written that when the Lord comes again "A fire goeth before Him, and burneth up His enemies round about; His lightnings enlightened the world, the earth saw and trembled; the hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth; but probably from this very psalm is taken the quotation in the Epistle to the Hebrews, "And when He again bringeth in the first born into the world [margin, "the inhabited earth"] he saith, And let all angels of God worship Him" (Heb. i:6, Ps. xcvi:7. After this coming in flaming fire not only does the inhabited earth remain but the sea also; "Let the sea roar and the fullness thereof." In brief, the flaming fire of wrath upon His adversaries but prepares the way of the Lord for the establishment of His Messianic Kingdom, when the sea and heavens and earth and field and forest shall all "rejoice before the Lord: for He cometh to judge the earth; He shall judge the world [the inhabited earth] with righteousness, and the people with His truth" (Ps. xcvi:12-13.) Of this same inhabited earth and of this same prolonged day of judgment Paul

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on Mars Hill speaks using the words of these very psalms how God, "commandeth all men everywhere to repent, because He hath appointed a day in the which He will judge the world [the inhabited earth] in righteousness, by that man whom He hath ordained" (Acts xvii:30-31).

And while Paul in this passage doubtless employs the word "judge" in its judicial sense, its other meaning of subjection and rule is implied in the following verse of the epistle to the Hebrews and which refers back to the one already quoted concerning the second coming of the "first born into the world;" "For not unto the angels did He subject the world to come (the coming inhabited earth) whereof we speak;" not unto angels but unto Jesus and His glorified brethren (ii:5, Ps. viii:1-9). Such coming is therefore inseparable from an earth inhabited and the very same into which the Son of Man came the first time to suffer and to redeem.

Likewise Isaiah speaks of an earth new and yet the same, "For as the new heavens and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another and from one Sabbath to another shall all flesh come to worship before me, saith the Lord" (Isa. lxvi:22-23). This earth of Isaiah with its Nile and Euphrates and Mediterranean Sea is the same one of all His preceding prophecies; and the time the same, when the Lord has come with fire and whirlwind, and all the nations have been judged, and Jerusalem purified and exalted is the capital of the restored tribes of Israel and the joy of the whole renewed earth. Accordingly, the "day of the LORD" spoken of by Christ as that of the coming of the Son of Man, and which Peter foretells alike with Paul and Isaiah, Joel and Daniel, Zechariah and Malachi, while attended by fiery purifications and mighty convulsions does not usher in the final new heavens and new earth which appear later at the end of a thousand years, the day of an eon.

It hardly needs to be noted that the nonexistence today of such a renovated earth, proves of itself there is not now

nor yet has been, any moral or religious Millennium, for the latter is inseparably connected with the former, according to the prophetic scriptures.

PART II.

The Translation of the Church before the Day of the LORD.

The question now arises whether the blessed phase precedes the punitive; whether the Church will be removed from the earth just before the wrath falls, or at some time earlier so as to admit of the transactions which belong to the gathering together of the saints unto the Lord.

The proof of the precedence of the blessed part of this period designated in general as the Second Coming of Christ may be drawn first of all from the foregoing study of the words used in connection with this great event.

I. THE WORDS OF THE ADVENT

1. All that is said by Paul of "*the Day of Christ*" marks it as a peculiar time of blessedness with Christ; a time of unique and tender experiences with Him; a time to which, speaking by His Spirit through Paul, he gave the name "the day of our Lord Jesus Christ," the endearing name in that word "our" unites all under one Head and Lord. All is in contrast with the "day of the LORD," the day of Jehovah, and its awful visitations. It could never be said of "the day of our Lord Jesus Christ," "Beware of it"; "that day shall not overtake you." On the contrary, it is for that day the saints were assiduously waiting, yea, ardently longing as the day of consummated salvation when they should be forever with the Lord. It is noteworthy the name "our Lord Jesus Christ" is used with the blessed phase of the parousia, apocalypse and epiphany. In brief, as our salvation is to be in the "day of Christ" and form the "day of the LORD" it is evident "the day of Christ" precedes. As "that day" was not to overtake them, therefore they were always to watch for their removal, and that a removal by rapture.

2. The "*coming*" (parousia) is certainly a period, for it is used to cover the time of the lying wonders of the Man

of sin; "whose coming (parousia) is after the workings of Satan." Also, the phrase "destroy with the brightness of his coming" (2 Thess. ii:8), which is literally "at the epiphany of his parousia," is so peculiar in its combination of these two words as to suggest unavoidably the division of the parousia into the two stages of a coming for the saints and a coming with them, of their gathering together unto Christ before the day of the LORD, and of their appearing with Him in that day of great power and glory.

3. The *revelation* (apocalypse) is a period, for it is the word used of the whole time of the career of the lawless deeds of the Lawless One, and not for one act or event (2 Thess. ii:3-8). It is the very name for all the visions of John. Its identical blessed transactions make it the equivalent of the day of Christ; and if this day precedes the day of the LORD then the blessed phase of the apocalypse precedes it also.

(To be continued)

The Heart of the Lesson

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
AUGUST AND SEPTEMBER

JESUS CLEANSSES THE TEMPLE

(August 17. John ii:13-22)

Golden Text, Matt. xxi:13

Daily Readings

Mon., 11, John ii:13-22. Tues., 12, 1 Tim. iii:14-16. Wed., 13, Ephes. i:15-23. Thurs., 14, Ephes. v:22-30. Fri., 15, 1 Cor. vi:1-11. Sat., 16, 1 Cor. iii:10-23. Sun., 17, Psalm 15.

I. LESSON OUTLINE

1. A Degenerated Feast (verse 13). 2. A Dishonored, Defiled House (verse 14). 3. A Divine Cleansing (verses 15-17). 4. A Demand for a Sign (verse 18). 5. A Raised Temple (verses 19-22).

II. THE HEART OF THE LESSON

The opening verse of our lesson is the practical key to the whole portion. In the beginning the Passover had been called a Feast of Jehovah; here it is termed a feast of the Jews. In their dead cere-

monialism the people had drifted far away from the original intent of the feast and it had degenerated into a mere religious formality that was disgusting to God (Isa. i:10-15). And so it has its proper name here. In like manner some of the things most sacred to the redemptive work of Christ and to the salvation of men are now being dragged in the mire of mere religiousness and even worse (Psa. lxxix:12). Nothing but heart occupation with Christ and fulness of true fellowship with Him can possibly keep us from the drift into mere formalism and dead ceremonialism. It is against this we are warned and provided for by the Lord as in Jude 20-21: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Here is our safeguard in these days.

The legitimate sequel to this is in the dishonoring and the defiling of the very place in which the Lord dwelt among the people. The place that had been dedicated to the worship and the praise of Jehovah is now the stable for the cattle of the field. How striking it is that the people who had no other place than a stable for the Redeemer at His birth has turned God's house into a stable. Remember, too, that the religious world that provides a stable also provides a cross. Nor has it improved one whit since that time; it is the same world (Jas. iv:1-4). True it is under the plea that this accommodated the worshippers by having the sacrificial animals at hand. But it was a money-making scheme for the dealers as also for the ones who licensed the evil. Again the connection is startling, "A people that could coin money in God's house out of the sacrifices to Him was not averse to bargaining for the Son of God at the set price of "thirty pieces of silver." In principle the thing is being reenacted in Christendom today; the very place that was set apart for the meeting of the people with God has become a dance hall, and a pool parlor and everything else that a fleshly money loving religiousness could make it. True, it is kept more or less in buildings attached to the so-called church: nor did the Jew take the cattle into the Holy of Holies. Just in the outer court, even as it is done today. Can you wonder at the judgment of the Lord, "I am about to spew thee out of my mouth." And the judgment is impending now (Rev. iii:16).

The divine cleansing was fully in accord with the mission of the Incarnate Word. It was a cleansing of grace. Had it been one of the Law we would have had a repetition here of Leviticus x. Or in the case of christendom, were we on the grounds of the earlier part of the Acts we should have a repetition of the record of the fifth of Acts, verses 1-10, and the young men of the church, as well as the undertakers and gravediggers would be kept quite busy for a while. But grace forbears (2 Peter iii:8-10). But the cleansing is effectual, but only for the time: three years later the Lord had to drive them out anew. The next cleansing of the real temple is at the coming of the Lord Jesus, when He shall call His own home to be with Him while at the same time He rejects eternally and completely the mere dead religious profession. Then shall the glory of the Lord shine in undimmed radiance in the heavens and upon the earth.

In answer to the demand of the Jews for a sign as connected with such a work our Lord points them forward to the time of the real temple of God. For in that He was raised, the Head, the beginning, the first fruits unto God; so the whole spiritual temple is to be composed of risen ones: thoroughly righteous ones. And it is His death and resurrection that accomplishes all this and ultimately gives God the true eternal temple for His eternal indwelling (Ephes. ii:19-22). And only Christ can possibly accomplish this divine work.

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JESUS TALKS WITH NICODEMUS

(August 24. John iii:1-17)

Golden Text, John iii:16

Daily Readings

Mon., 18, John iii:1-17. Tues., 19, John i:1-13. Wed., 20, 1 John ii:25-29. Thurs., 21, Titus iii:1-7. Fri., 22, Ezek. xxxvi:22-27. Sat., 23, Ephes. iv:17-24). Sun., 24, Isa. xi:1-9.

I. LESSON OUTLINE

1. A Curious Seeker (verses 1, 2). 2. A Startling Truth (verses 3-8). 3. A Heart Query (verse 9). 4. A Divine Way (verses 10-17).

II. THE HEART OF THE LESSON

Can you visualize the thoughts of the first two verses? An eminent, good, Bible reading, earnest soul who has come to know something of this wonderful person of Nazareth, and with heart all stirred up. Too fearful of reproach, and too timid to come by day, and perchance feeling that the evening would be the best time, stealing quietly to the place where the Lord was staying, and finding a welcome there. O, how much there is that he would like to know about, and with what eagerness he seeks to this One. With what courtesy he addresses Him.

But ere he can frame his queries in words the Lord meets him with the tremendous statement, that he, the ruler of the Jews, the one who knew the Bible from Genesis to Malachi, the one who was so strictly religious, of such high moral principles, of such a correct and upright life, that he must be born again, else he can never see or enter into the kingdom of heaven. Marvellous truth! Strange, strange words to him. But there is the word of the Son of God, "Ye must be born again." And in saying this to such an one He is virtually saying it to all the human race. "Ye must be born again!" Apart from regeneration no salvation! No heaven hereafter. And remember that it is new birth! Not reformation, nor spiritual evolution! "Which were born" writes the Spirit, "not of blood, nor of the will of the flesh, nor of the will of man, but of God."

So insistent is the word; so clearly manifest the need that there is but one question that seems necessary to be answered, "How can these things be?" And that is the question that is ever paramount with men today when face to face with the necessity for the new birth. It involves both the thought as to the necessity, and as to the manner, etc. Our Lord fully answers both. The Lord suggests that the training through which he had passed, and the knowledge that would surely be his as a master of Israel should have made him fully conversant as to all this. Is it too much to say that if the present day training misses the result in the conviction of this need it is not training in the truest sense of that term? But it does miss it, blasphemously puts reform or its twin sister evolution in place of the needed regeneration.

Remember that this word is from the One who came to reveal the Father to men; of the One who could speak with authority concerning the only way into the kingdom, for He is the Son of God, He who came down from heaven, and who was ever in heaven. He who is the Truth, and who would not utter aught that was in any wise untrue as to this most important matter. And He emphatically says that "Ye must be born again." Else none can ever come where He is. Can never behold His glory or share in the joy and the blessings of the kingdom of God. To question this is to virtually say that He is a liar! To put anything else in its place is to insult Him by making Him to be untrue. Nay, the new birth is a necessity.

But how? is the question! How can such a great and important

matter be consummated? Remember that it must be from above (verse 3, marg.). And it must be of "the Spirit." And therefore it must be of and from God. And now note well the MUST of verse 14: "And as Moses lifted up the serpent in the wilderness, even so MUST the Son of Man be lifted up; that whosoever believeth on Him, should not perish, but have everlasting life." Every bitten Israelite of old who looked toward the serpent of brass lived. And so every one who looks by faith to the crucified Son of God lives; is born again, having eternal life. And that is HOW. God has purposely put it upon this simple ground of faith that the wayfaring man though a fool should not err therein. And the word today is "look and live." Is it not plain? And then the Lord shows us the heart of our Father in that most wondrous verse of all the word, "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." O, marvellous love of God! O, wondrous grace of the Lord to perishing sinners! And this is the very mission of the Son of God to this world. "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." Have you been to Jesus for a heart to heart talk with Him about these things? Rest assured that if you truly come He will lead you out fully into the light and joy of salvation even as He did this man of Israel so long ago.

JESUS TALKS WITH A SAMARITAN WOMAN

(August 31. John iv:4-42)

Golden Text, John iv:24

Daily Readings

Mon., 25, John iv:4-14. Tues., 26, John ii:24-38. Wed., 27, Isa. xlv:1-8. Thurs., 28, John vii:37-44. Fri., 29, Isa. xli:1-20. Sat. 30, Hab. ii:1-14. Sun., 31, Psa. xxv.

I. LESSON OUTLINE

1. A Divine Necessity (verse 4). 2. A Needy Soul (verses 5-8). 3. A Gracious Word (verses 9-15). 4. A Great Revelation (verses 16-26). 5. A Marvellous Sequel (verses 27-42).

II. THE HEART OF THE LESSON

Remember that the needs be of this journey through Samaria was not a geographical one; for no Jew would have gone in that way either to or from Jerusalem, lest he should contract ceremonial defilement while among the Samaritans. The needs be was a spiritual one connected with the life work and mission of the Son of God who came to seek and to save that which was lost. The poor soul at Sychar had need of the Saviour, and He came. And here as ever the Lord is exactly on time. A little earlier or a little later than the noon hour He had missed here. But O, the grace that knows all the need and just where and when to find the needy one (Luke xix:1-10).

And what a needy one He met there that day. How fully the converse revealed her sore need. Yet she was a worshipper, and in that fact her need was all the more dreadful; that she could pretend to worship while living in sin. What kind of conception of God must she have had! Yea, rather what did she worship and how? Nay, do not condemn too severely, for there are multitudes like her, who, though not guilty of the same evil she was, are yet going on in sin, while covering their evil with the mask of a religious worship. How carefully and yet how effectually the Lord revealed herself to herself, and how she shrank from the revelation. She worshipped she knew not what. And is that not so today in large measure everywhere?

How very few really know the One that they say prayers to and sing about. It is so frequently a mere dead form and ceremony all the way through; a kind of religious performance done once or twice a week in order to religiously quiet a disturbed conscience. But God cannot be worshipped in that way by any one. Nay, nay, saith the Lord, "God is Spirit: and they that worship Him must worship Him in Spirit and in truth."

How quickly the needy city of Sychar is reached. The converted worshipping woman does the work without so much as a word to her. That she was converted is evidenced in the way she put aside her errand to the well for water to attend to the far more important matter of carrying the good news of the real living water at the well that day. She had drunk and had her thirst quenched, and now she would fain have others know all about it. On flying feet she hastens back to the city with the words, "Come, see a Man that told me all things that ever I did. Is not this the Christ?" Yea, He had so told her that she was freed from the guilt of the past, and as a new creature in Him, with a new message for the needy people of Sychar. This is the way of the Lord, to seek worshippers, and so obtain the true and Spirit filled, Spirit led workers.

With what tender grace and skill the Lord provided for that interview with the needy one alone. The disciples went away to the city to buy meat, and ere they returned it was all over, and the trembling soul standing there in her new found joy in the Lord. As soon as she retires, they press Him to eat, but He had already had His dinner. "I have meat to eat that ye know not of. * * * My meat is to do the will of Him that sent me, and to finish His work." What heavenly food! Do we know anything of such a meal? In satisfying the need of one poor hungry thirsty soul He Himself had been fed and His hunger appeased. At once He seeks to lead the disciples into His own joy in the matter. "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

There can be no wonder that the sequel was just as here recorded, "And many of the Samaritans of that city believed on Him for the saying of the woman, which testified, "He told me all things that ever I did." What a harvest for her in the things of God! What a crown of rejoicing in that day for her!

JESUS HEALS A NOBLEMAN'S SON

(September 7. John iv:46-54)

Golden Text, John xiv:6

Daily Readings

Mon., 1, John iv:46-54. Tues., 2, 2 Kings xx:1-7. Wed., 3, Phil. ii:25-30. Thurs., 4, Luke v:17-26. Fri., 5, Isa. xli:17-20. Sat., 6, Hab. ii:1-14. Sun., 7, Psa. xxv:1-7.

I. LESSON OUTLINE

1. An Urgent Request (verses 46-49).
2. A Divine Answer (verse 50).
3. A Precious Sequel (verses 51-54).

II. THE HEART OF THE LESSON

A life is in the balance, yea, the life of a son, and what father would not be urgent in pressing his request upon the One whom He felt sure could help him in his need. Would you? But the background only serves to emphasize a greater need than that of a sick body, great as that is. How many a father has a son or sons, a daughter or daughters

spiritually sick unto death with the awful malady of sin. And pray who that has a heart for the welfare of dear ones but will press the request with all vehemence, "Sir, come down ere my child die!" Is this burden on your heart? Are you crying out to God for such a rich and abundant blessing? Then listen, for the message is for you. The Lord has fulness of grace for you.

At first the Lord seems only to be setting aside the request of this burdened one, saying, "Except ye see signs and wonders, ye will not believe." Not really so, however, for the man may have been and was no doubt much like Naaman, looking for some great thing. And is not that often the case with ourselves. We wish to see the spectacular, and then we will believe. We wish to lean upon the prop of the miraculous, and then we will trust. In other words, we wish to walk by sight, and not by faith. But this is the reverse of what the Lord asks of us. It is by faith, and by faith alone that any of the divine blessings come, "If thou canst believe, all things are possible to him that believeth." The seeming rebuff, elicited the faith the Lord was seeking for, as the father cries, "Sir: come down ere my child die."

And Jesus did not go down: the father is put to the test of the Lord as to his faith, "Go thy way, thy son liveth." And yet in a sense the Lord did go down instantaneously and heal that boy; although the father did not overtake the Lord's blessing till the next day. O, what a wondrous Lord we surely have who loves us and cares for us day by day in all the way. What a heart response to the word of the Lord we find in this nobleman, "And the man believed the word that Jesus had spoken unto Him, and he went his way." May we not emulate him in this act of faith? Sometimes our continued pleading only argues unbelief on our part. The promise of the word is sure (2 Cor. i:20; Acts xvi:31; 2 Peter iii:8, 9; 1 John v:14, 15). Can you not hear Him saying to faith today, "Go thy way, thy son liveth."

With a happy heart the man goes on his way trusting and rejoicing; and when the servants met him on the way with the glad news of the recovery of the sick one, he expressed no surprise, for he was receiving news a day old. His only query was as to the hour of the recovery. And how faith was strengthened to learn that it was in the same hour that word of the Lord had been given him as to the healing of the son. He had only asked for the healing of the boy; but the Lord is ever giving more than we ask or think. The whole house is saved, believing in the Lord, and rejoicing. May this not be a similar experience to faith now? Look up and lift up, dear burdened one, and so know the fulness of the grace of God unto thee!

We would also note the prophetic bearing of this miracle. It was evidently one done to and for a Gentile; and so in a sense foreshadows the inbringing of the Gentiles as part of the Church that the Lord was yet to build. While the very next one in the Gospel of John foreshadows the inbringing of the Jew to the same company, for that miracle took place in Jerusalem, and was performed upon a Jew at the pool by Bethesda. The latter is by a distinct personal contact: even as the Jew is brought in a sense. But the former—the one of our lesson is from a distance, and by the word of mouth alone. And this is in keeping with the record of the miracles of John, all eight of which tell out dispensational truth. The first five having distinct reference and foreshadowings of the Church truth, and the last three speaking just as clearly of the truth concerning the inbringing of Israel in the last days. But this subject is too large a one to enter into here, and forms a distinct theme of itself. Remember that all the miracles of the gospel of John are accrediting Him as being the Son of God the uncreated Creator of all.

OUR HOPE

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Editorial Notes

His Own "He came unto His own, and His own received Him not" (John i:11). The first own in this statement means "His own things." In the previous verses, containing that matchless revelation of Himself, we read "all things were made by Him; and without Him was not anything made that was made." As the maker of all, He owns all things. "He was in the world, and the world was made by Him, and the world knew Him not." What degradation of the human race this statement reveals! He who is the life and the light was not recognized by His creature. He came unto His own, that which is His, and the world knew Him not. But He also came to the people whom He had chosen, His own people Israel. They also knew Him not, though prophet after prophet had announced His coming and revealed His person and His work. They received Him not, but rejected Him.

Yet, though Israel rejected Him as a nation, He received those from the Father, whom He calls His own. He speaks of those who are given Him by the Father, which means that all who trust in Him, who accept Him, believing on Him as the Son of God, are the Father's gift and they become His own. In the tenth chapter of John He speaks of those given to Him from the nation Israel as "His own sheep." He calleth His own sheep by name, and leadeth them out. "And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him, for they know His voice." He also speaks of other sheep He owns. "And other sheep I have, which are not of this fold, them also must I bring, and they shall hear My voice, and there shall be one flock, and

one Shepherd" (John x:16). The other sheep He owns are not of the fold of Judaism; they are the Gentiles. They hear His voice and those who hear and believe His words and believe Him who sent the Son become His own also. They form, not one fold, but one flock, over which He is the Shepherd. That flock of Himself is the church.

In order to own the sheep, to have His own from Jews and Gentiles, the good Shepherd had to lay down His life for the sheep. "I am the good Shepherd; the good Shepherd giveth His life for the sheep," He said. He had to purchase them. Lost sinners could only be made His own, to belong to Him and to God, by the payment of the unspeakably great redemption price. That price could not be paid by His incarnation. It could not be paid by living a life of poverty in holy obedience to God. It could only be paid on the Cross, in suffering in the sinner's stead, in pouring out His soul unto death, in shedding His most precious blood. "For ye are bought with a price" (1 Cor. vi:20). "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conservation received by the tradition from your fathers; but with the precious blood of Christ, as of a lamb without spot or blemish" (1 Peter i:18, 19). What a price of infinite value He paid for us! So great and so precious that we cannot comprehend it. And because the price is so great we have become His own for time and for eternity. Because the price is so great He has lifted us in the greatness of His power and the greatness of His love into all which is "His own." God gave Him as the glorified man His own glory; He constituted Him His own heir. And His own glory, His own inheritance, His own place, His own Name, He gives to His own, who are His by having paid the redemption price in their behalf.

Because He purchased us and made us His own He loveth us. The glory song in Revelation expresses it, the song we sing so feebly on earth; the song which the gathered company in His presence sings unceasingly; the song of all eternity—"Unto Him who loveth us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and

ever." He never ceaseth loving His own. Having loved His own who were in the world He loveth them unto the end. His mighty love never changeth. Nor does He leave or forsake, because we are His own. His watchful loving care, independent of what we are in our little lives, never changes. We are His own. We belong to Him. That includes all and everything.

In faith and much assurance we say "He is Mine and I am His"—"My Beloved is mine and I am his." But whenever we remember the precious facts stated above, that He paid the price in our behalf, that He made us His own, that we are His and He is ours, that He brings us into His own things in glory, makes us His fellow-heirs, we also must remember what His ownership by right of purchase demands of us, and the sweet comfort, the joy and peace, we may have in it.

If we are His own, it means what? It means, that we are not our own. As He claims His ownership over us we cease belonging to anyone else and we are no longer our own. This is the message which the Spirit addressed to the Corinthians. "What? Know ye not that your body is the temple of the Holy Spirit, who is in you, whom ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. vi:18,19). Oh! the preciousness of all this. What else can we do when we believe that He bought us by His precious blood, that He made us His own, but to acknowledge His loving ownership and then to walk and to act every day in glorifying God in body and spirit, as those who are no longer their own.

It should be the first thought in the morning when we greet the dawn of another day. I am not my own; I belong to Him. Whatever this day may bring—I am His own. My times are in His hands; my well-being, my life is in His hands. I am His own and therefore I can step into the new day, without fearing anything. "I will fear no evil for Thou art with me." I am His own and He will guard and keep His own. Let Satan rave let demons attack, let the world hate—I am His own.

It should be the last thought at night when our eyes close in sleep, that emblem of death. I am His own. My body and spirit rest in Him. He will give His angels charge over me. The unseen dangers of the night cannot touch me, for I am His own.

“Ye are not your own,” because we are His. No longer do we satisfy then the natural man, no longer do we run after the things of the world, but our ambition is to please Him whose we are. No longer is our aim to please our selves, but to please Him. No longer do we seek the approval and praise of man, but our ambition is to glorify Him in our lives. All we have and are, our time, our service, our goods, our talents belong to Him, for we are not our own.

In this He has His joy, as He beholds His own living for Him and glorifying Him. In this is our joy, the joy which satisfies, the joy which is our strength. In this He rests and it is our rest to serve Him and live for Him. Willingly we confess our failures in all this, while the Spirit of God brings afresh to our souls the blessed comfort that we are His own, and with it the deep longing (the longing which the Spirit of God will make possible) to live and to serve as His own.



Ananias There are three persons mentioned in the New Testament by the name. Ananias means “the Lord is gracious.” The first is Ananias, whose wife’s name was Sapphira. Their sad story is given in the fifth chapter of Acts. Then Ananias of the city of Damascus and the third Ananias a high priest in Jerusalem when Paul was taken a prisoner (Acts xxiii:2). We call attention to Ananias of Damascus. We know nothing of him but what is recorded in the ninth chapter of Acts. The incident in which he figures is of much interest. He had a conversation with the Lord Jesus which shows the remarkable manner in which our Lord revealed Himself and conversed with His own in those early days of Christianity. It would seem from the record that it was nothing unusual.

The Lord appeared unto Ananias in a vision, calling him

by his name. He knows us also by name. Ananias answered "Behold I am here Lord." He seemed not to have been startled by the vision and the Lord speaking to him. Then the Lord spoke to him as a man speaks to his friend; He tells him that He has an errand for him. "Ananias go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus, for, behold he prayeth, and hath seen in a vision a man named Ananias coming in, that he might receive his sight." Ananias knew nothing of what had happened three days before on the road to Damascus. Then comes the answer of Ananias. He begins to reason with the Lord in a confiding frankness which shows the holy liberty he had in the fellowship with the Lord. He tells the Lord something about Saul, as if the Lord did not know it Himself. The human side comes in, but it is really refreshing to read it for it shows a blessed intimacy. "Lord, I have heard by many of this man, how much evil he hath done to Thy saints in Jerusalem. And here he hath authority from the chief priests to bind all that call on Thy Name." It is a frank statement from the side of Ananias what he had heard and behind his words one can read astonishment and fear. The Lord answered him not with harsh words, but gives a loving command, and also takes him graciously into His confidence by telling him His purposes concerning Saul. "Go thy way, for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings and the children of Israel. For I will show him great things he must suffer for my Name's sake." He gave to this humble disciple the future story of the converted persecutor of the church. It is noteworthy that the Lord in telling this secret to Ananias does not put the people Israel first in the ministry of Saul, but the ministry of the chosen apostle is to be to the Gentiles first. Jerusalem had rejected the offer of mercy when Saul of Tarsus was called. He became the apostle to the Gentiles.

In reading this precious account of how the Lord conversed with Ananias, and this disciple with the Lord, there comes to the heart of every child of God the longing desire to have the same privilege. What took place in the beginning

of the church, the signs and miracles, the manifestation of supernatural powers, the powers of the age to come, the visions when the Lord spoke directly to His own and the appearance of angels was quite necessary, for the New Testament Scriptures were not in existence. It was necessary that the gospel and the truth be witnessed to with signs and wonders, and with divers miracles, and gifts of the Holy Spirit (Heb. ii:4). After God had revealed the fulness of Christ in redemption, the riches of His grace and made known His will and the mysteries hidden in former ages, He calls upon us to walk in faith and not by sight. The signs and miracles, the wonders and visions, the personal manifestations of the Lord and of angels cease. We have fellowship with the Lord. We speak to Him in our prayers; He answers us by His Spirit. He is the same gracious, condescending Lord towards us as He was in Ananias' experience. We can come to Him with all our burdens and cares. We can tell Him all things in child-like faith, though we know before we ever speak to Him He knows all our troubles and what is upon our heart. But He loves to be trusted.

Some day we shall hear His voice and see His face and enter into an eternal fellowship with Him. Till then we walk by faith, content to trust Him, and rejoice in Him, whom we have never seen with joy unspeakable and full of glory.



Nehemiah, the Man of Prayer mightily used in his day in rebuilding the walls of Jerusalem. He held a high and honorable position with King Artaxerxes, with whom he enjoyed everything in plenty, yet the grace of God produced in his heart the deepest sympathy with the affliction of his beloved people. The beautiful thing in his character is that he manifested a heart which habitually turned to God in prayer, a heart which trusted Him, a heart which continually acknowledged the goodness of the Lord and sought strength in Him and on account of the habitual life of prayer and trust surmounted all obstacles, so that he

succeeded in the work he undertook. When certain men of Judah came with Hanani he inquired at once about his brethren who had escaped and were left of the captivity, as well as concerning Jerusalem. When he heard of the reproach, that the wall of Jerusalem was broken down and the gates burned with fire, he tells us "I sat down and wept, and mourned certain days, and fasted and prayed before the God of Heaven." And what a prayer it is which he uttered. Read it in the first chapter. He confessed the sins of his people, his own sins and his father's sins. Then He spoke to the Lord of the promise He had given through Moses that He would be merciful to His people if they turn to Him. He knew his Bible well. Finally he prayed that he might find favor and mercy in the sight of the man, whose cup-bearer he was. It was some time after when his prayer was graciously answered. No doubt as he walked about in the presence of the king, holding in his hand the wine-cup from which he served the king, his heart was talking to God. The king noticed the sadness of his face and graciously told him that as he was not sick it must be sorrow of heart. While he was afraid, knowing the capriciousness of Persian monarchs, he was nevertheless courageous in faith and told the king the reason of his heart-ache. Then came the king's question: "For what doest thou make request?" Nehemiah knew the Lord whom he trusted was working in his behalf and the behalf of his people. "So I prayed to the God of heaven." He did not pray audibly with his lips, but it was an ejaculatory prayer. Just one deep sigh—Lord have mercy, Lord help, Lord grant Thy blessing, Lord give wisdom! The words Nehemiah spake were words of wisdom; the Lord gave them to him. And when the king granted his requests Nehemiah acknowledged the hand of God—for he said "according to the good hand of my God upon me." This phrase he often used.

He came to Jerusalem and then followed a memorable night ride. It was preceded by prayer for he says "neither told I any man what my God had put in my heart" (ii:12). As he rode along we doubt not his heart was in constant fellowship with God as he called on Him for help and blessing.

When Sanballat and Tobiah sneered at them and mocked the effort of Nehemiah and those with him to repair the gates, Nehemiah again broke out in an ejaculatory prayer. When the enemies conspired to come up to Jerusalem to fight them and hinder the work, we read "nevertheless we made our prayer unto our God and set a watch against them day and night because of them." While he prayed to God and trusted Him fully for protection he did not neglect the part he was able to do.

We too, can live such a constant prayer-life. As we walk in the Spirit our hearts will turn habitually to the Lord, for prayer is the breath of the new nature. As we walk along the street, or in the office, in the kitchen, in the morning, at night, during the night when we awake, at all times we can utter in our hearts our ejaculatory praise and prayer. Our Lord knows and hears all which comes out of our heart. To be constantly in the attitude of praise and prayer is more than a blessed attitude, pleasing to Him, it is a safeguard at all times against the attacks of the enemy. It keeps us close to Himself. May we cultivate the practise of ejaculatory prayer, which we are enabled to do by the indwelling Spirit.



James Fraser, the Laird of Brea (1639-1698), in his charming autobiography

The Blessing of Trial and Affliction speaks of his repeated trials and afflictions and points out the good which came to his soul. He sums up the Lord's ends in permitting them as follows: 1. To reform and heal me. 2. To humble my heart and break it; to break the pride, the stoutness, hardness and lightness thereof. 3. To deaden me to the world and to friends and relations; and therefore, made me find such bitterness, vexation, vanity and disappointment from it. 4. To give me experience of His love in delivering me out of all these troubles and supporting me under them. 5. That I might be fitted and enabled to direct and comfort others in afflictions. 6. To draw me to Himself, and seek Him more earnestly. 7. To keep me from rotting and dying, and to hold me waking, therefore has He constantly been exercising me. 8. To learn, exercise and increase faith

and patience. 9. to keep me with Himself these times, and to preserve me from the snares of an evil time, which now I find rich men exposed to. And, indeed, I found much good by all these dispensations; for by the sadness of the countenance I find my heart bettered and mortified to the world, and I draw nearer to God, and kept waking, and have experience of the Lord's goodness, so that I may say, It is good for me that I have been afflicted. One thing I am sure of, I would never have kythed* so much for Him as I do now. In a word, the Lord hath so blessed His rod to me, as I find all these ends and fruits of righteousness wrought on me, so as I may say, I had perished unless I had perished. The world and the 'prosperity of fools hath destroyed' many; 'they have no changes, and, therefore, fear not God;' and 'they are settled on their lees.' Blessed be the Lord for inward and outward exercises and troubles."



The Abiding Spirit Our Lord said concerning the gift of the Spirit "that He may abide with you forever" (John xiv:16). Does this mean that He is with the believer as long as he

is in life, or does it mean that He will be the portion of the believer in all eternity? We believe that the Holy Spirit, the third person of the Trinity, will abide with the child of God in all eternity. The blessed proof of this is not only found in the words spoken by our Lord when He gave the promise of the other Comforter, but also in the first chapter in the Book of Acts.

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which He was taken up, *after that He through the Holy Spirit* had given commandments unto the apostles whom He has chosen" (i:1-2). We know that our Lord spoke and acted in the power of the Holy Spirit, who dwelt in Him, during the days of His humiliation. In the above sentence we read that our Lord as the risen Man continued to act and speak through the Holy Spirit. He dwelled in the resurrection body of our Lord. This is a blessed evidence for us that we also shall have the Holy Spirit in us when we receive our

*Old English meaning "longing."

resurrection body, which shall be like His own glorious body. Now His power in us restrains and mortifies the flesh; but what will He do in us and through us when this old body, dead on account of sin, is gone and we have our new bodies! He will then by His indwelling lead us into eternal joy and eternal worship and into that glorious service for God, which will be our blessed portion in eternity. Now He is often grieved, hindered and quenched in us and cannot unfold His energy as He would. When the day comes of our perfect deliverance and all conflict ceases He will manifest the fullness of His power in and through the redeemed.

And here we may think of those who have gone before us, absent from the body, present with the Lord. They are consciously present with the Lord. For them the battle and the strife, the conflict with the flesh, the devil and the world is over. The Holy Spirit is abiding in them and with them and in glory they learn through Him more and more of the glory and the fullness of Christ and enjoy Him as no Saint ever did on earth.



The Grace of God Next to the name of our adorable Lord Jesus Christ, the word "Grace" is perhaps the most beloved and the most charming to the believer's heart. It is a simple word yet it has unsounded depths and marvellous possibilities unknown to the people of God. It will take ages to come to show forth all the riches and glories of the grace of God (Eph. ii:7).

It has been defined as "unmerited favor" though this definition does not express it all. It is the display of the love of God, manifested in the gift of His only begotten Son, towards a world of sinners, Jew and Gentile, unworthy, helpless, hopeless, guilty, lost and under eternal wrath. The grace of God in Jesus Christ our Lord comes to the sinner, asks nothing of him, but to believe, and then gives all what a loving God can give to those whom He redeemed by the blood of His own Son. The best way to know what

grace is, what grace does, is to let the Scriptures speak to our hearts.

The grace of God brings salvation to man. "The grace of God, bringing salvation, hath appeared unto all men" (Titus ii:11). This salvation by grace is by faith. "For by grace are ye saved through faith; it is the gift of God; not of works, lest any man should boast" (Eph. ii:8, 9). Grace promises and gives eternal life. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed" (Rom. iv:16). "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 stablish you in every good word and work" (2 Thess. ii: 16, 17). Grace abounds in the salvation of the believer. "Where sin abounded, grace did much more abound" (Rom. v:20). Grace justifies us. "Being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. iii:24). "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv:4, 5). "That being justified by His grace, we should be made heirs according to the hope of eternal life" (Titus iii:7). Forgiveness is ours not according to our repentance, or according to our feeling, or according to anything else but "in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. i:7). Grace also is a teacher. "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present age" (Titus ii:12). And more than that for grace also delivers from the power and dominion of sin. "Sin shall not have dominion over you; for ye are not under the law, but under grace. What then, shall we sin because we are not under the law but under grace? God forbid" (Rom. vi:14, 15). True Christian service is through grace. "Let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. xii:28). "Having then gifts differing according

to the grace that is given to us" (Rom. xii:6). Grace leads us to the throne of grace to approach our loving heavenly Father." Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. iv:16). The believer is to grow in grace. "But grow in grace and in the knowledge of our Lord Jesus Christ" (2 Peter iii:18). Grace is all-sufficient in all things and at all times. "My grace is sufficient for thee" (2 Cor. xii:9). "God is able to make all grace abound toward you" (2 Cor. ix:8). Grace must control us in all things. Our giving, "See that ye abound in this grace also" (2 Cor. viii:7). Our singing, the joy of the believer's heart, "Singing with grace in your hearts unto the Lord" (Col. iii:16). Our speech, "Let your speech be always with grace" (Col. iv:6). Our strength is not in ourselves, but in His grace, "Be strong that is in the grace of our Lord Jesus Christ" (2 Tim. ii:1). God Himself is called "the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen and settle you" (1 Peter v:10). The last sentence of the whole Bible mentions grace, "The grace of the Lord Jesus Christ be with you all." Happy are we as God's children if we trust His grace, magnify His grace, obey His grace, serve Him by his grace and always give His grace the glory. "By the grace of God I am what I am; and His 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" (2 Cor. xv:10). Let us also remember how we can get more grace. "Wherefore He saith, God resisteth the proud, but giveth grace to the humble" (James iv:6).



Much More There is always "*much more*" with God in redemption towards those who are His people. "*Much more* then, being now justified by His blood, we shall be saved from wrath through Him" (Rom. v:9). The blood of the Lord Jesus Christ has justified us in the presence of God. God is holy and righteous and there is coming for the ungodly judgment

and wrath. We are therefore not only declared acquitted, but much more saved from the wrath to come, which even now hangs over the world. "For if, when we were enemies, we were reconciled to God, by the death of His Son, *much more*, being reconciled, we shall be saved by His life" (Rom. v:10). It is a great thing to be reconciled to God, to know the reconciliation through the death of His Son, and have peace with God, But there is much more salvation by His life. This is not the earthly life of our Lord, but it is His risen life. Because He lives we also live. His life in glory as our priest and our advocate with the Father saves us down here.

"For if through the offence of one (Adam) many be dead, *much more* the grace of God, and the gift of grace, by one man (the Lord Jesus), hath abounded unto many. "For if by one man's offence death reigned by one—*much more* they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ." "But where sin abounded, grace did *much more* abound" (Rom. v:15, 17, 20).

"For if the ministration of condemnation (the law) be glory, *much more* doth the ministration of righteousness exceed in glory" (2 Cor. iii:9). When Moses received the law, which was a ministration of death, there was glory seen by him, which was reflected on his face. But how much greater is the glory of the gospel-ministration for with unveiled face we behold now the glory of the Lord and are changed into the same image from glory unto glory." For if the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how *much more* shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix:13, 14).

There is also a "much more" as to Israel's future. "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how *much more* their fulness?" (Rom. xi:12). When the Jews rejected Christ and fell as a nation by their unbelief, it proved to be in the

purposes of God the means to give the riches of grace to the Gentile world. By their fall salvation came unto the Gentiles. But prophecy predicts a time of their fulness, when the promised glory will be theirs. How *much more* blessing and glory will come to the world and to the nations of the world when Israel is received back. Speaking to the Gentiles Paul writes in the parable of the two olive trees "For if thou (Gentile) wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree (the Abrahamic covenant) how *much more* shall these which are the natural branches (the Jews) be grafted into their own olive tree?" (Rom. xi:24).

And how much more we shall find out in glory of what grace has done for us! In that eternity of glory there will always be more and more to follow.



Heart-breaking Letters Our recent editorial paragraph in which we speak of the spiritual troubles of some who are in deep distress and despair has brought us a number of other communications. Some are signed and others are unsigned, but each has touched us deeply. O, the deceitfulness of sin! It seems there are many Christians who play with sin. They walk after the flesh and do not realize that in doing this they have stepped on the road of death. Some accept the false teaching as to salvation by grace, thinking that they are saved and safe by grace, and then they can do as they please. It never seems to come to them that grace also demands of the child of God holiness in "denying ungodliness and worldly lusts," and to live soberly, righteously and godly in this present age. They forget that being under grace, and not under the law, means "not to fulfil the lust of the flesh." They think that Gal. vi:7-8 has nothing to do with them, because they are saved by grace." Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall reap of the flesh corruption; but he that soweth to the Spirit shall of the Spirit reap everlasting life." This applies to the Christian just as much as it does to the unbeliever. They

forget that grace has separated the believer from the world, so that the blessed word of our Lord is accomplished, "they are not of the world even as I am not of the world." God has redeemed us unto holiness, to be holy as He is holy.

Satan takes an advantage and manifests his power when the child of God tolerates sin unjudged and unconfessed. One thing follows the other. There is an outward profession, all the exercises of a religious man continue. The heart knows nothing of fellowship with the Lord, for "if we say that we have fellowship with Him, and walk in darkness, we lie, and do not speak the truth." Then comes a temptation and the power to resist is gone. And after that the sneers and daunts of the enemy, the doubts which question the Lord's willingness to forgive, sleepless nights and thoughts of despair. Such cases are a warning to us all. When we sin the remedy is immediate confession, self-judgment and self-surrender. We are trying to help these distressed souls and remember those who have written us and opened their hearts, in daily prayer. The powers of darkness are active today in an astonishing degree either to corrupt the members of the body of Christ by false doctrines or to make them worldly and loose in their lives. The only safeguard is a real walk with God in the power of the Spirit of God.



Without the Camp "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach" (Heb. xiii:12, 13). In the epistle to the Hebrews are found numerous exhortations which were of special meaning to the Hebrew-Christians to whom the epistle was first of all addressed, and which also are of much importance to us. These exhortations are introduced by the words "Let us." "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it" (iv:1). "Let us labor therefore to enter into that rest" (iv:11). "Let us therefore come boldly to the throne of Grace" (iv:16). "Let us hold fast the confession of our hope." "Let us draw near with a true heart."

“Let us consider one another” (x:22-24). “Let us lay aside every weight.” “Let us run with patience the race set before us” (xii:1). The quotation we have given from the last chapter contains also the last exhortation. It seems that this exhortation addressed to Hebrews is the most important. Among the Hebrew-Christians were many who did not fully realize that the law of ordinances, the levitical sacrifices and offerings were all fulfilled in Christ. Many still lingered around the shadow things and practised them. Christ had come and was rejected in the camp of Judaism. He suffered without the gate, and that for the reason that He might sanctify (separate) the people by His own blood, and therefore the whole Jewish system had no more meaning. To remain in the camp, in which He is rejected and disowned, is a denial of Himself and His work, as well as fellowship with His enemies. If these Hebrews used still the office of a priest they denied practically that the new and living way into the Holiest had been made by the rent veil, the blood of Jesus. Therefore the call to separation to leave behind the camp where He is denied, to be outside of the camp with the rejected One.

It certainly has a message for us in these days of denial of Christ. Christendom has many camps in which Christ is denied. The worst form is Ritualistic Romanism. And Protestantism in its systems and sects are also a camp in which the Person of Christ, the doctrine of Christ, the truth of Christ and much else is denied. He is in the camps of Ritualism and Rationalism put outside the gate. True believers are therefore called upon today, as they were in the days when the epistle to the Hebrews was sent first to Jerusalem, to separate themselves from that which denies Christ and His finished work, to go unto Him without the camp to bear His reproach. We must take a definite stand in these days. Compromise is disloyalty to the Lord Jesus Christ.

What does it mean if we are true to Him and take our place without the camp? It means that we shall have reproach; but let us remember it is “His reproach.” It means more than that, His approval and His blessing.

Without the camp in His fellowship we find Him in His matchless grace and glory. Outside the camp means "inside the veil," blessed communion with Him, who will be our rewarder in the day of His appearing.



Some Find Not a few people have had their eyes
Out opened as to the errors of the healing cults and especially McPhersonism. A large number of our readers dropped reading *Our Hope* on account of our attacks, thinking that we were wrong. It is a satisfaction to find some coming back acknowledging that we were right. Here is part of a letter from a business man in Denver, Col:

"There have been some articles in your paper regarding the McPherson movement, and they are necessary, notwithstanding my former opposite opinion. Perhaps you might be interested in some incidents, which have come to my attention.

"Last night a half-paralyzed policeman got on the same car with me. As I had charge of the workers at the McPherson meetings here, I had seen him up forward several times to be prayed for healing, which never came. His case is a sample case.

"In all the multitude which came forward professing conversion, I doubt if one was actually converted there. In almost all-cases there was a blind groping after healing. The 'conversion' was a ruse to get to the woman. Several pastors have said 'where are all the people who signed cards at the McPherson meetings?'

"There is a mysterious something about it which frightens me. Many of those who worked with me and were in close contact with Mrs. McP. are not now normal. They have lost a sound testimony for Christ. They seem to be excited like a person coming out of a fit. They have discarded the Bible except where it deals favorably (if misconstrued) with tongues and healing. As much as they deny it, my conviction is that the woman herself, is the main attraction, and that she wields a hypnotic power. Her workers' prayer-meeting was an orgy frightful to behold."

A well known preacher who visited Los Angeles recently told us that when this woman is not at "her temple" interest is gone and the attendance is next to nothing. From other sides we hear that the entertainment feature and sensational methods are now being used to hold the crowds. It is the beginning of the end.



**The Book
on Angels**

As announced, we publish this month a volume dealing with the angels of God. This is a neglected theme. For several years we had a desire to write such a book. Through the grace and help of our Lord we have been enabled to do so and we felt in writing that the Lord will bless this work to the hearts of His people.

Some interesting questions are dealt with concerning the corporality of the angels of God and their dwelling places in this marvellous universe. The question as to the stars, whether some of them like Mars and Venus and the planets of other solar systems are inhabited or not is taken up in this volume. Then there is a chapter on the angels in the life and service of our Lord. Several chapters deal with the ministry of angels in both Testament, while another chapter shows in what their present ministries consisted. The present ministry of angels in behalf of the heirs of salvation is a great comforting truth to which every child of God is entitled to. The final chapter shows the future manifestations of angels and their service when Christ comes again. We believe the book fills a need.



**On the
Holy Spirit**

The other volume we publish this month written also by the Editor is on "The Holy Spirit in the New Testament." The first chapter deals with the promises of the gift of the Spirit in the Old Testament. Then each New Testament book is taken up and each verse in which the Holy Spirit is mentioned is explained in a brief and simple way. In this way the Person and work of the Holy Spirit is unfolded in a unique way and many of the present day vagaries as to His work are answered by the Word itself.

We have written this volume as a text book for students in theological seminaries, Bible Institutes, Bible Schools and for teachers as well as for all believers who desire a clear and scriptural understanding as to the Holy Spirit and His work.

The reader will find the advertisement of these two volumes on the inside cover of this issue.



For Holland Brethren As we have many of our Dutch brethren reading the magazine we wish to call their attention to the excellent works in *Hollandsch* written by our good brother H. Bultema. They are very fine and we have enjoyed them ourselves. We give their titles.

Commentaar op Jesaja, two large volumes of about 800 pages each, a very helpful commentary of Isaiah. *Verklaring van het Boek of Daniel* an equally helpful exposition of Daniel. *Verklaring van der Openbaring*; exposition of Revelation. *Marantha. Eene Studie over de onverfulde Profetie*; study in unfulfilled prophecy.

Our friends who read Dutch can procure them by addressing Mr. Henry Bultema, Muskegon, Michigan.



Boston Monthly Meetings With the first Thursday of October, that is October 2nd, we begin our Boston Monthly Meetings for another year. This is our silver anniversary, for it is the 25th season. Twenty-five years ago the late Dr. C. I. Scofield came from East Northfield to Boston, on the invitation of Mr. Gaebelein to hold with him a Bible Conference in the Park Street Church. The meetings will continue in this historic building on Park and Tremont Streets. God willing, we hope to address the meetings on October 2nd and we hope for a large attendance.



Bible Conferences and Our Oral Ministry We are still unable to give exact dates for meetings and Bible conferences conducted by the Editor. We have many more calls from different sections of our great land and Canada than we can possibly handle. During this month we do not go forth in ministry outside of New York. Next month and during the closing months of this passing year we hope to cover considerable territory. We have on our list of places **Baton Rouge, La., Detroit, Mich., and Detroit, Minn., Winnipeg, Manitoba**, and several cities on the **North Pacific Coast**, but do not know at this time when and where HE wants us to go. We have also promised a week to **Pretty Prairie, Kansas** (south of Hutchinson), but the meetings there for the entire week will be conducted by us in the German language in connection with a conference of our Mennonite Brethren.

We know many of our beloved readers pray for our guidance and for His blessing upon our ministry. Please do so especially now.



Stony Brook School for Boys The new term begins this month. The faculty is very much strengthened. Among the new teachers we mention Mr. Curtis, a grandson of our old friend and co-laborer, now with the Lord, Dr. Arthur T. Pierson. The instruction in the Bible will now rest

exclusively in the hands of the principal of the school, Frank E. Gaebelin. Still more attention will be given to this outstanding feature of the school. We only wish we could take all the good boys who are ready and eager to come, but whose parents are unable to send them to our school on account of finances. For this reason we have started a scholarship fund to assist these boys. We have taken in several trusting the Lord will send the needed funds. We want to thank our dear readers again for the help they have given, both in prayer and by their contributions.



Please take time to read the three cover pages of this issue. You will find some interesting announcements there as to our books. These books are published to help God's people. We are not in this for commercial reasons. We publish books ourselves in order that they can be furnished at the lowest possible price and also that we may be enabled to give books to those who cannot purchase them. This has been part of our ministry for many years and our readers have shared in it. The small profits are used by us in the Lord's work.

The Gospel of John

Chapter XVII (Concluded)

Verses 22-26

He had prayed for the preservation and the sanctification of His own and now He prays for their glorification. It is a wonderful legacy which the Lord of glory bestows upon His people and with which He introduces the final section of His prayer "The glory which Thou hast given Me I have given them." Commentators have fairly wrestled with the question, what did our Lord mean with these words? What glory is it He promises to give? We mention a few of the different opinions.

Augustinus and others with him thought it is immortality and glory which those received who have served Him faithfully. Calvin stated that it is the restoration of the image and likeness of God. Bengel, the author of the *Gnomon*, declared that the glory means that insensible power, influence and authority, which accompanied all our Lord did and said during his earthly ministry. Zwingli, Brentius and others taught that the glory is the power of working miracles, while two other well known exegetes, Stier and Hengstenberg held that the glory is unity of mind and heart. Even so good an expositor as Bishop Ryle says, "the question will probably never be settled."

There is no difficulty whatever connected with this saying

of our Lord. Like the other statements "I have finished the work Thou gavest Me to do," "I am no longer in the world," the gift of His glory was spoken in anticipation of His resurrection. In resurrection the Father rewarded Him for His faithful work. This is the demand of the righteousness of God. His ever blessed Son came to earth, glorified Him in His holy life and finally glorified Him in His death on the cross, in which He vindicated the holy character of God and satisfied His righteousness in behalf of lost sinners. This demanded a reward. The reward is that God raised Him from the dead and gave Him glory. It is the truth stated elsewhere, as in Phil. ii, "Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. *Wherefore* God also hath highly exalted Him and given Him a name which is above every name." This acquired glory it is which He gives to His own. It is a most refreshing and wonderful truth. The Son of God came to die for our sins and when He died as our substitute He took upon Himself all which we deserved as guilty sinners—Jesus paid it all. Then God, because He did this work, righteously rewarded Him, because He and He alone deserves a reward. This reward consists in glory. Then our loving Lord gives the glory He deserves and He received to all those who belong to Him. He makes His own sharers of His acquired glory.

It is not difficult to find the acquired glory of our Lord in the New Testament. It is sevenfold. We mention them briefly and show how the believer participates in these acquired glories. (1) He received in resurrection the glory of sonship, inasmuch as He is the First begotten from among the dead. We share this sonship with Him and are sons of God in Him. (2) Then God made Him the heir of all things (Heb. i:2). The Unitarian Bible Student Association, also known as Russelites, sometimes give this fact as an evidence that the Lord Jesus Christ was a created Being and not very God, that He received divinity after His death. Such an argument shows the ignorance of these people. Christ is God and all the glory of God is His glory. But to make redeemed humanity, redeemed through His own

precious blood, sharers of all things, God made Him heir of all things as the head of the new creation. And we are heirs of God and fellow-heirs of Christ. (3) God gave Him a glorious place for a reward. He seated Him at His own right hand. The man in Glory is as near to God and as dear to God as any Being can be. He holds a place higher than the angels. In Him we are seated in the heavenly places of Christ Jesus. (4) He received as His reward a glorious name "the name which is above every other name." And it is written "I will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it" the promise to the over comer (Rev. lxxxviii:17). "And I will write upon him My new name" (Rev. iii:12). "And they shall see His face, and His name shall be in their foreheads" (Rev. xxii:4). (5) He received the glory of Priesthood, being constituted a priest after the order of Melchisedec. And we are priests with Him. (6) He is made King of kings and God will give Him the promised kingdom. The throne over all the earth is His and the nations will yet be His inheritance. His own are to reign and rule with Him. (7) Finally He received the glory of Judgeship. All judgment is committed to Him. This also His own will share with Him for it is written "Do ye not know that the Saints shall judge the world? Know ye not that we shall judge angels?" (1 Cor. vi:1, 3).

Such are His acquired glories and our participation in them. The consummation of all is not now but in that coming day of glory "when He is manifested we shall be manifested with Him in glory." It is the day in which He will come "in His own glory, and in His Father's, and of the holy angels" (Luke ix:26). His own will be with Him in that glory; they shine in His glory. Therefore in that day He will receive the request of His lips and the desire of His heart (Psl. xxi:2). Then He will receive the travail of His soul and be satisfied when "He cometh to be glorified in His saints, and to be admired in all them that believed" (2 Thess. i:10). Thus shall we be perfected in one and the world will then not be called upon to believe that the Father sent His Son, but the world will *know*. Faith will be changed into

OUR HOPE

sight. There will be a glorious public display, when the Son brings many sons in His glory. In that day the whole world will know and all the present day infidelity will be forever banished. It will be the answer of God to all the inventions of modern rationalism as upheld by the liberal teachers in Christendom. It will be the answer of God to silence the delusion cults. It will be the means of the conversion of the remnant of Israel.

Then follows that blessed and gracious petition, which to the full still remains unanswered. "Father I will that they also, whom Thou hast given Me be with Me where I am; that they may behold My glory, for Thou lovedst Me before the foundation of the world." It is His Prayer for the glorification of His people. In praying He uses a word which He used nowhere else, the word "I will." The original verb (*Deilo*) has a meaning of a positive purpose. It is therefore more than a mere request, it is a demand. He had promised them "I will come again and receive unto myself that where I am ye may be also (xiv:3)" and now He tells the Father what He wills in behalf of His own, because His will was in perfect harmony with the Father's will. Here is the blessed hope for those who belong to Him. It is not the visible manifestation, but the home-bringing of those who are His. How this will take place is revealed in that great revelation given to the Apostle Paul by the Word of the Lord and recorded in 1 Thess. iv: 16-18. It awaits its glorious fulfillment. The same Lord who promised "I will come again," the same Lord who prayed "Father, I will," the same Lord who is our intercessor in the presence of the Father, will descend out of heaven with a shout. The great transformation will take place. The sleeping saints (as to their bodies) whose spirits are in a disembodied state in His presence, will receive their resurrection bodies, and we shall be changed to be caught up together with them in clouds to meet the Lord in the air. Then shall we be with Him where He is and share His glory as well as behold His own glory, which here is the glory which is proper to Himself, as the object of the Father's love, a love which goes beyond the time of the

world's foundation. What will it be when it will be done! What glory is our happy and eternal portion!

Then He tells the Father of the contrast between the world and His own. "O righteous Father, the world hath not known Thee, but I have known Thee, and these have known, that Thou hast sent Me."

Before, He had addressed the Father as "Holy Father," but here He speaks of Him as "Righteous Father." That righteous Father the world did not know and all along His gracious ministry the world refused to know Him. But He, the Son, has known Him, though He walked in the garb of a servant, having humbled Himself, yet all along He knew the Father, even as He had said before, "Neither knoweth no man the Father, save the Son, and he to whomsoever the Son will reveal Him" (Matt. xi:27). Then He spoke of His disciples, "these have known that Thou hast sent Me," and in this knowledge that the Father sent the Son, they know and have the Father also. It was His comfort that while the world knew Him not, His disciples knew Him and were in the fellowship with Him and the Father.

This great chapter ends with the final word which He prayed. It is another word of comfort and cheer when He tells the Father, "And I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved me may be in them, and I in them." To make the Father's Name known to those whom the Father had given Him had been His ministry to the disciples. Only He who knew the Father could make Him known. But this ministry is not confined to the past, it is a present ministry, for He says, "and will declare it." Therefore, from heaven, He continues to make known to the hearts of those who believe on Him, the Father and the Father's love, so that all may have the consciousness of the same love which rested upon Himself when He was on earth. He Himself is identified with His own; He is in them. And the marvelous thing is that we all can say in faith, "I am loved as He is loved." Our poor doubting hearts object and the thought comes of our weakness, our imperfections, our sinfulness. May we realize that we are beloved thus not on account of any

loveliness which is in us, but because we are in Him, who is altogether lovely. Because we belong to Christ, are in Him and He is in us, because we are one with Him, of His flesh and bones (Ephes. v) we are loved as He is loved. We close our meditations on this most precious and holy portion of the Gospel of John with the words which George Newton, the puritan preacher, put at the close of his exposition of this chapter.

“How earnest and importunate is Christ with God the Father, that we may be one here, and that we may be in one place hereafter! Oh, let us search into the heart of Jesus Christ, laid open to us in this abridgment of His intercession for us, that we may know it and the workings of it more and more, until at length the precious prayer comes to its full effect, and we be taken up to be forever with the Lord, and where He is there we may be also.”

Follow Me.

(Written for Our Hope)

I know thy trials by the way,
 And all thy cares,
 The bitter disappointments, too,
 So hard to bear;
 Yet lovingly I plead with thee,
 Take up thy cross and follow me.

I know the sore temptations, too,
 That weigh thee down—
 The things that seem like drudgery,
 And make thee moan.

It may seem hard to say to thee,
 Cross out thyself, and follow me.

Life is a discipline, my child—
 If thou repine,
 The blessings I had meant for thee
 Will not be thine.

Cross out thyself and thou shalt see
 How blest it is to follow me.

Take up thy cross whate'er it be,
 And hold my hand,
 Because it is my will. Some day
 Thou'lt understand.
 I gave myself, my all, for thee.
 Cross out thyself, and follow me.

—H. McD.

“The Sincere Milk of the World”

“*As new-born babes, desire the sincere milk of the Word.*”—
*1 Peter ii:2.**

A new-born babe! How appealing, how tender, how fragile! Its little hands so small, so feeble; its eyes so unseeing! How can this little miracle of life be fed and kept alive? For see, it has never yet eaten. What food **can** there be that can soothe and suit and sustain it? What deep wisdom will guide us how to feed and cherish it? Shall we get some great scientist to analyse its tiny body, to propound a food that will supply just the needed nourishment?

Ah, no! All such anxieties are needless. God, the all-seeing, Who gave the little life, “wondrously made,” is directly responsible for the carrying on of the precious life He has given. And He Who never fails, has made all need-full provision, and has given the mother the milk that is the one perfect and sufficient food. And see, the child thrives on God’s providing; there is no need for analysis or anxiety. That is evident, for we can watch the steady growth.

And just so with **a spiritual babe, a human soul**, new born from the dead. Again we seem faced with an impossibility in its feeding. At least we are faced with what is humanly impossible, for we are face to face with the **super-natural**. If you could see some of the spiritual babes who are presented to us as we go round on the “Evangel.” The old people **seem** the most impossible, decrepid and trembling, with touseled hair and blinking eyes, and bodies grimed with smoke and dirt. How **can** the light of God **ever** penetrate their hearts, for truly and literally they have become

*By N. Deck, M.D., Solomon Islands.

OUR HOPE

almost animals in mind and thought and habits all their lives. How can such as have spent long years in the darkness of devil worshipping, steeped in vilest sins, with no regret for them except as they offend the "akalos," how **can** such conceive the purity of God or his majesty and proper dignity? The whole thought of sin as such, with its penalties, is so novel to them.

And as they put out their trembling hands in blind faith and ask pardon and forgiveness, and the Spirit makes contact with them, how **can** such slender faith and trust and life be preserved and maintained? No wonder that missionaries in olden times conceived that education was absolutely necessary before conversion was possible, and that the mind **must** be taught and enlightened and developed before life in Christ could be given and then sustained.

But no, supremely wonderful and true is that "not by might" nor by "wisdom," but "as a little child" the kingdom must be entered and possessed. But then how to feed and teach those who have thus "trusted" and trembled into eternal life? For that is our constant problem and responsibility. How ever **can** they understand? Again our fears are groundless and needless. As the God that gave life to the tiny human infant has perfectly provided for its sustenance the one food needful and suitable and perfect, so this life-giving Spirit has provided for the new born "babe in Christ" "the sincere milk of the Word." **It is all that is needed,** and it will do its work without help or interference, and most wonderfully it does it nourishing and establishing the "inner men."

I have only ventured to describe our old people thus literally and brutally because they become so marvelously changed. The younger men and women, to do them justice, are far more outwardly attractive. But still they are only splendid **animals** at first, devoid of most of the finer feelings of life. Yet how wonderfully changed they, too, become in appearance and mind. The Gospel is of God, and it is the greatest refiner of the heart, and we can all bear grateful and thankful testimony to the great outward as well as inward change.

It has been well said that **“if Christ has really taken up His abode in a human heart, often He will be seen looking out of the windows.”** Again it will become true as of old, **“He could not be hid.”** And that exactly bears out what we have always claimed for the converts, that you can generally tell the Christians by the shine on their faces, for it is blessedly possible for the indwelling Spirit to shine **right through the thin veil of the flesh.** And so, from being often forbidding and repulsive, and most animal in thought and mind, these spiritual children do indeed become brothers beloved, whom it is a joy to love and know, and for whom, humbly, we count it a privilege in some small measure to **“travail in birth”** until Christ be formed in them.

With such blessed and evident and inevitable growth in life and character resulting directly from the sincere milk of the Word there can be but one plan of campaign in our work. All energies must be focussed on getting God's Word from the converts' hands into their heads and hearts. Nothing else is worth while.

It is one's duty and privilege, often for weeks together, to stand up each day before a fresh congregation of 20 to 70, as the ship visits village after village. Yet what a problem they present in the feeding! There are the keen bright children, and the English-speaking men, home from plantations, the women with and without babies, and the old people with their blinking eyes, and lastly the teachers who need helping and inspiring. And how to do it! What to give them that will interest and instruct. It costs a good deal to get to some of these villages, and the message needs to be **“worth while,”** Yet oh, how vivid the Word of God can become. How it lends itself to local illustrations and interpretation! How, so often, it seems written just for the present situation and the newest difficulty. How the Spirit seems to fall, at times, to make these hoary records **“new and living”** and palpitating with life and interest and power. So that every sentence goes home, to convict and illuminate and inspire!

And as you look into their eyes, old and dim, or young and glistening, and watch the light on their faces, how sure you

can be that the Word of God is **God's Word**, meant just for men's hearts. That it is **just** what is needed, and that **it is all that is needed**. Congregations of hundreds at home may sometimes be more inspiring, but to see such a varied audience stirred and inspired by some simple parable or incident or verse applied spiritually to vital present day conditions, is surely more wonderful, and is the surest proof of the Spirit's presence.

And I think that the very best description of its virtues and wonders and powers is God's own description, "the sincere milk of the Word." That implies just what it does. And surely there is an intended and hidden and tender meaning in the title, "the milk of **the Word**." This seems clear when we remember John's arresting annunciation at the beginning of his Gospel: "The Word," "The Word was made flesh, and dwelt among us." So that the food prescribed of God for the soul is none other than the sincere milk of the life-giving Saviour. This surely explains that "hard saying," "except ye eat the flesh of the Son of Man . . . ye have no life in you," which was the cause why many then and since have drawn back and "walked no more with Him."

Now it is **the sincere or genuine milk of the Word** which is so commended by God as the only adequate diet for the soul. But there are **adulterants** which may quite spoil this sincere milk and make it "of none effect." At home it is the practice of dishonest milkmen to add water and foreign substances to milk to adulterate it for the purposes of gain. And there are heavy penalties enacted for such evildoers.

And how "the sincere milk" is watered down today with poetry and politics and social questions by men who "with feigned words would make merchandise" of men's souls, till it loses all its lifegiving qualities. And worse, there are all too many who add to it "destructive heresies," even denying the Lord that bought them, till the God of love, Who is also a God of eternal justice, is constrained to utter the dread warning of Rev. xxii:18 for those who so tamper with His Word. That for those who add to "these things" of "this book" He will add "the plagues that are written in the book;" for those who take away from God's Way of

Life to give men's vain imaginings in their place, will He "take away his part out of the book of life."

But there is a subtler way by which the Word is too often watered down in many mission fields, and so again becomes "of none effect." It may become so displaced in the press of mission life by **education** and many other subjects, all good enough in themselves, that the Word has a very small place in the time and minds of the learners, and the resulting spiritual life is poor and weak. How we need continual prayer that we may ever be giving "the Word, the whole Word, and nothing but the Word;" that nothing may ever be allowed to draw us aside from this purest ministry.

And there need be no lack of "subjects" for the man who will really "preach the Word." How eagerly and intently do the 300 glittering eyes at the Sunday meetings at our training school at Onepusu follow the speaker who brings forth "things **new** and old," and through the Spirit illuminates another of the myriad aspects of the Word of God. How responsive they are to true spiritual food, and how hungry! For in these ancient records, written centuries ago, by many pens, for men of vastly different life and outlook, are enshrined eternal principles which can feed and satisfy all hearts of all centuries. And so the "vision of Isaiah, the son of Amoz," or the prison letters of Paul, the captive of Caesar and of Christ, can move the hearts of our islanders to the liveliest joy and devotion to the One Whom, not having seen, they have learned to love and serve.

Ah! gracious Lord, keep us all humble and teachable, and obedient to the heavenly vision! Keep us all childlike enough ever to "receive with meekness" and rightly to value "the engrafted Word." And oh! make us all true and worthy breakers of the heavenly bread to the gathering multitudes.

But there are spiritual **laws of diet** which need to be observed if this heavenly food is to bring its abundant health. And through disregarding them "many are weak and sickly, and not a few sleep." A sister of mine had a fine healthy baby, doing well on the food provided till after a time he ceased to thrive. Then it was discovered that the child had the "dirt-eating disease," in which there is a morbid appetite

for eating earth. And this dirt-eating quite nullified the good of the food provided, until the child's hands were tied in bags, and he was strictly watched for some months, till the morbid craving was overcome.

And we find just the same in the spiritual life of converts. In verse 1, preliminary to the milk diet of verse 2, we are exhorted: "**Laying aside . . . evil speaking.**" In the mission there is often the most striking difference in the growth and blessing of Christian villages, according to the way they were begun. In Malaita nearly always an entirely new village has been founded by the teacher for his converts. In this way he is usually able to get a high standard of living from the beginning, and as, one by one, others join, they can be properly controlled and taught, so that the island swearing and evil talking are given up by each in turn and never get a hold.

"**Strong meat**" for "**them that are of full age**" (Heb. v:12). But growth and age have to be allowed for. And there comes a time in spiritual life when men "have need . . . of strong meat." Doctors are painfully familiar with the undersized dwarfs who are stunted for lack of the right food. And the same is literally true of spiritual life. It is comparatively easy to get teachers who can show the way of salvation. But too often the teacher is unable to supply adequate spiritual food for the growing converts. For he exactly answers to the description given in Heb. v:13: "For every one that useth milk is unskilful in the word of righteousness." But the demands from waiting tribes are so great that it is increasingly difficult to supply enough teachers, and meanwhile a number of villages have to continue on an inadequate spiritual diet, and are becoming stunted in consequence. Thank God, the standard all round is steadily rising, and those being turned out of the training home are better taught and equipped than ever before.

Again let me revert to the delightful friendships and relationships, deep and enduring, which we form with scores of these dear people. For "there are no introductions like those made by the cross, when Christ introduces fallen sinners to each other." Men say "blood is thicker than water,"

and there are none like our own kin. And the ties of human relationships **are** indeed strong and blessed. But the blood of Christ forges deeper, stronger, more enduring bonds than any earthly relationships. And it is our greatest privilege and happiness to have a very wide-reaching circle of these "blood relations."

But the happiest part is that, unlike the passing friendships of the worldling, these relationships are so enduring and eternal. True, as we go round, we find one after another of these dear men gone, his laborer's little span of life and service gladly fulfilled, and his worn out garment of human flesh quietly left behind. Yet as each so steps on to the eternal shore, to enter the heavenly habitations, where "never wind blows loudly," our loss is only their great gain, and the refrain of our hearts can only be, "Ah, well, another one safely home." What a reunion there will be some day when all sowers and all reapers can finally rejoice together. For our schools are now spread along a coast-line of nearly 500 miles, with long reaches of almost continuous mission-stations in bays and harbors and lagoons. And schools are steadily spreading inland onto the mountains, making pastoral work more and more difficult.

"That these may eat!" It is, of course, true that a mission's cares and anxieties are greatest **after** the converts are won, and must be continuously increasing. Indeed, we could not be content without these continually increasing "cares." For the very success of the Gospel is its greatest problem. And as we face the present and the future, and remember the waiting tribes, and those who need better teachers, the instinctive cry of our hearts is: "Whence?" "Whence shall we buy . . . that these may eat?" But thank God we **can** buy "corn and wine" enough, **at a price, the price of prayer.** And **you**, too, have the wonderful power of opening a little window in heaven right over some of these romantic and needy villages in the Solomons, by prayer, and raining bread from heaven." You can thus very surely and blessedly reach those you have never seen, whose lives are fragrant and fruitful.

And please remember Mr. Hudson Taylor's experience:

“God may mean more than He says and promise, **but He never means less.**” And He has such wonderful designs, too, for these islands. Have you ever realized the tremendous comfort and reassurance revealed in the touching parenthesis, in the account of the feeding of the multitude? While all wondered and doubted, we are specially informed that **“He Himself knew what He would do.”** Thank God for that, The Captain of our Salvation has His Own perfect plans and designs for feeding the souls of men. Our one necessity is to keep in line with those plans so that we may keep in **“the direct line of succession”** of His abounding blessings. Above all, may God give us a truly “wise and understanding heart,” that we may form the life habit of continually, even unconsciously **measuring everything in the scales of eternity!** God make us “wise.”

Finding The Unregenerate Spots

BY OBSERVER

We have been observing the reaction of certain types of mind and states of heart to certain truths of the Gospel. An interesting study.

Last year, Stony Brook Assembly, at the head of which is Dr. John F. Carson, a Presbyterian pastor of Brooklyn, had seven Conferences. The editor of *The Christian Work*, attending one of them, wrote up the place in his paper (Aug. 18, 1923).

He says: “The prophetic element in the Bible and the apocalyptic receive great emphasis in the various meetings, and whole weeks are devoted to these aspects of religion. There is a Platform of Principles which is conspicuously posted in the various halls and bedrooms. The conferences are generally pretty true to these principles, I imagine. My readers will be interested in seeing what they are. (Note the emphasis that the platform puts upon the coming of Christ in glory):

I. The divine inspiration, integrity and authority of the Bible.

II. The deity of our Lord Jesus Christ.

III. The need and efficacy of the sacrifice of the Lord Jesus Christ for the redemption of the world.

IV. The presence and power of the Holy Spirit in the work of redemption.

V. The divine institution and mission of the Church.

VI. The broad and binding obligation resting upon the Church for the evangelization of the world.

VII. The consummation of the Kingdom in the appearing of the glory of the great God and our Saviour Jesus Christ.

Years ago the phrase "proportion of faith" was in vogue among theologians in accordance with which doctrines should be held that the seven points of the foregoing platform are simply stated in equal proportion as to emphasis, any one can see at a glance. Why the Editor should call upon his readers, as in the parentheses to note the emphasis put upon the coming of Christ in glory, when there is not any such emphasis evidences such a sense of disproportion as to present a problem of reaction that calls for solution.

He further says: "I am glad to have visited Stony Brook. I congratulate Mr. Carson on the great work he is doing." He would like to attend other Conferences than the one he addressed; but he says: "In the conference on Prophecy and the Second Coming of Christ I would have absolutely no interest, and as one who greatly admires Dr. Carson and sees the wonderful opportunities he has there, I would frankly say I think they are a waste of precious time and opportunity," He calls such conferences simply "guessing games," and he denominates Dr. Carson's confreres who take part in them "soothsayers, augurs and premillennialites."

When we take into account the fact that on the average one verse in every twenty-five of the New Testament has to do with Christ's personal coming again, and that "We have also a more sure word of prophecy, whereunto," as is averred in 2 Peter i:19, "ye do well that ye take heed"—a large portion of the Bible prophecy being yet unfulfilled, much of which is integrally and inextricably bound up with that Coming—it would seem that to have "absolutely no interest" in these divinely asserted future matters indicates a condition of mental and spiritual awryness that is really

distressing to us who stand for a whole Bible and who love our misguiding and misguided brethren.

Two young men were graduated from Hamilton College, Clinton, N. Y., in the Class of 1856. They became Presbyterian ministers. We will call them B and E. B died in 1911 and E died October 31, 1923, almost, if not quite a nonagenarian.

E developed into one of the clearest-sighted, sharpest Bible exegetes this country has produced. As a student of prophecy he was unsurpassed. Mr. Moody said he was the most learned man in the Scriptures with whom he had ever come in contact. He was a premillennialist.

B rose to the position of honored pastor of a mountain town (Montrose) in northeastern Pennsylvania. He was a postmillennialist. In his church was an elder, a distinguished Pennsylvania jurist, who was a premillennarian, and naturally wished his pastor to be of like sane and satisfying faith; so he invited him to go as his guest to a Bible Conference, premillennial, at Niagara-on-the-Lake, in Canada.

E was, during the nearly quarter-century of his history, perhaps the most efficient factor of the Conference. There the two friends of college days came together again. The writer, a graduate of later date but in the same fellowship with them, was privileged to be at their councils. In their biblical discussions when B lost the argument, which was uniformly the case, of course, he often also lost his temper—piously though. Later remarking this fact to E, he responded: “I don’t understand why, but **there is something about this Second Coming doctrine, more than anything else I know, that finds the unregenerate spots in a man.**”

Isn’t here the solution of the problem of reaction—an explanation that explains? The versatile and much-writing-and-speaking editor of *Christian Work* presents a pronounced case of “unregenerate spots.” Perhaps further clinic will be interesting and informing.

In his journal was an editorial signed T. R. W., the English member of the editorial staff, T. Rhondda Williams who has recently been visiting America, in which he says:

“The belief in the second coming as an external event has vanished from the world of sound minds.” This seems a little hard on the “minds” of “the chief divines” who framed the Westminster Confession, according to the postmillennarian Principal Bailie who was there, who were “express chiliasts,” i. e., premillennialists; of such English scholars, teachers, etc., as Archbishop Trench, Bishop Ellicott, Bishop Moule, Canon Faussett, Dean Alford, Tregelles, Guinness, Darby, Isaac Newton, John Milton, Matthew Henry, Baxter, Bunyan, John and Charles Wesley, Whitefield, Watts, Toplady, Spurgeon, and a great host more Englishmen of whom time would fail me to speak. T. Rhondda seems to present a badly eruptive exhibit of unregenerate spots.

The *Christian Work* seems to be a hospitable stamping ground for Modernistic combatants against fundamental orthodoxy, the more if premillennialists are in range. In the issue of April 19, 1924, it has a three-page article on “D. L. Moody and the Origin of Fundamentalism,” by the pastor of the First Baptist Church, Roselle, N. J., in which he lines up with the grand larceny group which is trying to “appropriate” (mild for violation of the eighth commandment) Mr. Moody for the Liberals. He mauls, in Dempsey-Firpo ringfest style, Gray, Torrey, Munhall, Gaebelien, Scofield, Haldeman, Masee, Dixon, with a clip at Gordon, Pierson, Erdman, Moorehead, Needham, Whittle, Meyer, Morgan, Riley, Goodchild, etc. The editor of “Our Hope” is a “peripatetic accuser of his brethren, convener of meetings at Brimstone Corner, Boston, where Dr. Arcturus Zodiac Conrad is the minister (at Park Street Church).” If possessing a voluminous, vicious, venomous, vituperative vocabulary were a virtue, this Baptist pastor would be a saint that would make the pillar saints of the St. Simon the Stylite order mere pikers. Here seems to be a case of not only unregenerate spots, but of pervasive depravity. The fact that this pastor was graduated at Rochester University and Crozer Seminary may account for some things.

That ably edited Modernist journal, The *Christian*

Century of Chicago, is racing the New York paper a close second. It has an editorial on "The Menace of Millennialism," in which premillennialists are accused of various vagaries, and worse. In the issue for January 31, 1924, is an article, "Muslin for Ascension Robes," by pseudonymist Obediah Holmes, in which he almost keeps step with the New Jersey humorist. If he did not apparently take himself so seriously, we would think he might be writing for Joe Miller's joke book. He says: "The disaster of misuse of the Bible, under Bible Institute influence, is incomparable." "Disaster!" Isn't an Institute an awful contraption? Still further, "The method proposed makes possible an easy transmission of truth, so called, by the deadening of truth, as a butcher freezes meat to carry it across the sea." In our Bi-blearium we have some ten or a dozen different editions of the Bible, and have long regarded the Scofield Reference Bible as far and away the best of all. Obediah says "Dementalized textarianism is propagated by the Scofield Reference Bible." Alas for the "spots!" And the Roselle romanticist calls "the Scofield Reference Bible the shrewdest piece of premillennial propaganda so far devised." We did not know this Bible was so bad, and we do not know it yet.

The unregeneracy thus far noted is that of individuals. It is so subtly permeative as apparently to constitute denominational infection; and yet even there it is but the sum of individual unregeneracies. The Methodist Bishop Leonard of the Pacific Coast writes to *Zion's Herald*, the Boston Methodist journal: "In response to your request for an outline of our plan in the San Francisco area to counteract the pernicious effect of the premillennialism movement, I would say that for several years I have encouraged the conferences through their boards of examiners to ascertain definitely if the candidates for our ministry, coming before them for admission into conference, were premillennial in their views. I have urged this so constantly, and have been supported so splendidly by the district superintendents that it is now practically impossible for a young man standing for the premillennialism theory to be admitted into any

conference of the San Francisco area." John and Charles Wesley have been admitted to heaven, we know; but the door of admission to a Methodist Conference in Bishop Leonard's jurisdiction would be barred against them because of their premillennialism! Who can now question the Methodist doctrine of falling from grace?

More cases are eligible to our clinic which we cannot examine for want of time. But we submit that the problem of reaction of mind and heart to the truth of Christ's coming again as the Scriptures teach it, that we set out to solve, is solved. "Unregenerate spots" does it. Reaction adverse to truth is not from intelligence, but from sheer depravity.

Studies in Isaiah.

Chapters XXXVI-XXXIX

BY F. C. JENNINGS

The Second main division. The two foes:

Assyria replaced by Babylon. Its significance.

Chapter xxxvi-xxxvii. The Assyrian's last blow.

We now come to the historic interlude, forming a clearly marked second main division in our book, radically differing in its form from (although forming a link between) what precedes no less than from what follows. It will not detain us long; but we must not dishonor it by indifference or neglect, for since it is all "profitable," that would surely be to our loss. We must too remember that divine history is never **merely** history: never simply a true account of past events, nor even if we are enabled to profit by **moral** lessons that we can deduce from it, have we exhausted its "profit:" there are deeper truths still, of a **spiritual** character, that are only spiritually discerned, and for that discernment we are all quite dependent on the Spirit of God—do we not need to own that dependence by prayerfully waiting on the Lord? By that "Comforter" alone can we be led into all truth.

As we have already seen, the recognition of these chapters as a separate division serves to make the whole book a trilogy—that is, it gives the book the significance of that number (3) that speaks of the full manifestation of God.*

*See Introductory chapter.

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A comparison of these chapters with 2 Kings xviii:13 to xx inclusive gives every evidence of either both accounts being taken from some common source, or one from the other. Nor, if that be the case, does it seem possible to determine which is the original and which the copy. One commentator assures us that "no impartial reader can doubt that Kings is the older;" and another that "it is inconceivable that the author of Kings should have written it!" Well, with such irreconcilable divergencies, we may feel quite certain, and very thankful, that it does not matter at all, and leaving the question as to what human hand first traced these accounts for the commentators to settle between themselves, we will stand firmly for the one Author, the real Source of both being God, the Holy Ghost.

We must, however, judge from the simple fact of the **repetition** (which we may call three-fold, for 2 Chron. xxxii also gives its addition) that there is vast importance to be attached to the events thus narrated—that they have a place in the ways of God with Israel His people, and so with men as a race, that is of the deepest significance. Nor must we judge that the importance of the drama depends upon the size of the stage on which it is acted. Human histories would give far greater space to wars that appear to affect the destinies of the race; but little enough would they esteem a raid into a little country about the size of Wales, and far less than the State of New York, would be worth much notice. Yet the destinies of man, as a "dweller upon the earth," are far more dependent on the Jew than on any other nationality. **Spiritually** the "casting away of them" (Israel) has been "the reconciling of the world;" but as to all material prosperity, "the receiving of them shall be life from the dead" (Rom. xi).

And now Jehovah begins to sever the ties that bind His people Israel to Himself—ties that their iniquities have long since loosened, and this progressive severance shall continue 'till the final capture of their city by the Romans shall evidence it, as for the time, complete.

Hitherto Jehovah has been dwelling at Jerusalem, "between the cherubim," having thus His Throne on earth, and giving in that one little country a sample of His govern-

ment. As long as that condition prevails no hostile foot can tread that beloved city; and thus the Assyrian never captures it. But now we have come to the time when Assyria is to be eclipsed by Babylon; and Jehovah gives up the direct government of Israel, and commits earth's government to the Gentiles. Nebuchadnezzar then may capture the city, and in so doing begin (I believe) those "Times of the Gentiles" that are characterized, during their whole course, as our Lord tells us, by "Jerusalem being trodden down of the Gentiles" as it is to this very day.

One can therefore see the immense importance that must be attached to the transfer of world-power from Assyria to Babylon, and in this we discern the ground for the repetition of the events of these chapters xxxvi to xxxix.

Now too, we must note that the writing is in prose. We shall have poetry again directly; but not here.

The account in Kings gives one detail at least, omitted by Isaiah, that explains the opening sentence of Rabshakeh's speech: "What confidence is this wherein thou trustest." The course of Sennacherib's campaign had been one of unbroken success. He had, as we have heard, "despised cities," for one after another they had fallen before him, 'till Hezekiah felt the uselessness of further resistance, and sent an "ambassage desiring conditions of peace," as the Lord Jesus seemed to say was the wisest thing to do under such circumstances. But suppose for a moment that Hezekiah had reckoned in **this** way: The Assyrian has 20,000 men while I have but 10,000; but in addition I have Jehovah, the Creator of all, Whose power and wisdom know no limit; while that poor feeble Assyrian has only a conquered Satanic power at his back, and cannot go one step further than my God shall see it well for us, His people, that he shall go—I will wait then upon Him alone, and leave all in His Hands." That would have been common sense if God **is**, and must be reckoned with. But he "desired conditions" and got them. The consequence was that the Lord's treasury was emptied, and the very doors and pillars of His House were stripped of their covering of gold. That clothing of honor was taken and Jehovah's dwelling left to shame and reproach!

Poor Hezekiah! How weak! To give up his Lord's honor in the vain hope of peace. (O how easy it is to discern other's weakness!) Vain, for even this failed to fill the needed the tribute, or else the Assyrian, having no honor to care for, cared nothing for his own terms, and demanded more. Why not? Treaties among men are of little value when greed and power are combined against them, and when there is no fear of a Power above all to Whom account must be given. Does not very recent history tell us that that marvellously strange worker, "Evolution" (who reminds us greatly of Egypt in being a "**boaster who does nothing**") has not effected the slightest difference in the heart of man. If in 2,500 years Evolution has made **no** difference, how long will it take to effect a complete change? That would be rather a difficult sum to work out.

Further demands Hezekiah could not, or would not fulfil, and so Sennacherib diverted an army-corps under three officers—Tartan, Rabshakeh and Rabsaris—to besiege Jerusalem itself. Isaiah mentions but one of these three: Rabshakeh, a word that tells of the office the bearer of it filled—he was the "Chief cup-bearer," and a bitter cup he bears now.

But he takes his stand at a spot with which the seventh chapter has made us familiar: "**The conduit of the upper pool; in the highway of the fuller's field.**" This is enough to introduce us to the narrative as told in our prophet, and given the setting of the drama.

It is divided into two Acts. Act 1 and Scene 1 opens with this detachment of Assyrian soldiers about the walls of Jerusalem, and its General standing in a spot where a few years before a King of Judah had preferred the help of Assyria to reliance on Jehovah, and yet the tender grace of that God had given the most wonderful promise on which the hope of all mankind has been made to rest, in the coming of a Virgin-born Child; who is, and ever will be in Himself, "The conduit of the Upper pool," or as the very same Hebrew words may with equal correctness be rendered: "The Channel (conduit) of Blessing (pool) from the Most High

(upper).”^{*} Surely that must be a bad strategic spot for an enemy to take, and **that** notwithstanding the weak faith of The House of David.

But there he is, and three representatives of the King come out of the city to meet him. Haughtily, as a conqueror, he addresses them, wondering at the temerity that dare refuse anything to “the great King.” What can have given Hezekiah so vain a confidence? It must consist in one of three things, all equally baseless. First, and the most probable, he hopes for help from Egypt. Egypt! that reed that splinters with the least weight put upon it, and pierces the hand that expected its aid. What a reliance!

“But possibly—for it is a common report that Hezekiah is a “religious fanatic”—he may say that he is trusting in Jehovah, his God. How can that be possible. For whose High places has Hezekiah removed but those dedicated to that very Jehovah, insisting on so strict a conformity to his own narrow-mindedness and bigotry, that people must only worship just where and as **he** thinks right!

Or, it is barely possible that he still retains some remnant of dependence on his own army. Well, let him give me hostages, so that he shall not take advantage of my liberality, and I will let him have 2,000 horses if he can mount them with riders. He cannot do it—how then can he resist the youngest subaltern in our forces?”

Rabshakeh has covered the field well. Hezekiah’s hopes must be either on the world (Egypt), or on Jehovah; or on his own resources: the spheres of soul, spirit and body—every part of his personality—corresponding with these respectively, and the Assyrian has covered them all.

The second is peculiarly interesting, for it shows how utterly incapable an unregenerate man is to discern the motives that govern him who is led of the Spirit. So today: opposition to anything that is called “religious” is interpreted in precisely the same way. When the reformers opposed the worship of “the Virgin Mary” they were charged with blasphemy. It was an impious thing not to bow down

^{*}See notes on Chapter vii.

in adoration at the elevation of the "Host," and they were burnt at the stake by hundreds for denying the real presence of the Lord in the bread and wine of the eucharist!

Has there been any change in man's heart today? Not one whit. Point out how severely God's holy Word condemns our divisions in that Church which is the one Body of Christ; gives no countenance to a humanly-ordained clergy, or a hired ministry, resulting in the pulpits being filled with unregenerate men, and you are charged with seeking to "destroy the Church." Press further that the Scriptures know nothing of any Church made of stone, brick or wood—that the very use of such a "tongue" obliterates the truth as to the **living** stones that alone compose the Church of Scripture, and the religious people are immeasurably shocked; for are **we** not "taking away the "high places?"

Yes, we do sincerely believe that as Israel's "place of worship" was where **her** High-priest was, so ours is where **our** High-priest is: that is in the Holiest where we have (feeble, poor and erring as we are) boldness to enter because of the unchanging value and efficacy of the precious Blood of Christ. Well, well, it is not pleasant to be misunderstood; but still we are not losers by returning in self-judgment to the path so clearly marked out for us in the Scriptures—do you think that it would be possible to lose by obedience, dear fellow-believer?

Egypt and the forces of Hezekiah he can understand, estimate and despise, but Rabshakeh seems a little uneasy as to **Jehovah**; for he knows that He is venerated as the God of the Jews, so he boldly cries that he himself is by no means an irreligious man, but is really serving that same Jehovah even in his present attack, for it is He Who has commanded him to make it.

Nor has that same mysterious deity, Evolution, succeeded at all in eliminating these Rabshakehs—they are as plentiful and prominent as ever—we know them well. What can exceed the claims to reverencing the very Scriptures that they tear to pieces? With what "piety" do they tread under foot the Son of God, making Him less than a **true-born** child

of human parents! They are amazed and grieved that we should think them lacking religious reverence when they count that precious Blood of less value than human "character"! They are clever, these modern Rabshakehs, as was their ancestor, as is their "father" (John viii:44).

For this cuts deep, and the three plenipotentiaries fear the effect of such a claim on the people who are listening to the colloquy as they sit on the walls (and indeed is there not a sense in which a good many people today are holding a similar position on the "wall" or fence that **are** still affected by similar claims?), and they beg that Rabshakeh would speak in Aramaic, with which, they as educated men were familiar, while it had not as yet become (as it did later) the vernacular of the people.

The Assyrian, first insulting in the coarsest way the Committee, steps nearer, raises his voice, and addresses directly the very people, thus: "Do not be deceived by Hezekiah (I will not call him King, there is but one worthy of the title, and that The Great King, the King of Assyria). He can not deliver you, nor can your Jehovah. Let me give you some advice: make terms with me, and then you shall be at ease till I transfer you to another land of equal fertility and beauty to your own, so that you shall suffer nothing. But on no account let Hezekiah deceive you with such vain hope as that Jehovah will deliver you. That is an old story due to superstition; let history speak, let experience be heard. Where are all the gods who have opposed our march? Hamath, Arpad, Sepharvaim? Nearer and nearer as we approached they fell one after another. These gods all failed to protect their votaries; and now look at your sister state to the north, Samaria! Of how much avail was Jehovah there? Shall He then deliver **you** out of my hand?"

This is received in absolute silence, and how often that is the very best answer to malignant reproach in the day of sorrow and humiliation. Shimei must curse unrebuked as long as the Hand of God is on the King. The very shame attached to our divisions is evidence of the same Hand being also upon us today, and we can only endure the

reproach in silence, awaiting the intervention in grace of Him Who says; "As many as I love I rebuke and chasten," and remember that that is not addressed primarily to an individual, but to the very last condition of the Church as a witness on earth, in which we all have a part.

The first act then closes with the Jewish representatives seen returning to the city with every external mark of sorrow and of shame. Clothing is not only for warmth, but for honor as the grass is "**clothed**" with its glory in the flower (Luke xii:28), and so inconsistent is such humiliation with that, that they tear their clothes to express it. Many of us are fully persuaded that the present conditions are so filled with shame—so utterly in contrast with that early day, when "great grace was on them all," that to pretend to the same honor as then in works of power is as unfitting as would have been the return of that embassy with laughter and dancing.

Current Events

In the Light of the Bible

New Famine Looms Up in Russia. The correspondents from Moscow and Petrograd report that Russia is now facing another great famine which threatens to affect at least 8,000,000 people. The conditions are very serious in the lower Volga, the Caucasus, the Kuban, the Don and the Astrakan regions, where the crops have been burned by the record heat. In the Ukraine, too, mostly in the Dzharkoff district, conditions are very alarming. It seems the seed sent over from this country is unfit for Russian soil and the prolonged drought and terrific heat, as well as the lack of fertilizer are responsible for these conditions. Alarm is already spreading among the people on account of the nearing winter.

The end of the age continues to bring forth these great catastrophes. Great earthquakes, great famines and great pestilences. Man is helpless to change it. All is awaiting the better day when His power and His glory will be revealed and another age is ushered in, the age in which the Creator's

and the Redeemer's power will deal with these things which rest so heavily upon our earth.

Europe Still Hoping for Permanent Peace. Parleys, conferences, negotiations, new plans and new suggestions are the continued program in European politics. Nothing has been settled. General Dawes' plan, which raised hopes so high for an early settlement seems to be waning. Peace is as far distant now, it seems, as it was when the armistice was signed. From Germany comes the alarming news that she has seven million trained men in reserve. Under the treaty army recruiting is limited to a restricted number of men. This, it is reported, is evaded by camouflaged sport associations, with daily physical and military exercises and instructions under competent army officers. The leaders say that they are not training another army, but that they are training the youth physically and in technical matters, so that they can act as leaders of the people in the hour of danger. Such preparations forebode nothing good. The outlook in Europe is still serious. No statesmanship, which seems to be lacking everywhere, no plans and groupings of nations, is unable to do anything to change conditions. Evidently the time has come when the words of our Lord are fulfilled "upon the earth distress of nations, with perplexity; the sea and the waves roaring."

The Political and Moral Conditions in the United States. The political conditions of the United States also present an extremely perplexing situation. Our politicians face a serious future. Graft and dishonesty in high places have been uncovered. The two old parties are beginning to totter, while radicalism is marching onward and forward. The next election will reveal the real progress and strength of the radical movement. The law breaking continues, nor is there a decrease of crime noticeable. The moral situation is unchanged. Recently the American Bar Association through its president sounded note of warning on account of other conditions. The future of this country is far from being as bright as optimistic boosters would have us believe. A great crisis is fast approaching and it may terminate in a great crash, unless there is a real spiritual revival coming

and men and women by the thousands turn to the only remedy, the Gospel of the Lord Jesus Christ.

The remedy is not "more religiousness." A certain speaker at the Democratic Convention in Madison Square Garden suggested that the Christian church should unite on two things. Here are his words: "Isn't it worth while, my friends, to unite the Christian church in behalf of the Ten Commandments and the Sermon on the Mount, instead of dividing them into warring factions? "But would this change things? Who gives the power to keep the Ten Commandments and to practise the Sermon on the Mount? Neither the Ten Commandments nor the Sermon on the Mount is Christianity. Christianity is Christ the Son of God, who died for our sins according to the Scriptures. Jews, apostate Protestants, Unitarians, Modernists of the different denominations, as well as infidels are all willing to fall in line with the Ten Commandments. No! The only remedy for all existing conditions is found in the Gospel of Grace, the salvation God has provided in the cross of His blessed Son. The more this Gospel is rejected the worse the moral conditions of a nation become. Back to the Gospel of Christ is the great need today.

Two Hundred and Fifty-two More Saints to be made Rome is producing 252 more saints. They are British martyrs, now in process of beatification and canonization. The martyrs died during the Roman Catholic persecutions under Henry VIII, Elizabeth and James I. Evidently they have been in purgatory long enough and Rome with its head now takes out the right "to make them saints." But who is going to make the hundreds of thousands of martyrs saints, who were murdered in cold blood by popes, bishops and priests, after they were cruelly tortured by the inquisition?

The noble army of men, women and children, who protested against the satanic blasphemy of the mass, who refused to worship idol images, who held on to the Cross of Christ, His precious blood, who believed that there is but one priest in glory and that popery is of the devil, who died confessing Christ as their all, these are the real saints of God.

It is God, and not Rome, who makes saints. Sinners who believe on the Lord Jesus Christ become "the beloved of God, called Saints." We are all the saints, the separated ones, because the Lord Jesus Christ has washed us in His precious blood and has given us the Holy Spirit by whom we are sanctified. Rome's saints are manufactured by ecclesiastical humbuggery.

Leaders of Deception and Delusion. The Book of Acts, the record of the Gospel stream starting from Jerusalem, shows that whenever the Holy Spirit sent the Gospel into some new region, that the devil had instruments to act for him in his attempts to hinder the progress of the Gospel. When the Gospel came to Samaria he had the sorcerer Simon (Acts viii). When Paul and Barnabas started on their journey among the heathen, Elymas, Bar-Jesus, appeared to oppose the Gospel message. When Paul and Silas were commissioned to carry the Gospel to Europe, the devil had a demon-possessed damsel who tried to bring the Gospel into disrepute by associating herself with the Lord's messengers.

Now "Simon Magus" made a special claim. "He gave out that Himself was some great one." Like the master he served, Simon was filled with pride. And so it has always been and so it is still today. The true servants of the Lord are characterized by *humility*, the instruments of the devil are filled *with pride*. The servants of the Lord Jesus seek His glory; the false prophets seek their own glory. The true servants claim to be nothing; the teachers of error, the delusionists, claim to be everything.

What we have written applies to all the delusionist systems and cults which are agoing today. *Mormonism* had for its founder a satanic fraud. His lies have been uncovered. He claimed to be some great one. *Seventh Day Adventism* started with Mrs. White, who had visions and claimed to be the mouthpiece of God. *Theosophy* had its lying women deceivers, Mrs. Blavatsky and Mrs. Besant, both laying claim to be great ones. *Spiritism*, with its demon-possessed mediums, belongs to the same class. *Christian Science* has for its founder Mrs. Mary Baker Eddy, who claimed to be

some great one. The followers of this fraud have gone so far as to call her "the second coming of Christ." *Dowieism*, with its fake apostles, was started by J. Alexander Dowie, who claimed to be Elijah II. *The International Bible Student Association*, alias Millennial Dawnism, alias People's Pulpit, alias Brooklyn Tabernacle, alias Tract Society, alias Russellism, etc., had for its founder a man who claimed to be the servant of Matthew xxiv:45. *McPhersonism*, in Los Angeles, has for its founder a woman who claims visions and special revelations with a pride and self-glorification which shows too well the origin of her system also. Before us are several sheets from Seattle, Washington. They contain messages from a certain Daniel Sawlt. He evidently claims to be something still greater. The five sheets we possess have postscripts, which are published with his sanction. We give parts of one of these sheets.*

"Now this is not Sawlt that is doing this talking, it is Eva his typist. Sawlt never claims himself as any one else but Sawlt; but there is so many things seen about this man, and about his life that would convince any sane person that he is more than any natural man. His mother saw God and described him as Daniel. Sawlt looks now and he answers the description of the man that was seen walking among the golden candlesticks. Some see him with a royal robe on with a gold crown on his head. One lady saw a gold seven appear by him and it came nearer and nearer until it stood over his head showing that he was the 7th messenger, the 7th angel, the 7th star, the 7th Trumpet, the 7th Thunder, the 7th Golden Candlestick. . . . When we tell him of things we saw about him, he will say, That is for you, that flesh and blood hasn't revealed those things, that he hadn't saw any of those things. But I have seen him raise the dead twice, and the second time I saw him raise the dead there was many others saw it, over at Ballard Beach."

All these men and women find willing ears. Vicious Mormonism is a powerful system. Seventh Day Adventism, Dowieism, Russellism, Spiritism, Theosophy, Christian Science and other cults are flourishing. This deceiver, Sawlt, with his illiterate typist, probably also has a following. It shows that the mystery of iniquity is working, as it always has, till the day comes when Satan will put his man into the world manifesting Satan's power with all signs and lying wonders. His shadow lengthens in our days.

Infidel Methodist Schools. The bishops of the Methodist

*We copy with all the bad grammar.

Episcopal Church, in their address to the General Conference held recently in Springfield, Mass., made the following statement: "The church is to be congratulated upon the character of her theological schools. They are doing a work worthy of all praise."

The *Eastern Methodist*, L. W. Munhall, editor, challenges this statement and gives the four official theological institutions of that denomination.

Boston School of Theology—Liberalistic and committed to Destructive Criticism.

Drew Theological Seminary—Modernistic and decidedly favorable to the New Theology.

Garrett Biblical Institute—Rascally modern.

A report is printed from one of these schools.

"The students last night assembled in the Y. M. C. A. prayer group, led by a history professor, who said, 'We believe Christ was divine just like we are. We rejoice in the new natural religion; orthodoxy has been the greatest handicap civilization has known.'

Hear the bishops again: "**The Church is to be congratulated upon the character of her theological schools!**"

"**They are doing a work worthy of all praise.**"

Let us reduce these utterances into a logical and legitimate analysis and in the light of the real truth they would mean:

The Church is to be congratulated upon the the destructive character of the work done in our theological schools. In their curriculum of studies, in the choice of professors, in the teachings given in the classrooms no effort is spared to make them as un-Methodistic as possible. Modern theology takes the place of the Wesleyan, Modern Views of the Kingdom take the place of Historic Christianity. The work of Professor Rall at Garrett, Professor Knudson of Boston, Professor Lewis at Drew, Professor Longacre at Iliff and their co-laborers is such as shall within another decade rid out Church of Wesleyanism and make us Sadducean and Unitarian and join us to all advanced Churches that no longer accept the theology of ancient days nor adhere to the historic creeds.

"They are doing a work worthy of all praise," by destroying the faith of their students and robbing them of their religion experiences born at the altar of prayer and at the mourners' bench. They are making our young ministers up-to-date men, who put the emphasis in their ministry on the new social order, on the brotherhood of man and the Fatherhood of God. They are sending them out to the churches no longer tied to the revival method of running the church, but with a program of progressive human betterment; more concerned about the Kingdom of God on earth than about the hereafter with its questionable uncertainties."

A ridiculous statement was made by certain Methodist

leaders, declaring that their denomination is not troubled with the modernistic issue. The fact is that Methodism is nearly entirely leavened by the leaven of the Sadducees. Yet there are some noble witnesses to the truth left and a loyal remnant. But how can they support these institutions and bow to the authority of their bishops who praise these theological hotbeds of the most subtle infidelity which has threatened the church.

The Parousia: A Period

The Question Stated

(Continued)

4. The *appearing* (epiphany) is a period of the same events; its coming certain, its time uncertain: * * * "The appearing of our Lord Jesus Christ which in his own time he shall shew." Of it is used the noteworthy and significant language, "henceforth is laid up for me the crown of righteousness which the LORD the righteousness judge shall give to me at that day; and not to me only but also to all them that have loved its appearing" (2 Tim. iv-8). Nothing can be clearer than that there is another and lovable phase also of this word altogether different from that indicated by "the epiphany of his parousia" when the Man of sin shall be destroyed; and as the saints come in glory with the Lord at that destruction, the epiphany of the blessed hope preceded the epiphany of wrath and destruction.

5. The word *manifest*" is the equivalent of the other words connected with the blessed realities. It is never used except for the blessed phase; and in the gospel it stands for the post-resurrection appearances of Jesus to His disciples; even when for forty days he manifested himself only to those who loved Him. He lingered with them a season before He ascended from Olivet. He will tarry with them risen and glorified awhile, before His feet again stand with them there (Zech. xiv:4).

6. The time of "*presentation*" covers the period of identical transactions. It is so associated with the resurrection as to suggest that there will be no delay in the sequence

of the other events, but that all will take place before the day of the LORD sets in.

7. The words "*I will come*" have such a tone of quiet assurance as to impress one with the thought, that to take His brethren to Himself and to the place prepared, will not be an act just on the verge of the descent of flaming fire, but rather the beginning of a time of mutual rejoicing and of preparation for the momentous scenes to follow on the earth below.

II. THE RAPTURE.

The Scriptures concerning the Rapture of the Saints prove the Blessed Phase precedes the Punitive.

It is a special revelation, and found only in 1 Thess. iv: 13-17, that at the coming of our Lord we which are alive and remain, i. e., survive shall be caught up together with the risen saints to meet the Lord in the air.

The words "caught up" here and in the following passages, are used of divine power transferring a person marvelously and swiftly from one place to another; so the Spirit of the Lord caught away Philip (Acts viii:39); so Paul was caught up into the third heaven into Paradise (2 Cor. xii:1-4); so John beheld in vision the man child caught up unto God and his throne (Rev. xii 1-5).

That this rapture into the air to meet the Lord precedes the day of wrath, may be seen in the difference between "the day of the LORD" and the "gathering together" of the saints unto the Saviour.

In 1 Thess. v:1-11, it is declared, that the day should not overtake believers, that the saints are not appointed unto wrath but to the obtaining of salvation; and in 2 Thess. ii:1-2, the day and the previous coming of the Lord to gather the saints together are set in contrast: "Now we beseech you brethren touching (in behalf) of the coming of our Lord Jesus Christ and our gathering unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us as that the day of the Lord is now present." It is clear that these two events are not the same; the word "overtake," spoken of the "day" could never be used of

such a blessed experience as that "gathering together" will be. They loved and looked for the gathering together; they dreaded the "day of the LORD;" the two cannot be the same.

Neither would they have been troubled or affrighted but by the thought that the Rapture had taken place, and that they had been left to go through the dreadful scenes of the day of the LORD. In some way they had been led to doubt the express word of the first epistle that it would not overtake them. In Paul's answer it is also seen some time must elapse before the Man of sin could be revealed. How soon he might appear was not known, but that the Rapture would precede the day of his destruction was to be their hope and comfort in the midst of all present tribulation and trial. He taught this to them while with them, and so could speak of them as then waiting for the Son of God out of heaven, even Jesus who delivers from the wrath to come (i:10).

III. THE MEETING.

The word "meet" has a peculiar pertinence as proof; "caught up to meet the Lord."

It signifies to come in an opposite direction, with the additional significance that "the party continues after the meeting to advance still in the direction in which he was moving previously." The words are literally "unto a meeting" in these passages: the ten virgins went forth to meet the bridegroom while on his onward way (Matt. xxv:1); the brethren came from Rome to meet Paul on his way to the city (Acts xxviii:15) and the translated saints shall meet Jesus on His way to destroy the Lawless One, and those "that know not God and that obey not the gospel of our Lord Jesus Christ."

The great objective point of His advent in wrath being the destruction of the Beast and his fellows in iniquity, the use of the word "meet" forbids the thought that He had already been there before His saints met Him (1 Thess. iv:13-18). The Church therefore will be removed before the day of the LORD.

OUR HOPE

IV. THE REST

In the same connection is found the promise of "the rest," or relief from persecutions and afflictions; "seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and you who are troubled rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire" (2 Thess. i:6-10).

Though in this scripture the blessed and woeful phases of the apocalypse are closely conjoined, still it is evident there is an interval between them, seeing "the rest" must surely come at the same time with the gathering together, and this has been shown to precede the day of the LORD.

V. THE GLORY.

In the same passage it is also declared the Lord comes in that day "to be glorified in His saints, and to be marveled at in all them that believed." To be glorified in them they must have come with Him; and their glory is in marvelous contrast with their previous sufferings and humiliation. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. iii:4). "For I reckon the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. viii:18). In 2 Thess. ii:13-15, Paul reminds the saints of what he told them both by word of mouth and in his first letter, that they had been chosen for such deliverance from wrath, and would be in the glory before the day of the LORD came; the salvation and the glory coming at the same time, inseparable and eternal.

In the first epistle to the Thessalonians, these early Christians are seen in trouble and sorrow lest the sleeping saints should be left behind, and have no share in the joy and blessedness of the gathering together at the coming of the Lord; in the second, they are seen in alarm through the belief that the day of the Lord had come, and that they, the living saints, had been left behind to witness the terrors of that day; in the first, the apostle laid an encouraging emphasis on "the obtaining of salvation through our Lord Jesus Christ" (v:9); in the second, on "the obtaining of

the glory of our Lord Jesus Christ" (ii:14). The salvation was to come at the gathering together and through rapture; the glory was to be made manifest when He appeared in glory in the day of the LORD: He would come for them that they might come with Him. This hope of the glory, this sharing with Christ in His glory, is inseparable from His advent; all else, salvation and rewards, crowns and sovereignty, is auxiliary to it; so that the Lord Jesus Christ is Himself "our hope" in connection with it, and must needs first come for the saints before He can appear with them in glory.

VI. THE SIGN TIME.

A confirmation of all the preceding statements concerning a period of time, and another source of proof that the Rapture of the Church, or the deliverance of the godly, takes place before the wrath falls upon the ungodly, is found in the Signs that portend the Day is at hand.

Luke gives the fullest prediction of these signs. "And there shall be signs in the sun and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke xxi:25-28). "But watch ye at every season, making supplication that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of Man." From these Scriptures it is evident that there is an escape possible from the impending judgments, and that the signs are for the comfort of the watchful, and for the warning of the unwary. Whoever these people of God may be, whose redemption is nigh, they are distinguished from another class of whom it is said, "And then shall they see the Son of Man coming in a cloud with power and great glory," for Matthew adds, "And then shall all the tribes of the earth *mourn*"; the unready and the unrighteous mourn, the watchful

have been taken and hidden in the "day of the Lord's anger". In brief, whether the delivered are a Jewish remnant hidden on earth, or the Church caught away in the air, the deliverance comes before "the great and terrible day" begins (Joel ii:30-32).

VII. THE SEPARATION AND A PERIOD OF TIME.

A final proof of the precedence of the time of salvation is furnished by the consideration of Scriptures apparently inconsistent with the foregoing conclusions, but which can be shown to be in harmony with them on applying this test and key of a period of time.

In Matt xiii:30 it reads: "Let both grow together until the harvest, and in the time (season) of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn;" also in xiii:43: "Then shall the righteous shine forth as the sun in the kingdom of their Father."

In these words this much is clear: the word "first" is used, not of the burning, but of the gathering. The gathering is in order to the burning, the interval between being undetermined. If the burning came first, the conclusion might be that the wheat would not be gathered until afterward, but in the light of an interval and period of time and on a comparison of other Scriptures, it is seen that the word "then" stands not for an order of sequence, but for such period of time.

(To be Continued)

Love Infinite!

Thou Lovest Me!

Thou! the Creator of unnumbered spheres;
 Center of sentient and insensate life!
 Infinitude of Might in Thee inheres,
 And to Thy Word, space limitless is rife
 With whirling worlds and suns—all to Thy will
 Obedient and worshipful! and still

Thou Lovest Me!

Thou Lovest Me!

Thou, Who dost hold the oceans in Thy Hand,
 Who hurld'st Thy thunderbolts across the sky!
 The solid mountains can no longer stand,
 But quake and totter as Thou drawest nigh!
 And Thou hast seen Earth's empires rise and set
 Tho' all its buried centuries—and yet

Thou Lovest Me!

Thou Lovest Me!

Transfixed with awe I stand, as I behold
 With finite vision Thine Infinity!
 And yet I know—I **know!** 'tis Truth of old—
 Thy Word, Thy Providence reveal to me,
 And grass, and flower and tiny insect prove
 That Thou, th' Eternal One, Whose **Name is Love!**

Thou Lovest Me!

Thou Lovest Me!

O Love! immeasurable and unknown!
 In ocean waves its vastness o'er me sweeps!
Thou Lovest Me! a rebel 'neath Thy Throne,
 Whom Grace alone from darker crimson keeps!
 And the poor, dying creature of Thy care
 Thou mak'st Thine Immortality to share.

Thou Lovest Me!

—M. L. H.

For "Our Hope."

The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSON FOR
 SEPTEMBER AND OCTOBER

JESUS DRIVEN FROM NAZARETH

(September 14. Luke iv:16-30)

Golden Text, Luke iv:18

Daily Readings

Mon., 8, Luke iv:16-21. Tues., 9, Luke iv:22-30. Wed., 10, John
 i:1-14. Thurs., 11, John v:30-47. Fri., 12, Luke xxii:66-71. Sat., 13,
 John vii:1, 10. Sun., 14, Isa. lxi:1-3, 10, 11.

I. LESSON OUTLINE

1. "As His Custom Was" (verses 16, 17). 2. "Anointed * * *
 to Preach the Gospel * * *" (verses 18, 19). 3. "Fulfilled in
 Your Ears" (verses 20-22). 4. "Physician, Heal Thyself" (verses
 23-27). 5. "Filled with Wrath" (verses 28)-30.

II. THE HEART OF THE LESSON

Gathered up in the space of two verses with their six things of the rich grace of God to sinners we have the whole mission of the Lord to the world. It is an epitome of the Gospel of the grace of God and one that the world sorely needs, and yet one that the world scorns and refuses today even as it did in the synagogue of Nazareth.

Our Lord was fresh from the scene of the temptation in the wilderness. Accredited by heaven and the voice of the Father as also by the descent of the Holy Spirit upon Him; He is proven by the victory over the foe to be what was already said about Him, "The Son of God" sent of the Father into the world. Where could He so well announce His mission and begin His work, as among His own people in the place where they met to read and to hear the very word that spake concerning Him, and "as His custom was." The synagogue was no strange place to Him. Never a Sabbath passed but that He was present. I wonder what some of our excuses would sound like if we were to put them in His lips and listen to Him pleading to be excused from gathering with the people of God. Nay, listen, "For where two or three are gathered together in My name there am I in the midst of them." Would you insult Him by not coming?

What a sight! The One whom Isaiah saw in the holy of holies, and whom he could not look upon without fear and trembling, now talking the book of His own servant in His hands, and opening to read from it concerning Himself. What a dignity and honor is put upon the assembling of ourselves together (Heb. x:25). And what a blessing upon the reading of the word. Well He knew the book, and unaided by the chapter divisions which we have to guide us in our study He finds the place which speaks of Himself and the mission His Father had sent Him upon. Every one of these precious items can be readily verified in His life work and ministry as found in the Gospel of Luke, and it will prove a helpful line to thus note them all.

Remember that to all this work the Lord was sent by the Father as fully prepared: He is anointed with the Spirit, so that in the fulness of the Spirit and in the energy of the Godhead the whole work may be accomplished, and so accomplished that there may be no fault or flaw in it anywhere. And so that any and every poor sinner may find in Him and His finished work all that he in any wise needs for life and walk as also work in and for the Lord. And this our blessed Lord is always, perfect in all His way and walk and work.

And what a word, "This day is this Scripture fulfilled in your ears." What words of grace to them, and to us for the fulfilment goes on and down through all the centuries until today, and on till He come again. May we not wonder and adore and praise Him, and then in the fulness of faith live for Him day by day in the like ministry; and with the like preparation as Himself in the fulness of the Holy Spirit who ever abides with us to inspire and to teach and to use us as we stand yielded to Him for the glory of the Lord.

But the Lord knew quite well how the hearts of the people were just what Isaiah found them to be, "I dwell in the midst of a people of unclean lips." And just what Elijah found them to be, a rebellious house gone after Baal, and seeking His life. And He told them as a faithful Son of the Father only could tell them all their sin and unbelief, and showed them their innate hatred of God and the things of God. Remember that we are not to expect more than He received; and the word stands good today, "No prophet is accepted in his own country." It always was so and it continues to be so today.

Instead of truly accepting Him and letting the gracious words sink into their hearts and give them peace and joy in Him; they rejected

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the testimony of the Lord, and as religion has always done from Cain down, it seeks to silence in death a voice that dares give forth the truth. Their very situation upon a hill gives them an opportunity for a tragedy; and with all the virulence of religious hatred they seek to hurl Him from them to death. But His hour had not come; the cross was yet in the future; and they have no power over Him to destroy Him. Yet are they expressing in their action the very hatred that finally crucified Him, and the religious world of today is joining hands with them.

JESUS MAKES A MISSIONARY TOUR

(Sept. 21. Mark i:35-45)

Golden Text, Mark i:40

Daily Readings

Mon., 15, Mark i:35-45. Tues., 16, Acts x:34-43. Wed., 17, Matt. xxviii:16-20. Thurs., 18, Matt. xxv:34-40. Fri., 19, Isa. lx:1-11. Sat., 20, Luke xix:29-40. Sun., 21, Psalm lxxv:1-7.

I. LESSON OUTLINE

1. A Quiet Hour (verse 35). 2. A Seeking People (verses 36, 37). 3. A Tour of Blessing (verses 38, 39). 4. A Leper Healed (verses 40-45).

II. THE HEART OF THE LESSON

All in our lesson stands keyed to the first verse in which we have the record of the prayer life of our Lord revealed. It was this continued intercourse with His Father whose will He came to do that is so vitally connected with His ministry of rich grace and mercy and of blessing to the people day by day. In this there is a lesson for ourselves. Would we be truly ministering the things needed by this world in its present distress, then must we be men and women who know what it is to wait upon God and receive from Him just the fulness of blessing for needy souls.

The disciples who know nothing of such seasons with God are at a loss to know where He may be. His place in the home is vacant, and men are eagerly calling for their Master. A diligent search finds Him at prayer: just the very One needed and in the place and attitude to give the most effectual help. And spite of all the world may say as to its search for men of intelligence and power, the real search is for men and women of prayer. Do all men call for us? And pray, where would they find us if they should search for us? May what was true of our Lord be true of us.

With readiness of heart and will and body the blessed Lord gladly responds to the call, and goes with the disciples. But He seeks to go to the other places as yet unreached; for they have as much need as the City of Capernaum, where He sought to dwell for a while. Does our vision take in the other towns of need today, or is it circumscribed by some beaten path we have been treading for years? Remember the regions beyond are only limited by the utmost confines of the earth. Remember, too, that the Coming of Lord has drawn nigh, and the time is short in which we can go out in this blessed service to men and women.

What a ministry it was. With his characteristic brevity Mark writes, "And He preached in their synagogues throughout all Galilee, and cast out devils (demons)." Can you fill in the detail here? Think of how many and scattered the synagogues were and you have some idea of this tour of preaching. And remember it was the GOSPEL He proclaimed; not the wretched modern apology for the gospel. And

above all, not science or philosophy, but the gospel of the grace of God to sinners. And as shewing the full power of that Gospel He delivered those who were under the power and control of the enemy who was seeking to destroy them—all the poor demonized ones. What a ministry! And it is this same gospel that today has a power to save that nothing else had; and the world needs it. Will you take it to the world baptized by prayer?

Our portion closes with our Lord in touch with a poor leper. This one comes to Him with the plea, "If thou wilt, Thou canst make me clean." And moved with a compassion that only Christ could feel for such an one He put forth His hand and touched him saying, "I will; be thou clean." And what a marvellous sequel in the perfect healing at the hands of the Lord. No taint of leprosy is left in that body or upon that person. He goes forth to a new life and to new blessing in the Lord Jesus. This is but a sample of the gospel He went about preaching, and it is the same gospel that He would have us proclaim, not now in the physical healing of the lepers so much as in the richer, fuller and more blessed healing of the poor sin-sick souls of men and women all around us every day. And this is the gospel that the world has sore need of today. Are we prepared to proclaim it to men and women in the fulness of the grace of God? Should we not rejoice to know that we have this good news for them, and should not we tell it out far and wide among men?

With what a full heart this healed one tell abroad to all what has been done for him, and so seek to bring men to the Lord. And yet do not miss this thought that he should have done first the thing that the Lord bade him do. "See thou say nothing to any man; but go thy way, shew thyself to the priest, and offer for thy cleansing those things that Moses commanded, for a testimony unto them." This was the first thing to do, the other in testimony could well come later; and his disobedience may have done harm to the cause of the Lord rather than help it. To God first with our praise and thanks, and then to men with our testimony.

REVIEW

OPENING PERIOD OF CHRIST'S MINISTRY

(Sept. 28. John iii:2-17)

Golden Text, John iii:16

Daily Readings

Mon., 22, John iii:1-17. Tues., 23, Luke ii:1-16. Wed., 24, Luke ii:41-52. Thurs., 25, Mark i:1-11. Fri., 26, Matt. iv:1-11. Sat., 27, John i:35-45. Sun., 28, Isa. lv:1-13.

I. LESSON OUTLINE

Rather than give any set outline of the lessons it would be better to tell the full story of them weaving into the message the gospel of grace for the hearts of the children and older ones.

II. THE HEART OF THE LESSON

Beginning with the birth of our Saviour it is well to keep before the children, that while Jesus was born as they say He was yet God manifest in the flesh; and was miraculously born for he had no human father. Make this clear, for apart from the miraculous incarnation we have no One who can possibly save us from sin (note Isa. ix:6 here).

In speaking of the boyhood of Jesus keep close to the record, and

beware of how you permit the imagination to have too free a scope or else you make Christ a mere boy among boys, and yet avoid the fanaticism that fills His early life with prodigies and miracles that are simply Satanic lies to rob us of His walk of humility and lowliness here.

In His baptism we have Him fulfilling all righteousness in taking in type the place He afterward took in reality on the cross—the place of death as the sin-bearer. This, too, is necessary to see and to connect with it the testimony of the Father and the witness of the Spirit that He was in this pleasing the Father. And to listen to the testimony of His forerunner saying, “Behold the Lamb of God which taketh away the sin of the world.”

In the testing in the wilderness of Judea by the enemy we have the clear witness that this One is truly the Son of God without sin—without any old nature. The One who alone could please the Father in the full accomplishment of the work which the Father sent Him to do; even the saving of sinners from guilt and shame and eternal wrath. The very foe must perforce be compelled to acknowledge that this is the Son of God.

How precious to note that the first calling of disciples is so much like the calling today. The analogy is most interesting. He finds men and women who are very busy doing their own will and their own work, and by a word He calls them to follow Him, and their whole life and walk as to their work and aims are changed to the glory of God.

The first miracle has much to say. But just one thought; it had a twofold purpose—to bring glory to God and joy to men. It did both, and it tells us that God has joy and glory in making men and women truly happy, not simply at a wedding feast by supplying a passing need, but in giving a deeper joy of heart in Him in meeting the greater need of poor perishing souls.

With what insistent power and righteous indignation does the Lord rescue the temple of God from the hands of the defilers of it, and tell us what that place is to be used for. What a prophetic type of the coming cleansing when He shall spue the whole professing mass out of His mouth as He takes the true Church and temple of God home.

It would be well to visualize the scene of the next lesson as we see the Lord of Glory sitting quietly down to talk with an eager earnest seeker after truth. And of how He meets all the eagerness with a word that stirs the caller to his inmost soul. And then comes the revelation of the need of the new birth and of how it can and is brought to pass by God through faith.

An altogether different case is in the next lesson. It is from the other pole of society and of religious privilege and life and walk. But here again is the revelation of the need, and the woman of Sychar is as truly born again as is Nicodemus, and becomes the messenger of the Lord to the needy people of Sychar. How blessed to see grace thus acting.

And now we are upon Gentile ground, and, although the Lord is sent to the lost sheep of the house of Israel, yet even in His day the blessing must needs overflow to the Gentile too. But how blessedly since the death of Stephen and the calling of Paul to the work of the Lord. How wonderful are the ways of God’s grace and love in Christ.

But the people of the day of Christ Jesus no more loved Him and cared for the truth in the olden time, or even now. The truth He spake only angered them as it set before them their own unbelief and sin. And the only argument that a convicted hypocrite knows is that of death to the one who has shewn him his sin. It was so then, and is so now.

All through that land where dwelt the people of His love and care

did the Lord go telling them the good news of His coming and mission, and everywhere He verified that mission in the performing of the many miracles of healing and of help and of deliverance from the power of the enemy who had enslaved them and was destroying them. This, too, is our mission.

THE LIFE OF JESUS

II. CENTRAL PORTION OF CHRIST'S MINISTRY

The Choice of the Twelve

(Oct. 5. Matt. x:1-8)

Golden Text, Matt. x:8

Daily Readings

Mon., 29, Matt. x:1-8. Tues., 30, Matt. iv:18-25. Wed., 1, Luke v:1-11. Thurs., 2, Matt. ix:1-13. Fri., 3, Mark v:35-43. Sat., 4, John i:43-51. Sun., 5, Isa. xl:1-8.

I. LESSON OUTLINE

1. The Power for Ministry Given (verse 1). 2. The Twelve Chosen Men (verses 2-4). 3. The Commission for Work (verses 5-8).

II. THE HEART OF THE LESSON

Hardly the choice of the twelve, rather the commissioning of them for a work that was sorely needed. And it would be well to note the connection here and in the Gospel of Luke. In Matthew the whitening harvest field with its few laborers; the scattered sheep without any real shepherding calls for the full sympathy of the Lord for them; and so He fits and sends His chosen twelve. In Luke the choice is in connection with a whole night of prayer to the Father. Both are deeply suggestive. For the needs are the same today as when the Lord was here. The fields are just as white, and the laborers are just as few. The sheep are in as great need and are as scattered far and wide. Shall we not pray the Lord of the harvest to send forth laborers into the harvest. And shall not the Holy Spirit have the right to say whom He will have separated to the work of the Lord in the world.

As we run over the names and think of each and of the circumstances of their calling by the Lord we shall have a precious line of thought. And we will see clearly that not one of them was in any wise a great man or a wise man in the eyes of the world: not one of them men of great learning or of worldly fame at all. This is in keeping with the word of the Spirit in 1 Cor. i:26-31, and it is well worth while pondering in these days when so many of the men of learning so-called are leading the people from the truth. And it would be well to note also the words of Paul in that same epistle at ii:1-5. So they went out into a needy world with the only message that was worth while and that would be of real help to the perishing souls of men and women. And this is the line of work and of service that is so needed today.

The wide scope of their power to help takes in everything that is a type of sin and its fruit today. And thanks be to God that the gospel of His grace does meet and satisfy the need of sinners of the race. No matter how dire the need, Christ is able to save to the uttermost. And having saved to keep through to the end every saved one. What a high and blessed privilege is ours in this day! What a responsibility to see that no one but hears the word of good tidings from the Lord.

The world needs Christ and not creeds; Salvation and not philosophy. Shall we give them that which they need?

Their ministry is purposely limited by the Lord because the time for the blessing to the Gentiles had not yet come. He would have His people Israel be the divine channels of this if they will but repent and believe the gospel. But meanwhile it is to the lost sheep of the House Israel. Later the commission to these same men is world wide. And it is the world-wide commission that is ours today. They go preaching the coming of the kingdom, yea, rather, that it is at hand. And all the miracles wrought are miracles that are in keeping with kingdom conditions. Now with the proclamation of the gospel of the grace of God we have the spiritual blessing in the saving of souls, of men and women of which these are very vivid types and pictures.

Remember, too, that all the twelve were sent, not one was excused. And today the commission is for all the redeemed. The word is "Go," not send. And each is to go somewhere to some field, even though that field is one's own home—one of the most difficult to work in. But we have the rich fulness of the blessing that the men and women of our race need, and for the lack of which they are even now perishing. Shall we neglect to go or speak? Do not miss the words that follow that speak further about the commission and that are so important. He who sent them fully provided for them and they lacked nothing. And He is the same God today, and can easily do the like. Shall we not trust Him and go to the ends of the earth in fulfilling the desire of His heart? Could the sequel have been anything else than it was. Many helped and blessed and the whole nation given some knowledge of the Lord and Saviour who had come into the world. And yet with all our equipment of today, and the long, long years given, the gospel has not yet reached the confines of the world of perishing souls. Is it not a shame and a tragedy at the same time, beloved? May the Lord stir hearts in the work in these last days.

THE SERMON ON THE MOUNT

(Oct. 12. Matt. Chap. v-vii)

Golden Text, Matt. vi:10

Daily Readings

Mon., 6, Matt. v:1-16. Tues., 7, Matt. v:17-32. Wed., 8, Matt. v:33-48. Thurs., 9, Matt. vi:1-15. Fri., 10, Matt. vi:16-34. Sat., 11, Matt. vii:1-14. Sun., 12, Matt. vii:15-29.

I. LESSON OUTLINE

1. The Blessed One (v:1-16). 2. The Heart of the Law (v:17-48). 3. True Righteousness (vi:1-18). 4. True Service (vi:19-34). 5. True Living (vii:1-29).

II. THE HEART OF THE LESSON

The portion covered by our lesson is quite large and does not admit of much detailed study. It would be best to give a vivid outline and make the personal application. Whether under the rule of the Lord in the coming kingdom or now, the character described in the opening portion is the one who alone is happy. Such an one is truly born again; and every child of God measures up more or less to the description given. And it is also true that every one saved seeks to be like this blessed one.

It may be well to remember that He who taught His disciples the true spiritual heart of the law upon the Mount of Beatitudes is the One who gave the law to His servant Moses upon Mt. Sinai. He speaks

with an authority that no one else have in this matter. Moreover, the law as He explains it here is written by the Holy Spirit upon the heart of every one whom He imparts life to. And while we are not under the law; yet the far higher law of the constraining love of Christ rules the whole new law (2 Cor. v:17). No mere obedience to the words upon the tables of stone now, but heart obedience to the law written upon the heart. We must needs see this clearly else we shall be apt to grow legal in heart and life and so fail of fruit to God. Or else we shall become in our life and walk and see our liberty as license to the flesh, and so bring dishonor and shame upon the name and the cause of the blessed Lord Jesus Christ who has redeemed us from all iniquity.

Our Lord next (vi:1-18) groups our righteousness together in verse 1 and warns us against doing them simply for the applause of men. And then each of the three are dealt with in turn. Our alms-giving is to be without any of the usual noise of the world. Like the giving of God it is to be from the heart and in all quietness; for such the Father likes. And after the same fashion our praying is to be for the ear of our Father. Not that our giving and our praying must not be public at times, but under the restriction of the words, "before men TO BE SEEN OF THEM." Nor would it be well to dogmatize about the form of words in prayer; rather the heart, and yet it is well to see how our Lord puts the Father, His Name, His Kingdom, His will, first. And then all our needs follow in their own proper order. And the word as to fasting is in like manner. It shows the true inner life of the believer as lived out in the sanctuary, and the sequel of a real and blessed life before men is sure to follow.

In the next portion the key thought is found in vi:24, "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." True service of the Lord is found in laying up the treasures where they are perfectly safe in His care and keeping. In making the Lord our banker. This puts them beyond the reach of rust, moths and thieves. And this service is found to reach even deeper than this. It is the service of a child who knows the Father so well that it can fully trust where it cannot see. That takes its lesson from the lillies of the field and the fowl of the air. And knows that the Father will supply all the needs of both body and soul. This leaves the child free for a real and most blessed service unto the Lord in all things, and makes the seeking of the kingdom of God and His righteousness a joyous and happy first service unto Him who loves us and gave Himself for us.

This most precious portion closes with words that need careful and prayerful pondering upon the part of all. We are warned against a censorious spirit that is so apt to creep in when we are not really walking with God ourselves. We seem then to take refuge in judging some one else, and usually for what we are guilty of ourselves. Then we are urged to be persistent and insistent in all true prayer, knowing of whom we ask. And assured of a full and blessed answer from Him. Our Lord also shows us the narrow way and path of life as contrasted with the road of mere profession, and presses upon us the need of seeking the true way. Then we are called upon to judge and beware of false prophets who would seek to lead us astray. For there are many, and they are continually increasing. Solemnly He tells of the end of mere profession, and of failing to be on the right foundation in all our life building and work. Do you wonder at the closing words, "And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine: for He taught them as One having authority, and not as the scribes."

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Editorial Notes

His Omniscience The omniscience of our Lord is a great and comforting truth for God's children. Like every attribute of God this also is unfathomable. The Holy Spirit, through the pen of David, has given a deep and beautiful expression of God's omniscience. It is always refreshing to read and meditate on it, for it brings such blessed and gracious assurance to the heart of the believer.

"O Lord, thou hast searched me and known me. Thou knowest my downsitting and mine uprising, thou understandest my thoughts from afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain to it" (Psl. cxxxix:1-6).

Read it again and again! Think it over! The thoughts we are going to think tomorrow, next week, in all future days, are all known to Him. Every spoken word is known to Him. Wherever we go, whatever we do, downsitting, uprising, awake or asleep, He beholds and sees it all. Nothing escapes His omniscient eye. It would be well if every morning and every night of our lives we would repeat the verses we have quoted. It would give us a greater reality of His presence, a greater sense of our perfect safety and it would lead us into a more separated walk. When the day closes, we will then also go on our knees and repeat the closing verses of this psalm. "Search me, O God, and know

my heart, try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." How different it would be with many of His children if this were done.

When our Lord was on earth, He manifested this divine omniscience. He knew the thoughts of His enemies afar off. He knew what they were planning. He announced it beforehand. He knew the thoughts of His disciples, their questionings and their ambitions. He knew every one of their heartaches. He knew the needs of those who came to Him for healing and for help. He saw a coin in the bottom of the lake. He knew how that coin got to be there. He knew the fish which picked up the coin in its mouth and brought that fish to Peter's hook. Such knowledge is, indeed, too wonderful for us. With Peter, we say, "Lord, thou knowest all things."

What peaceful assurance this brings to our hearts! We begin to pray and before we open our lips we realize that before a single word is spoken, He knows what we are going to say to Him, as well as the need we have. He sees and hears the wishes, the longings, the hungering, the thirsting and all other aspirations of our hearts. Sometimes we cannot find words in which to tell Him our wants, and the feelings of our hearts; we can cry out and say, "O Lord thou knowest!" Yea, we can come into His presence, sit at His feet, as Mary did, and never speak a single word with our lips and He reads all that is going on in our hearts.

We have failed. We stumbled; something overtook us suddenly. He knows how it came about and He sees the godly sorrow. Perhaps man judges us harshly for the mistake made; He knows and judges righteously. We are misunderstood. Men speak evil about us, perhaps there is gossiping slander. We need not to answer back, or try to defend ourself, for it is enough that He knows. There are burdens to bear, heavy burdens; there are great difficulties in our way—how sweet to say, "He knows all things," and then to trust Him, His providence and His guidance. Faith reckons at all times with His omniscience, and reckoning with it results in a closer walk with God.

**True
Glorying**

“Thus saith the Lord, Let not the wise man glory in his wisdom neither let the mighty man glory in his might, let not the rich man glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord who exercise loving kindness, judgment and righteousness, in the earth, for in these things I delight, saith the Lord” (Jer. ix:23-24). These are beautiful words. In this chapter the prophet of God announces the coming judgment. His people were ripe for it. Unbelief in His Word had brought its awful harvest, as the unbelief of modernism and the rejection of the Word of God brings its harvest in our own days. “Shall not I visit them for these things? saith the Lord. Shall not my soul be avenged on such a nation as this? And the Lord saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; but have walked after the imagination of their own heart, and after Baalim, which their fathers taught them. Therefore, thus saith the Lord, the God of Israel; behold I will feed them, even this people, with wormwood and give them water of gall to drink. I will scatter them also among the nations, whom neither they nor their fathers have known, and I will send a sword after them, till I have consumed them” (Verses 9-16). And after that the prophet speaks of a wider judgment which is to fall upon the uncircumcised as well (Verses 25-26).

But while the professing people of God, Israel, were rapidly ripening for judgment, and the Word of the Lord was about to be executed upon them in tribulation and wrath, the people listened to the false prophets, with their false message. They were a proud, a boasting people. They gloried in their wisdom, in their strength and in their riches. None of them realized or believed that the power of the Lord, displayed in judgment, would end all their pride, and would deal with all which is high and exalted.

So it is in our own times. The earth is ripening for judgment. Christendom, in its unbelief, is ripening for judgment. The earth is filled with violence and with lust;

the harvest is ripe for the sickle. But man boasts as never before. He boasts in his wisdom, in his great learning, in inventions, in discoveries. Man talks of progress through his wisdom and efforts. Science boasts and increasingly denies the Creator of all things and does not give Him the glory. Such boastings the race has never seen before. Man glories in his might. He reaches out after power. They speak of the soon coming superman, who will be almighty and accomplish all things. Man glories in his riches. Millions upon millions are heaped together. Wealth, wealth and still more wealth is the universal cry. Wealth for pleasure, to satisfy the lust of the flesh, the lust of eyes and the pride of life. And all along while man boasts of his wisdom, of his might and of his riches, the judgment clouds are gathering and judgment is fast approaching which will sweep away the refuge of lies and make an end of the boastings of wisdom, might and riches. And, therefore, the Lord saith, "Let him that glorieth glory in this, that he understandeth and knoweth me." All else goes for naught. And we know Him and understand Him in the person of His blessed Son, our Lord. In Him, He has revealed His loving kindness, His righteousness and His judgment. While the world continues its vain glorying, we, His people, glory in Him and in Him only. This must be our path in these solemn days to stand aside from the glorying of this age and to glory only in Him and our fellowship with Him. And let us not forget, beloved, that our glorying must be seen in our lives, in loving kindness, in judgment and in righteousness. "For in these things I delight, saith the Lord."



**All in
Abundance** "And of His fulness have all we received, grace upon grace" (John i:16). This is an anticipative statement by the Spirit of God, the happy and grateful confession of the Lord's people in every generation. Everything the true believer has is in Christ and in Him only. In the risen One the fulness of the Godhead dwells bodily, and as we are one with Him, we are also complete in Him. And all is in abundance. We have *abundant life* in Him. "I am come

that they might have life, and that they might have it more abundantly" (John x:10). We have the Holy Spirit abundantly. "Not by works of righteousness which we have done, but according to His mercy He saved us with the washing of regeneration, and renewing of the Holy Spirit, which He shed on us *abundantly* through Jesus Christ our Saviour" (Titus iii:3-6). There is also *abundant mercy*, by which we are begotten again unto a living hope (1 Peter i:3). And the grace which has saved us is *exceeding abundant* (1 Tim. i:14). "For all things are for your sakes, that the *abundant grace* might, through the thanksgiving of many, redound to the glory of God" (2 Cor. iv:15). *Love is abundant*. It is so abundant that it cannot be measured, for the love of Christ passeth all human knowledge. Joy, peace and hope are all in abundance for the believing heart which lays hold in faith and appropriates what God in Christ Jesus our Lord has put on our side. And though we may claim all the fulness and abundance which is in Him, take and believe all the riches which He has for us, He will in the end "do exceeding *abundantly* above all that we ask or think according to the power that worketh in us" (Eph. iii:20). And finally, "an entrance shall be ministered unto you *abundantly* into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter i:11). Strange it is that with the exceeding great and precious promises the vast majority of believers never know anything of this spiritual abundance, but drag along in a deplorable spiritual poverty, without real joy and power. They are like a man who has a million dollars on deposit and who never draws on his wealth; instead of having everything in abundance, as he might, he is a poverty-stricken, starving beggar.



But God— Only two little words, but how precious and sweet to the believer's heart! Many times in Israel's history when all was dark and the enemy seemed to triumph, God came in with His power and all was changed. When human strength and help fails, hope is gone and there seems to be no way out, faith looks up and says "But God!" Whenever difficulties arise,

trials and troubles multiply, obstacles confront us, then is the time to utter the two little words—But God. He knows and He has the power.

Our blessed Lord had been rejected by Jews and Gentiles, nailed to the cross on which He died that awful death. He was buried. Paul in the synagogue of Pisidia said: "And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre." What a hopeless thing it would be if Paul had stopped with this! That is where the modernist infidel stops today. The modernist teaches Christ lived and died like any other human being. The best they can say is that He died for the truth He preached, for the good of the cause He represented, for His convictions. He was laid in a sepulchre and there He has remained, for modernism says that grave was never emptied and that His body saw corruption like every other human body. The apostle Paul did not stop with the sepulchre. He continued "*But God* raised Him from the dead." God came forth in His great power. The exceeding greatness of His power raised Him from among the dead and set Him at His own right hand, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come (Eph. i:19-21). And this same power is for us who believe. We count on the same "*But God.*"

Can there be a darker picture than the one in the opening verses of the second chapter in the epistle to the Ephesians? Here is the true photograph of every human being, Jew and Gentile, in their natural condition. Here is death, spiritual death, no spark of life, no better self. On the other hand there is life, but it is the life of sin, the slavery of sin, mastered by the devil, as well as enmity against God. And all are on account of sins, the children of wrath, doomed to eternal perdition. The modernist denies this also. He has no use for the teaching that man is a lost sinner. And if man is not lost he needs no salvation.

¶ We look at this divine description, true in every detail, and we feel how utterly hopeless man's condition is as far as he himself is concerned. If salvation out of such a con-

dition is to come it must come from God. So we find next another "But God!" Children of wrath is the last statement of the third verse followed by "*But God* who is rich in mercy for the great love wherewith He loved us." And that great love wherewith He loved us, which enables a holy and righteous God to be rich in mercy, to reach down into the depths of our degradation, sinfulness, death, is not displayed in Him who walked on earth, speaking words of truth and life which never were spoken before. The love wherewith He loved us is manifested in Calvary's cross. There the price was paid, the work was done which makes it possible for God to be rich in mercy. And so God comes through His Son and His sacrificial work into our night and gives light, into our death and gives life, into our misery of sin and brings peace and deliverance, into our poverty to give us riches, into our condemnation to accept us as His beloved children, making of children of wrath the children of glory.

Again we read "*But God* commendeth His love towards us, in that, while we were yet sinners Christ died for us" (Rom. v:8). "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John iv:9-10). What marvelous love it is which God manifested to send His only Son to die for those who are His enemies!

"*But God* hath revealed them unto us by His Spirit; for the Spirit searches all things, yea, the deep things of God" (1 Cor. ii:10). The wisdom of God unknown in former ages, not known nor knowable by the world is revealed to those who know God in Christ, who have believed in the love of God. Prophets wrote of a coming salvation, but no prophet knew the fulness of it. Isaiah expressed it in the following words: "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him" (Isaiah lxiv:4). But God—He has now made known the glorious redemption to the objects of His love.

We know from the revelation by the Spirit that in Christ we have all things, that in Him all the treasures of the wisdom and knowledge are hidden. In Him we have our perfection. While we wait for the consummation, when Christ will be manifested and we with Him in glory, we have tribulation, testings and all kinds of suffering. In connection with this we also have a "But God."

"There hath no temptation taken you but such as is common to man: *but God* is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. x:13). His kindness and His mercy covers His own at all times even in the severest testings and trials. Epaphroditus, the beloved messenger of Philippi had been taken ill, even unto death—but God! "For indeed he was sick 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" (Phil. ii:27). Beloved! remember "But God!" Let it be before your heart.

"But my God shall supply all your need according to His riches in glory by Christ Jesus. Now unto God and our Father be glory for ever and ever. Amen."



Self-Improvement All kinds of psychological schemes are advocated in our days to help man to improve himself. There are self-improvement leagues, psychological institutions, books on psychology, the new psychology, psycho-analysis, psycho-therapy, master key systems, as well as movements which go on the same metaphysical principles, like Christian Science, New Thought, the Unity movement of Kansas City and scores of others. These systems all promise self-control, self-improvement, power to control others, to control your own future, be successful in your business, in getting wealth and social position. If these schemes are followed the promise is made that by psychological laws every situation can be met and every obstacle overcome. They promise health for the body, exemption from the common ills of humanity, prolongation of life. Some claim that the

law of health is based on the law of vibration. Hypnotism and auto-hypnotism, cultivation of personal magnetism and other methods are advocated. They claim that the fetters of tradition are being broken and that the real truth is just being discovered.

It seems strange that believers do not see at the first glance who is behind all these schemes of self-improvement; what power it is which lurks behind hypnotism, auto-hypnotism, new thought, unity movements and all psychological theories to help man out of the plight where sin has put him. Yet we receive letters asking if we recommend some of these things, while others pay large sums of money to get the secrets of these false prophets. A Christian who ventures upon these territories, to make it as plain as we possibly can, shakes hands with the devil. We mean by it that the believer by meddling with these things opens his innermost being to the most subtle influences of the powers of darkness. Especially do we warn young people to beware of these things.

These psychological self-improvement - success - money - health and pleasure promising schemes ignore completely the Lord Jesus Christ, the doctrine of Christ, the truths of redemption, and the Holy Spirit. The whole thing is anti-Christian. In it, yes, in all self-improving theories, there is the lie of the beginning, "Ye shall be as gods." The fact of sin and sins is denied, as well as the atoning work of the Lord Jesus Christ, His resurrection, priestly ministry in glory, and the indwelling of the Holy Spirit.

But some think a Christian may legitimately use these things to help him. We know that it is a fact that some of these divine healers use hypnotism, auto-hypnotism and other psychological laws in their unscriptural practises to deceive the people and get their money. If a believer resorts to these things he practically denies the all-sufficiency of the Lord Jesus Christ and the power of the Holy Spirit. A believer ought to know that self cannot be improved, and that God, instead of improving our fallen nature, gives us a new nature. The believer's business is to cultivate the new nature, to walk in the Spirit, and to glorify God in a life of humility and devotion.

**A Well-spent
Life**

A generation ago there lived in Germany a Roman Catholic priest by name of Martin Boos. He was converted and became a consecrated and devoted Christian. His conversion came about in a very striking way. Like every Roman Catholic he tried to attain heaven by his works and own merit. One day he was called on to visit a dying woman who had the reputation of being godly. He said to her that she must have great comfort in her dying hour to look back upon a well-spent life. She replied: "Yes, I do, and have very great comfort that robs death of its sting. Not, however, in looking back upon my well-spent life, for that has been full of failure; but in looking back upon the well-spent life of my Lord and Saviour Jesus Christ, who died for me." This statement brought great blessing to the heart of the young priest and was the means of his salvation, and through him of the salvation of many others.

There has never been but one well-spent life on earth. The Son of God came from heaven to earth to live that life which the Holy Spirit describes in the following words, "holy, harmless, undefiled and separate from sinners." He came into the world, which was made by Him, to be a servant. He came not to be ministered unto but to minister and to give His life as a ransom for many. It was on the cross that He accomplished our redemption. For the cross He came, for it He lived and on it He died as the substitute for sinners. To accept Him and trust in Him, that He died for our sins, means eternal salvation. It means the reception of a new nature in which the Holy Spirit dwells, which enables the believer to walk in newness of life and to spend his life well. The well-spent life begins with the new birth and consists in living for God. But not even a devoted, a well-spent life, a life lived in His service can make us any more accepted before God than we are already in the Beloved One.



**Trusting
Mothers**

Mothers write us about their children. They are unsaved and in the world, loving pleasure more than God. Some parents have prayed for their sons and daughters

for many years, but their prayers remain unanswered. We know several cases of children of believing parents having died suddenly without having given an evidence of their salvation; then the mother and father heart craves just a little ray of hope.

It seems to us that the earnest and believing prayers for unsaved children cannot be for nothing. Nor do we know what happens in the last moments of a dying person. We believe more people are saved in the hour when death approaches than we realize. It is always a good thing to give to the unsaved God's way of salvation and the very best to quote Gospel texts to them. The Spirit of God will use these texts in His own time and way. More than a generation ago there lived a godly servant of the Lord. His name was James Inglis. He edited a paper called "*Waymarks in the Wilderness.*" He related a story and vouches for its truthfulness, which we like to pass on to praying fathers and mothers. We are sure it will cheer them and comfort them as it will also stimulate prayer.

Mr. Inglis was acquainted with a boy in his father's congregation in Scotland, who from his childhood had been disobedient to his parents, unruly and wayward to the last degree. His mother was a devoted Christian, and tried to guide and teach him, but he scoffed at her admonitions and entreaties. When a young man he ran away and went to sea, without even saying farewell to his loving and sorrowful mother.

On his first voyage he was standing on the deck during a frightful storm, cursing and blaspheming God in a horrible manner. He denied His very existence, and dared Him to His face, shouting out to the terror of the superstitious seamen that God could strike him with lightning if He wished, and thus prove that there is such a Being as Christians recognize. Suddenly the ship gave a violent lurch, and he was hurled into the sea.

Immediately the life-boat was lowered, but the wind was strong and the waves high, so that when the sailors reached him, as he was disappearing beneath the surface, he was apparently dead. Brought back to the vessel, the surgeon

tried in vain to resuscitate him, until the Captain turned upon his heel, saying, "He is gone; prepare him for burial." Still the surgeon continued his efforts, and at last the young man sighed, opened his eyes, and the first words he uttered were, "Jesus Christ has saved my soul." When sufficiently recovered to speak distinctly he told his companions that as he made that awful leap into the sea, his sins crowded about him like so many demons, dragging his soul to a merited hell, and that then there came to his memory a text which his mother had taught him in childhood, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. i:15). He added, "As I was sinking down to a deserved doom, I cast myself into the outstretched arms of the Saviour."

Mr. Inglis stated that he knew the man intimately, and that for fifteen years he had been a godly and zealous minister of the gospel. If the boy had been drowned, his mother's gray hairs would have gone down in grief to the grave, and yet she would have met him in glory at the coming of the Lord. It was not as clear to me then as now that we should never lose hope for the child of a believing and faithful mother who has commended her offspring to God in continual and earnest prayer.



Ichthyosaurus This is the name which science has given to an immense prehistoric reptile which existed during the so-called Jurassic period. The most remarkable thing about this gigantic sea-monster with a lizard's head, was its eyes. The eyeballs were from ten to twelve inches. Before the orbit of the eye there was a circle of a number of thin bony shutters, which surrounded the opening of the pupil. They could be worked in such a way as to increase or diminish the magnifying power of the eye according to the needs of the creature, thus it had at its disposal a telescope and a microscope. The monster had the power at will of seeing its prey afar off and nearby. There were other marvelous things about it.

Man, with his wonderful capacity to search out these

things and to discover the details of these beings of millions of years ago, can nevertheless deny the existence of a personal all-wise and omnipotent God. Instead of seeing here the footprints of the Creator he ascribes it all to his own invented theories and hypotheses, which he is forced to change and to relinquish over and over again as unsatisfactory. It has well been said concerning the wonder eyes of the ichthyosaurus that they are an application of the perfect laws of optics, geometry, chemistry and mechanics. This wonderful complicated instrument demonstrates to any sane, clear-thinking human being that this cannot be the work of blind chance, or, "fortuitous variations" as certain scholarly infidels would have us believe, but of One who is above all and who manifests in creation His omnipotence and divine wisdom.

It requires more faith to believe that the marvelous instrument of vision of this giant of prehistoric times evolved itself, than that the omnipotent Creator produced it by His power. The more we think on these things the more it appears to us that the evolutionary theories, known and taught now, as well as others in process of invention, are not, as believed, the products of superior minds, but they are the products of perverted minds. With the highest satisfaction and laughter the devil must watch in these days high schools, colleges and universities in which these insane theories are taught, which rob man of every vestige of the revelation of God and make faith in the Gospel of Jesus Christ impossible. He laughs because he knows that it is all a lie which they teach the young. And the maker of the evolution lie is the devil himself.



**Mars and Its
Mystery** On August 23, this year, the planet Mars came within 35 million miles of the earth in its orbital flight. It is the nearest approach within the last 120 years. Since that time astronomy has made wonderful progress. The great question has been for a good many years as to intelligent beings on that planet. It is well known that Mars has, like our earth, an atmosphere of oxygen and nitrogen. Many

believe Mars is inhabited. We do not believe that astronomy will ever answer the question. Nor will this great science give us more light about the millions of other stars in this vast universe.

Are the stars inhabited? Are there, in the almost limitless heavens, other beings which appreciate the master-works of God, who worship, adore, praise and serve Him? Our new book on "The Angels of God" examines this question in the light of the Word of God and gives a satisfactory answer. We believe our Lord will graciously use this phase of truth to make the unseen things a little more real to the hearts of His people. It is this which we constantly need.



The Third School Year The third year of the Stony Brook School for Boys began last month. Close to 70 boys are now at the school and more are expected. The new faculty is exceptionally fine. The Principal of the School, Frank E. Gaebelein, A.M., is teaching from now on the Bible. Pierson Curtis, A.B., a grandson of the late Arthur T. Pierson, is master in English; Clyde L. Mellinger, B.S., continues as master in Science and Director of Athletics. Howard C. Blake, A.B., a graduate of Princeton University, is master in Classics; and Mr. and Mrs. W. C. Zellars of Columbia University and the University of Florida are teaching modern languages and take charge of the lower school of smaller boys. Other members of last year's faculty remain.

The one thing which concerns us very much is the question as to the education of worthy boys whose parents are unable to meet the price for tuition and board. There are country preachers whose income is less than a thousand dollars a year, foreign missionaries, and others, who are anxious to have their boys educated on positive Christian lines and to attend a school in which the Gospel is foremost. Something must be done to help these boys get this kind of education. It is money well invested.

As chairman of the finance committee, as well as the other brethren, we have decided to establish a scholarship fund from which these boys can be helped through the school.

This fund will be kept separate from the general budget and applied exclusively in this direction. We are praying that our Lord may lay it upon the heart of His stewards to help at once, for the need is great. Will you pray also for this? And will you do all you can? His blessing will rest upon it.



In our "Current Events" we speak of **Interesting and Prophetic** what modern Jews have to say about the Lord Jesus. In eastern Europe among Old Testament believing Jews a most interesting movement is going on which is nothing less than prophetic. Mr. Hellyer, of the "Christian testimony for Hebrews", informs us that in a number of places in the Ukraine and elsewhere, Hebrew-Christian assemblies have been formed, and that there is a great hunger among orthodox Jews for the Word of God. These assemblies are steadily increasing and nineteen Hebrew-Christian Evangelists are at work going about preaching the Gospel to their own brethren. They report open doors everywhere. Different denominational societies have invited these assemblies to unite with them and promised them the financial support they need. They have refused such affiliations. Another striking feature is that the surrounding people, not Jews, but Gentiles urge these Hebrew-Christians to preach the Gospel to them.

We know from Scripture that as the age closes a definite Jewish-Christian movement for witness will be inaugurated by the Spirit of God. This awaking in eastern Europe appears to us a significant event. Let us not forget to pray for this work.



A certain Unitarian educator recommended a five-foot book shelf. We have **The Five Foot Book Shelf** put together a *Five-Foot Orthodox Bible Book Shelf*. It consists of 30 volumes. Any one who possesses this book shelf and makes use of it will receive through it an excellent Biblical education. It consists of the following works: *The Annotated Bible*, in 9 volumes; *The Biblical Guide*, by Dr. J. Urquhart, in 8

volumes; *Infidelity, Its Causes and Its Cure*, by Dr. Nelson; *God's Oath*, by Ford C. Ottman; *The Gospel of Matthew*, 2 volumes bound in one; *Exposition of the Acts of the Apostles*; *Things New and Old*, by Dr. Scofield; *Prophecy*, by Dr. Scofield, bound in fine cloth; *Harmony of the Prophetic Word*; *The Holy Spirit in the New Testament*; *The Angels of God*; *Down Through the Ages*; *Satan*, by F. C. Jennings; *Daniel*; *Revelation*; also a selection of pamphlets.

Here are 30 volumes of uncommon value and interest.



Our Oral Ministry Montrose and Stony Brook Conferences this past summer were well attended and there was blessing. We gave two addresses in connection with the opening term of the National Bible Institute in **New York City**.

Beginning with October 1 we shall conduct a monthly meeting for Bible Study in the **Church of the Puritans**, New York City, Fifth Avenue and 130th Street. The Editor gives the opening address on Wednesday evening, October 1, at 8 o'clock. Notices have been mailed to our readers in Greater New York. These meetings will be continued, the Lord willing, every first Wednesday of the month. The **Boston Monthly meetings** now in the 25th season, opened on Thursday, October the 2d.

We give the following dates on which we hope to hold meetings in different places, if it pleases our Lord to permit it.

Detroit, Michigan, Central Presbyterian Church, October 5th to 9th inclusive. **Winnipeg, Manitoba, Elim Chapel** and theatre meetings, October 12-19. After this we expect to spend a few days in **Bemidji, Minnesota**. October 26-31 we hope to be in **Pretty Prairie, Kansas**. We hold there a week's meetings in connection with a large Mennonite gathering of 50 or more assemblies. Hundreds of people are expected. To avoid misunderstanding we wish to say that our teaching and preaching will be exclusively in the German language. Other conferences for November will be announced, God willing, later.

Oh, do pray for these services! Pray for us not occasionally but daily. More prayer is what is needed.



Our Usual Offers The reader will find in this issue our usual offers of Bibles and books. Elsewhere are printed reviews of new books and publications. Read these carefully. A number of these books have been imported from England. It will be to your advantage to order at once. If you delay you run the risk of not getting some of these volumes.



Annotated Bible The **Annotated Bible** is included in some of these offers. Some one said, "The very best equipment I know of for any Sunday School teacher or any Christian who wants to have a good and sound knowledge of the Truth

of God is to use a Scofield Reference Bible and the Annotated Bible in nine volumes by the Editor of "Our Hope." Many appreciative letters have come to us and we are thankful that the Lord is using this Bible work.



**A Feast of
Fat Things**

The coming issues of "Our Hope" will contain some most excellent articles from the pen of different brethren. We shall also print several articles on "The Language of Nature." We only wish that we could find a way to have many more thousands of believers sit down with us to this well-spread table and eat and drink with us the bounties He in the riches of His grace has provided for us. Can you invite someone to partake?

"A LITTLE WHILE" (Heb. x:37)

The Lord will not be slack to do
The promise of His love:
His grace is real, His words are true,
Our hopes are fixed above.

"A little while": He told us so,
And in His will we rest:
The trial is not too great we know—
His time is always best.

And *then* the joy, with Him to be,
Who died His own to save:
Himself to serve, Himself to see—
For us Himself He gave.

"A little while"—shall we complain?
Nay, keep the hope in view!
Our precious Lord *will* come again,
Faith *knows* His promise true!

The Gospel of John

CHAPTER XVIII

Verses 1-11

A comparison with the account of the arrest of our Lord as given by the synoptics, with what John records will show marked differences but certainly not discrepancies. Matthew Mark and Luke speak of the agony in the garden; Luke only reports the sweat in the garden, like great drops of blood, but John does not write anything of this agony at all. He passes it over for his pen is guided by the Holy Spirit to bring out in his gospel the glory of Christ as the Son of God, therefore describing His sublime Deity there was no need of mentioning the agony in the garden, or the blood-sweat

of the Son of Man. But John mentions things which are omitted by the other evangelists. He alone names the brook Cedron; he tells us of the collapse of the mob which had come to arrest Him, and only John gives the name of the disciple who drew the sword. All these differences are for a purpose and were ordered by the Spirit of God.

The brook Cedron (Kidron) is repeatedly mentioned in the Old Testament. It means "the black torrent." When Absalom started his rebellion against his father, David went weeping across that brook (2 Sam. xv:23). And now He, whom David called His Lord, the root and offspring of David, went across the same brook, to the place where in agony of soul He offered up prayers and supplications with strong crying and tears (Hebrews v:7). He is now to drink "of the brook in the way" (Psalm cx:7). His deepest humiliation was at hand, the path which led to the cross and from there to glory. There is a tradition that our Lord followed the way by which the scape goat, the Azazel, was sent on the day of atonement into the wilderness. He crossed the brook and His disciples with Him. We do not know if there was a bridge to cross or if they waded through the swollen winter stream. Perhaps the latter was the case, for the greater part of the year the brook was dry. He was going through the deep waters of death, through which He went, as once the ark of God carried by the Levites made a way through the waters of Jordan. The brook forded, they were in the garden, the garden of Gethsemane. Augustine in his comment on Gethsemane said: "It was fitting that the blood of the great physician should there be poured out, where the disease of man first began." It is of course, not true that His blood was poured out in the garden; it was poured out on the cross. But the suggestion is correct. It was in a garden where the fall of man took place and our Lord's entrance into the garden marks the beginning of his great sacrificial work as the seed of the woman, first announced on the scene of man's fall. He entered that garden with His disciples. It was a familiar place to Him, for often had He been there before, perhaps in anticipation of the final visit when His hour had come. Judas knew the place and knew

that our Lord often passed the nights out of doors. Judas through the influence of the chief priests had with him a detachment of Roman soldiers; then there were the officers, that is the temple police, quite a large company. In spite of being full moon they carried besides their weapons, lanterns and torches, if necessary to seek the prisoner among the darker recesses of the garden. It was a great multitude, perhaps several hundred men (Matt. xxvi:47). Jews and Gentiles were thus represented in the mob ready to seize upon the Lord of glory and lead Him forward to the death of the cross. Did they expect resistance, or perhaps a demonstration of His power? He knew beforehand all things that should come upon Him. He had a perfect knowledge of all the suffering and shame which awaited Him. He knew it before the foundation of the world. He knew it in time. It was always before Him, even in His tender years. He saw it in Scripture. He knew every blow which was to be dealt Him, the smiting of the cheek, the plucking of the hair, the spitting in the face, the cruel Roman scourging, the crown of thorns, the nailing to the cross, all the shame and the suffering on that cross. There was no need of searching for Him. Majestically, when the mob led by Judas advanced, He stepped ahead of His disciples and said, "Whom seek ye?" His hour was come. If it had not yet come, then not all the treachery in the world, nor Rome's power could have laid hold on Him. And if He had spoken but a word another angel of the Lord would have smitten the great multitude, as once he smote the proud army of Sennacherib.

His question is answered. They seek Jesus of Nazareth. It is evident from what we read in Matthew and Mark that many of the company did not know Him by sight. Judas had given them a sign, the sign of love, the kiss, so that they might know which one it is. When was that kiss given? It must have been given after the Lord had answered their question. The next moment brings His answer, "I am." It must be noticed that here, as it is in John iv:26, the word "he" is in italics, it is supplied. In chapter viii:58, He had told the Jews, "Before Abraham was, I am."

Enraged by His use of the divine title, "I am," from which they surmised that He claimed to be the I am, Jehovah, they attempted to stone Him. Here once more He uses the same I am. But now they are not picking up stones to stone Him, but when He had said, "I am," they all fell backward to the ground. What a spectacle it must have been when all these men, that great multitude, fell helpless, backward to the ground, while He stood there in all His dignity! It was a demonstration of His Deity and, as such, a miracle. Not one Roman soldier nor the Jewish officers could stand on their feet. An irresistible power prostrated them to the ground. The miracle occurred for two reasons. First to show to the disciples, and to His enemies as well, that He is the Lord of glory. It was His own omnipotent power which He displayed once more. For this reason it is embodied in the Gospel of John, written to show that Jesus is the Christ, the Son of God. In the second place, it happened to show that His arrest and subsequent crucifixion did not take place because He could not help it, but because He was willing to have it so. Perhaps Psalm xxvii:2 may be taken as a prophecy of what happened here. "When the wicked, even mine enemies and my foes, came upon me to eat me up, they stumbled and fell." Well has an ancient commentator said: "If He did this when about to be judged, what shall He do when He sits in judgment? If He did this on the eve of death, what shall He do when He comes to reign?" Then all His enemies will lick the dust. Then every knee must bow, of beings in heaven, on earth and under the earth, and every tongue must confess that Jesus Christ is Lord to the glory of God the Father (Phil. ii:10, 11).

For the second time, probably after the whole company had risen to their feet, He asks the question, "Whom seek ye?" And when He spoke the second "I am," they did not fall to the ground. There was no second exhibition of His power, but He manifested His grace. "Jesus answered, I have told you that I am he; if therefore ye seek Me, let these go their way." Then the Spirit of God reminds us that it was spoken, what He had said in His great prayer, "Of them which thou gavest me I have lost none." Willingly

He stretched forth His hands, to let Himself be bound, on the condition that His own should be free. He is the Good Shepherd ready to give His life for the sheep.

Then Peter acted. He comes forward to resist, perhaps encouraged by the power which had been manifested. He had been sleeping when he should have been watching and praying. He acted in the same spirit in which he said to the Lord, when He had announced His passion, "Be it far from thee, O Lord!" His hasty action was out of keeping with the grace the Lord was showing. He marred it all when he drew the sword and dealt Malchus, the servant of the high priest, a blow which cut off his ear. All the other Gospel records mention this incident, but only John gives the name of the servant and the name of Peter. Peter probably tried to kill Malchus, but God in His mercy prevented this. As we learn from the Gospel of Luke, the Lord touched the ear of Malchus and healed him instantaneously. It was the last miracle of physical healing our Lord performed and in it He manifested His wonderful grace, to one who was an enemy. Some of the present day "healers," who claim to do the same miracles of healing which Christ did, say that faith is necessary for healing. They declare where there is no true faith and trust in the Lord He is unwilling and unable to manifest His power. The incident here disproves their claims. This Jewish servant had no faith in Christ, nor did he trust in Christ for healing.

"Then said Jesus unto Peter, Put up thy sword into the sheath; the cup which my Father hath given unto me shall I not drink it?" It was a rebuke to Peter. He wanted to prevent Him from drinking that cup, which the Father had given to Him, the cup concerning which He had pleaded a little while before in those memorable words, "Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine be done." He came to drink that cup and in perfect obedience, as the hour had come, He takes it to empty it to the last drop.

"The believer will note the bearing of our Lord throughout these closing scenes—His lowliness, His dignity, His infinite superiority to all who surrounded Him, friends or foes,

His entire submission and withal His power intact. He is a Man, sent One of God, throughout. It is He who shelters and secures the disciples; it is He who offers Himself freely. The traitor and the band, the torches and the weapons, had all failed, if He had not been pleased in letting His own go to give Himself up. For this He had entered the world, and His hour was now come. But it was His own doing and according to the will of His Father.”

Verses 12-14

These three verses give an incident in the passion of our Lord which is not mentioned by the other three Gospels. Annas was the father-in-law of Caiaphas. Annas had been appointed high priest of the Jews in the year 7 A. D. but had been removed by the Roman Procurator several years previous, and Joseph Caiaphas, his son-in-law, had been appointed in his place. In Luke iii:2, both are called high priests, and in Acts iv:6 and xxiii:2, the title is given to Annas. This is not a contradiction. The probable explanation is that while Caiaphas held the office he was really controlled by his father-in-law, whom the Jews probably regarded as their true high priest, in opposition to the Roman deposition of Annas. At any rate, we know from the Jewish historian, Josephus, that the office of the high priest, when our Lord was here, was characterized by disorders and irregularities. It seems Annas was the controlling spirit and a great politician. There were not fewer than twenty-eight high priests from the reign of Herod to the destruction of the temple by Titus in the year 70. Of these, five, besides Caiaphas, were sons of Annas.

They bound first the willing victim. If they had known that He whom they bound with cords is the Creator of all things, and that those hands uphold all things, and that some day He will be their judge, what terror would have struck their guilty consciences. They acted under the power of darkness and their eyes were blinded. But they needed not to bind Him. He would not have escaped to be free. He yielded Himself and gave Himself over to them, or they could not have bound Him. We are reminded by John that

Caiaphas was he who gave counsel to the Jews, that it was expedient for one man to die for the people. (See John xi:49-51.)

(To be continued, the Lord willing.)

Studies in Isaiah

BY F. C. JENNINGS

Chapter XXXVII

The deputation of three, in telling the result of their mission communicate their distress to the King: they need not open the mouth, the torn clothes, and sorrowful faces spoke quite clearly enough, but they do not give him the words of Rabshakeh in full. Hezekiah may have weakened through fear, and stripped Jehovah's House, but now he turns at once, as the quivering needle to the pole, to his true confidence—not to Egypt, but to the House of the Lord.

In addition to this, he sends to the prophet Isaiah, the same deputation, except that the place of Asaph the Recorder, is taken by "the elders of the priests," as if in confession that this priestly or ecclesiastical link with Jehovah, as well as the personal and political, had failed, and that all depended on that which the grace of Jehovah alone still maintained through His prophet.

They bring a most pathetic appeal: "O, in what a day of distress is our lot cast!" Constant internal affliction (here Eliakim "over the household," to speak of **that**): constant external opposition from foes too strong for us (here is Shebna, the scribe, to tell of **that**) and constant blasphemy against our God (the priests will tell of **that**) for the three words used in verse 3: "trouble, rebuke, blasphemy" cover these three spheres—self-ward, earth-ward, God-ward—as represented by the three orders of the deputation. I cannot refrain from beseeching my reader to think how closely this resembles the condition of things of this day; failure **personally** (do you deny it dear reader?) failure of the Church, as a witness in a hostile **world** and failure God-ward. All now depends on that one link, "The Amen, the faithful and true Witness, the beginning of the creation of **God**"—**that** can never fail or be broken, but all else **has**.

And what resources, says Hezekiah, have we to meet all these? We are in such weakness as can only be illustrated by a metaphor that is “expressive of extreme pain, imminent danger, critical emergency, utter weakness, and entire dependence on the aid of others.”*

There is no escape, no going back, no going forward! It may be, it is possible (note the humble timidity of the penitent of true, but feeble faith) that Rabshakeh’s proud words have entered the ear of the living God (they **had**, see verse 29) and that He will rebuke the defiance that is really directed against Him. So we come to thee, O Isaiah, to beg thy intercession for the remnant that may still be found.† Isaiah is commissioned to answer at once with a gracious reassuring message, “Fear not the words which thou hast heard, wherewith the boys‡ of the King of Assyria have insulted ME. And since it is Me that they have insulted it is I who will act, and so affect his spirit that he shall give heed to a rumor, go back to his own country, and there fall by the sword.”

This scene then closes with the deputation again returning, but with much more cheerful countenances, and they pass on the courage that the word “Fear not” has given them to the afflicted King, and his people who, we may be sure, are also strengthened and cheered, although the narrative now leaves them and takes us to the main body of the Assyrian army.

To this Rabshakeh returns, and finds the King decamped from Lachish, and besieging Libnah. A rumor **had** come to him, for he had heard that Tirhakah, king of Ethiopia (as Egypt is here called) was on his way to give him battle. Stung with a sense of his impotence in being compelled thus to desist from his attack on Jerusalem, he feels it necessary to “save his face”, and vent his spleen by a letter assuring Hezekiah that his retirement was but temporary and so

*Alexander.

†Note the force of the word, it says that amid all the mass of apostates one would have to **seek** in order to **find** those who were true—is there not again similarity today?

‡Heb. **naar**, when thus used is a term of contempt; it is often rendered “Servant” as 2 Sam. ix:9, etc.

destroy any hope that he might have derived from it. The writing of that letter was a bad day's work for him as the sequel proved.

It contained little more than a repetition of what Rabshakeh had said: a series of boastings of victories over nations and cities, each of which had been under the protection of some local god, and again the enemy cries: "Where are they all?" Sennacherib, however, goes further back than Rabshakeh in recounting first the earlier victories of his ancestors (verse 12) before coming to the more recent ones of his own arms.*

Hezekiah lets the letter itself speak—spreads it out before the Lord and then adds to its silent call for intervention one of the most beautiful out-pourings of an afflicted heart of which we have any record, so short and to the point, perfect too in its pure reasoning, for note even the form of the address: "O Jehovah of Hosts, God of Israel, dwelling (between) the cherubim."†

Thou O Jehovah, art not a tribal deity, but Lord of all

*Whilst I have been unable to get the significance of all these names with the certainty I could wish, yet there would appear no doubt as to the one clear idea running through them, as my readers will themselves see: "Gozan" from "gooz" "to pass away"; "Haran" from "Hoor" "to burn"; "Rezeph," which is the very word used for "coal," and so speaking of the same action of fire, expressive of wrath. So "Hamath," cognate with "Hamah", "burning wrath." Sin and its penalty are suggested by the very names, and thus account for the inability of the places bearing them to stand; the fire of judgment is over them all.

†Dr. Nagelsbach in Lange writes: "We must modestly refer the cherubim to a class of riddle that will not be solved until the next life." That seems to throw the charge of **immodesty** on any who believe that the Scriptures have been given for the very purpose of giving light on such "riddles" even now; nor perhaps would **true** modesty assert so positively that they do not do so. At least we cannot be condemned for searching those Scriptures, nor can we be sufficiently thankful that the search is not quite as hopeless as Dr. Nagelsbach would have us believe. I cannot deal with the subject with the detail it deserves (for a fuller examination, see book on "Satan", to be had of A. C. Gaebelien) but the first reference to them, placed at the gate of Eden to prevent sinful fallen man from eating of the Tree of Life, is enough to put the thread into our hands by which we may trace the use of the term through the Scriptures, and from this we conclude that the "cherubim" are personifications of the **righteousness of God's government**, and that they **protect** that Throne, sheltered by their wings, from all unrighteousness. "Judgment and justice are the habitation or dwelling place of Thy Throne", is I believe, another way of saying He "dwells between the Cherubim."

hosts and therefore irresistible; but one people amid all the nations of the earth are Thine, and that is Israel. There Thou art dwelling between the Cherubim, those personifications of Thy righteous government, supporting Thy Throne on either side. With **such** a title, on **such** a Throne, canst Thou endure the insult of that letter, admit its charges, and endorse injustice and wrong? Surely not; all that is needed is for Thee to take notice of it, and for that I pray. Open Thine eyes and consider its presumption. Let thine ears be attent to its insults. What it says as to those false gods is true enough; but wilt Thou be placed on a level with such? No, no; save us from his hand, and so shall all the kingdoms of the earth know that there can be no rival to our Jehovah: He and He only is Lord.

There are two points in this prayer that I cannot pass over without noting: first Hezekiah **admits what is true** in the accuser's charge. Now that is surely true wisdom. There is always truth in the accusations that Satan brings against us, and we shall never overcome him by denying that. But not only admit the truth, **make it the very ground of appeal**: "Yes, I **have** sinned; the accuser speaks truth in that; had I not, were that not true, I should have no claim on that precious Blood shed for sinners like myself. I plead no innocency; but the atoning value of that Blood that always cleanses from all sin." Thus and thus alone will anyone, anywhere, at any time "overcome him by the blood of the Lamb, and the word of their testimony" to the value of that Blood.

But again note that Hezekiah pleads that it is alone by the salvation of Israel that "the knowledge of the Lord will cover the earth as the waters cover the sea"—we must ever remember **that**.

Jehovah sends an answer through that prophet whose very name tells the nature of his message, "Isaiah," "the salvation of Jehovah," and now again we have a magnificent chant, that "proceeds in rhythmic strides on the style of Deborah's song" (Delitzsch), nor can it be even translated without damage. I render as literally as possible, attempting to repeat its rhythmic character in English:

OUR HOPE

- 22: Despises and laughs thee to scorn,
Doth the virgin daughter of Zion;
Shakes her head after thee, fleeing,
Doth the daughter of Salem.
- 23: Whom hast insulted? whom blasphemed?
'Gainst whom hast thou raised the voice
And lifted thine eyes up on high?
The Holy One of Israel!
- 24: By the hand of thy servants
Thou hast railed at Adonai,
and thus hast thou said:
"With my chariots countless,
Have I climbed to the summits—
To the heights of the mountains,
And Lebanon's sides;
There will I fell his loftiest cedars,
The choice of his fir-trees:
Yea, will force entrance
To its uttermost borders,
To its forest of Carmel.*
- 25: I have digged and drunk waters,
And dried with my foot sole
All the rivers of Egypt.†

This is the first of the three parts into which this answer of Jehovah divides, and it is so clear and simple that it calls for no extended comment.

It begins by bringing before us, Jerusalem, as a gentle maiden, little adapted for conflict, yet she is seen laughing at her proud foe; and as he flees (for that is involved in the word) she shakes her head "after him," mockingly. What gives her that courage? He, her enemy, has insulted and defied the HOLY ONE of ISRAEL! and thus has sealed his own doom.

And now Jehovah takes up His indictment, and reads the boasts that that proud heart has been making: "Mountains

*The word Carmel is a compound **Cerom-El**; "the vineyard of God" expressive of extreme beauty and worth.

†The fighting between Assyria and Egypt was almost hereditary. They were natural opponents, but **both** hostile to Israel, whose land lay between them and suffered, irrespective of which was uppermost. After the death of Alexander the Great, that antagonism was carried on by Greece with Syria on the north and Egypt on the south; and will, we believe, be again renewed in a day not far distant. Nor is an allegorical meaning to be hastily refused. Both North and South are evil powers, expressive of the dual form of evil, Assyria on the north standing rather for the **stronger** form of "violence", "cruelty", and Egypt on the south for the weaker, more effeminate "corruption", falsehood and cunning. Faith's land lies between them, but suffers, whichever may be dominant.

have proved no barrier. My countless chariots have scaled that natural defence of Palestine, Lebanon; nor will aught stop me till I have penetrated to the extreme limit of its border, and captured the gem of the country, "the forest of its Carmel," which is probably a figure of Jerusalem itself.

But the campaign in Palestine is only an incident, not the main purpose. The Assyrian aims at Egypt, involving the passage through that waterless tract that lies between Asia and Africa. "What of that?" he cries and he now speaks as if he were a very god, and that what lies before is so sure that he can speak of it as past, "I have dug, and found all the water that I needed, and when I have come to that land of many waters, the mouths of the Nile, I have but placed my foot upon them, and lo they have been dried!"*

But now Jehovah comes closer and replies to that boastful heart in the second part, verses 26 to 29:

- 26: Hast thou not heard, I did it afar,
From times that are ancient I formed the plan,
And have brought it to pass,
That thou shouldst lay waste, and bring down to ruin
Cities strong-fortressed.
- 27: Their dwellers were helpless, dismayed and confounded;
Became as the field-grass, or the green herbage:
As grass on the house-top, or corn that is blighted
Before it is grown up.
- 28: But thy sitting and going, and coming I know:
Thy raging against me.
- 29: Because of thy raging, thy self-trust so haughty †
Has grown till it reaches my ears.
Therefore I'll place my hook in thy nostril,
And make thee return by the way that thou camest.

Thus Jehovah accounts for the victories of evil and I have no doubt but that behind this proud Assyrian, we may discern the "king of the children of pride," and in this scene may get, in a small sphere, what is taking place in the larger one of God's dealings with mankind, in the which all the

*The word rendered in the Authorized Version "besieged places," is **matzohr**, used in Isaiah for **Mitzraim**, Egypt, with a play upon the word, the first meaning of which is "straitened," and so "fenced," "fortified." So the one word speaks of both the country and its military strength; quite unavailing in the mind of the Assyrian.

†The prime meaning of the one Hebrew word that represents these four is "to be at ease," but here, as in Amos vi:1 and elsewhere, it is that haughty indifference, based solely on self-confidence.

victories of evil are only working out His **Plan** that has been formed very long ago: even from before the creation of the world.

There never has been, there is not today, a greater source of perplexity to thoughtful men, than to harmonize the permission of evil—nay, its long-continued triumph

“Truth forever on the scaffold
Wrong forever on the throne”

with an Almighty and beneficent Governor. How is it possible that Love and Power combined can permit such condition? But as the victories of the Assyrian had their predetermined limit, so have the apparent triumphs of wrong, and we shall learn that all were only carrying out God’s eternal **PLAN**, and that all those apparent triumphs were being over-ruled for the truest good of His beloved people. O well may we with suffering Job, “faint with longing for this day” (Job xix:27) (true reading).

We have had some intensely interesting opportunities of applying these words of the Lord to our own day. Look at the statesmen of Christendom, how unaviling are all their policies! How the nations are being driven, as dried leaves in the blast! Yet all things are working out that **PLAN**. Little may America and Great Britain, France and Italy, Turkey and Russia think that there is an almighty Hand upon the helm; and that it is **His** counsels that are being so unconsciously carried out; but “whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord” for his own redeemed (Ps. cvii). It is this that may well account for the Turk being cast out of Palestine, and thus laying it open for the Jew; for this is demanded as we know by the **Plan**. But no sooner is the Turk out of the land than he is permitted to recover—at least for a time—much that he had lost outside its limits, and that the jealousies and divided counsels of Europe have been as weak as the rootless grass of our chapter to prevent.

Let me recur to one other point, for it is of the deepest significance: on the surface it was poor Israel that the Assyrian struck at; but beneath the surface, and behind

Israel, it was **Jehovah** against whom his rage mounted up. And if there thus was a spiritual Power—even Jehovah—behind Israel, it becomes almost impossible not to discern a spiritual power—even Jehovah’s adversary, behind the Assyrian adversary that cares comparatively little for the mere human object of his attack, but ever aims, **behind** that object, at God Himself, and at that Throne that he was set to guard, and that he would fain fill himself.

The address now turns to Hezekiah and Israel:

30: This shall be sign to thee:
 That this year thou shalt eat
 Only that-which-grows-of-itself.*
 Then, in the second year
 What-springs-up-from-the-roots**
 But the third year, sow and reap,
 And plant your vineyards (fearlessly),
 Eat of the fruits they produce.

31: For once again shall that escaped of the house of Judah
 Deep downward strike its roots below,
 And bear its fruit above;

32: For from Jerusalem shall issue forth a remnant,
 And a ’scaped company shall go forth from Mount Zion.
 This shall the zeal of the Lord of Hosts effect!

* * * * *

33: Therefore thus speaketh Jehovah,
 Concerning Assyria’s king;
 He shall not come into this city,
 Nor shall he shoot arrow against it.
 He shall not assault it with shield,
 Nor cast up against it a mound.

34: By the way that he came:
 By the same shall he go back;
 And into **this** city shall **not** come
 Jehovah proclaimeth!

Hard times lay ahead for the people of God; this year they would have to live on what the enemy left, since it was too late to sow anything; and next year the fare would be still more meagre, and only what might spring up automatically from some live root, or from some overlooked seed; but on the third, all fear would be gone, and they

*Five words for one in the original, that means the “aftergrowth,” self-sown.

**Six words for the one, which comes from a root “to sprout.”

would be able to enjoy the fruits of what they had sown or planted.

Thus, in the wisdom of God, the very trial, that might have shaken faith becomes a sign to strengthen and confirm it. Now let us suppose that our Bibles had foretold nothing but steady growth of love, holiness wherever the Name of the Lord was professed, and that the gospel should thus win constant victories, each hamlet, town, city and country, as they received it, becoming a very "garden of the Lord," till the whole earth should be precisely as was the Church in Acts iv, how should we feel after 2,000 years when we see "wars and carnage, craft and madness, lust and spite" raging within that very sphere? Should we not feel like throwing those Bibles away, and abandoning ourselves to despair? Surely we should. Then when we are plainly told to expect just the reverse, how those very conditions, sorrowful and humbling as they are, yet become a "sign" to us and confirm our faith. Let things get worse and worse: let the leaven of Papal supersitition pervade one section of the professing Church, while the opposite leaven of infidelity or modernism permeate the other, and the two threaten to sweep away every vestige of the basal truths of the gospel. Let earthquakes convulse the material world; and wars and revolutions the political—all shall prove a "sign" to faith, for so has it been foretold. And difficult as it may become to get wholesome spiritual sustenance for the "two years," His poor people shall not be entirely un-nourished (you remember that he left "two pence,"—the equivalent of **two** days' wages (Matt. xx:2)—to last till he came again, or if that return is delayed, yet the rescued one must not lack) the "third year" shall come, and the joyful in-gathering of our own "harvest-home" shall justify the anticipations of faith, based on that word which—though heaven and earth pass away—shall **never pass away**.

But as to Israel, Jehovah has not forgotten David; and for **his** sake, and for the sake of His own Name—not yet fully told out as it has since been—He will defend that city with which David's name has been so closely identified. Who can help saying: "If He will do that for that poor erring

king, what will He not do for His beloved Son, with Whom even I (poor sinner as I am by nature) am identified by the life He has given me; and to Whom I am joined by the Holy Spirit; and on Whom I am depending?" My reader, let us ask ourselves **that**.

That night 185,000 Assyrian soldiers lay down never to rise again in this life! O strong Hand of God, who can defy Thee with impunity! But most careful must we be not to introduce any thought of an eternal penalty being involved in this temporal one. This judgment was not on the individuals slain, any more than on those who fall in present wars; but on the nation. As in the days of the deluge, many a dear babe must have gone to be with the Lord; nor is there anything to forbid the hope that many a penitent, even after the door of the Ark was shut, and there was no hope of being saved from the flood, found mercy for **eternity**, although not in time. In the divine government of the earth, we see a figure or sample of His eternal government; and those who now reject offered mercy and the love of the truth, will as inevitably suffer in and for eternity, as did the Assyrian 185,000 in and for time. "Just and true are thy ways, thou King of nations: who shall not fear Thee, O Lord, and glorify thy name?"

The curtain in this first Act of the world drama falls as we see Sennacherib, with the remnant of the Assyrian army going with utmost speed* back to his own land. His place as a world-power is now taken by Babylon, as the remaining portion of this short division intimates.

Current Events In the Light of the Bible

Bible Criticism—Modernism—Apostasy—Socialism—Anarchism—Ruin. These six words form a slimy river. The source is the destructive Bible criticism. The destructive Criticism of the Bible denies that the Bible is the Holy

*As is expressed by the three words in verse 37: **yissa, yehlek, yahshab** (rendered "departed, went, returned"), in which very words we may hear the galloping horse-hoofs.

Word of God, God's own infallible revelation to man. This destructive criticism has given birth to Modernism, that child of darkness, which is troubling the church of today. Modernism is a school of negation, like the spirit of darkness which controls it. Here are the answers Modernism gives to the questions concerning the faith once and for all delivered unto the Saints. Is the Bible the Word of God? No. Is Christ the eternal Son of God? No. Was He born of a virgin? No. Did He die on the Cross for our sins? No. Was He raised from the dead? No. Is He bodily present in heaven? No. Is He coming again in a physical way? No.

Modernism is the apostasy predicted in the Bible itself. Having abandoned the Gospel as the only hope for a lost humanity, and knowing that humanity needs help, the modernistic apostates turn in self help to what they term "the gospel of Socialism." But socialism is not the last word. They become radicals, anarchists, conspirators against human government, leading onward towards that predicted ruin which precedes the setting up of another order of things, when the Lord comes.

That these things go together has frequently been demonstrated. Among those which are radicals today in our nation are many of these apostates. The machinations of the radicals in the United States and in Canada have occasionally been engineered by apostate preachers.

The candidate for Governor of New York State on the Socialistic ticket is a graduate of the Union Theological Seminary, who was a few years ago, the assistant pastor of a leading Presbyterian Church in New York City. As modernism increases our nation may look for an increase of unrest, unrighteousness, crimes and disorders of all kinds, till finally the man appears who will head the apostasy, the man of sin and the son of perdition.

The Red Army of Russia Ready for World Revolution. Frunze, the man next to the notorious Jew, Trotsky, leader of the Red Army of Sovietism, in addressing thousands of young communists said: "The Red Army must prepare for

action, for the moment is approaching when the Communist Internationale will lead millions of proletarians into the fierce battle of labor." Not alone are they preparing for it in Russia, but the agents of Sovietism are developing an astonishing activity in Germany, Poland, Rumania, Jugoslavia, Bulgaria, in England and in the United States. They are reaching out after Turkey likewise. But Kemal Pasha has adopted the strongest measures against any further radical propaganda from the side of Russia. Czechoslovakia has acted also against them.

This is the threatening cloud which hovers over Europe today as well as over other nations. No one knows how soon the outbreak may come. It will involve our country as well, for the radicals are gaining in strength. They are backing up the pacifist movement in every way, for they know a nation prepared for war, ready to meet any attempt of revolution, would be hard to conquer.

The War-less World Movement. Under these different agitations before us, nations arming and preparing to meet the Red peril, internal revolutions, etc., the "war-less world" movement appears a very foolish movement. This movement and kindred movements of pacificism are the product of ignorance of what the Bible teaches concerning the present age. War cannot be legislated out of this age. It is a false hope when men think they can stop war and bring in a millennium of peace without the Lord Jesus Christ, the Prince of Peace. It is deplorable to see good men, men who believe in the Bible, in the Lord Jesus Christ, associating themselves with infidels and radicals, to bring about a warless world. Satan is the god of this present age and as long as the liar and murderer from the beginning is in control wars will continue and no effort of man can stop it. The hope of a war-less world is our Lord. He will dethrone Satan and receive Himself the promised throne. Then, only then, will wars cease and peace reign.

Renewed Friendship between Turkey and Germany. Herr Nadolny, presenting his letters of credence to President

Kemal Pasha at the latter's villa of Tchankaya, said he considered it an honor to re-establish official relations between Germany and Turkey.

"I come from a new Germany to a new Turkey, but the friendship of the German nation for the Turks remains ardent and sincere, as in the past," he said. "The German people have followed with profound interest and approval the destinies of the Turkish people during the last few years, and I hope my task conduces to develop the loyal friendship between our two peoples based on a mutual esteem."

Kemal Pasha replied that he was much touched by the ambassador's assurances of the friendship the German nation felt for the Turks. He added that the Turkish nation "whose whole activity is now devoted to its internal development," nourishes the same sentiments toward Germany, and expressed his good wishes for the progress of the new Germany. It appears that Herr Nadolny intends to reside in Angora.

Kemal Pasha, it is said, is a Jew. He certainly is a clever leader and this renewed friendship between Turkey and Germany may play an important role in the near future of Europe.

The Changed Attitude. For years there has been a change in the attitude of the Jews towards the Lord Jesus Christ, which has been looked upon by some as an evidence that the Jewish people are coming nearer to Christianity. Rabbis and Jewish professional men have praised the words and the spirit of Him, whom they call Jesus of Nazareth. When a rabbi exchanges "pulpits" with the preacher of some denomination, he always says something nice about the founder of Christianity, as they call Him. A few years ago a Rabbi published a volume in which he speaks in the highest terms of the Lord Jesus.

Who can compute all that Jesus has meant to humanity?—the love He has inspired, the solace He has given, the good He has engendered, the hope and joy He has kindled. All that is unequalled in human history. Among the great and good that the human race has produced, no one has even approached Jesus in universality of appeal and sway. He has become the most fascinating Figure in history. In Him is

combined what is best and most mysterious and most enchanting in Israel, the Eternal People whose Child He was. The Jew cannot help glorying in what Jesus has thus meant to the world, nor can he help hoping that Jesus may yet serve as a bond of union between Jew and Christian, once His teaching is better known, and the bane of misunderstanding at last is removed from His words and His ideas.

This sounds well but if we go a little deeper we find the same judicial blindness which has always been the leading characteristic of the Jewish people. We have tested it more than once. Some Hebrew of education and culture speaks well of Jesus, calls him the flower of Judaism, a man of whom the Jews should be proud. We then ask the old question, "What think ye of Christ, whose Son is he?" As we speak of His Deity, that He is the Son of God, or mention the fact that He died as our substitute on the Cross and that His blood alone can redeem, we strike the same old objections, if not hatred to the Lord Jesus Christ. There will be no change till the day comes when they shall look upon Him whom they pierced, the day of Christ's return to this earth. Of course the individual Jew can be saved at all times and know Him whom his fathers rejected as the true Messiah, the Son of God, the Saviour of Jew and Gentile.

The Colonization of Palestine. Slowly but surely Palestine is becoming a great Jewish colony. What we witness in the Zionistic movement is the restoration of a part of the Jews in unbelief, which is necessitated in order that the events of the close of the present age might be accomplished. As this restoration progresses the true church may well reckon that her long promised home call to the mansions above is rapidly nearing.

Professor Elwood Mead of the University of California, at the request of the World Zionist Organization made a thorough study of the situation in Palestine. We quote from his report:

"Palestine is destined to become the California of Asia as a result largely of the participation of American Jews in the rebuilding of the Jewish National Homeland. Within the coming five years it will again play a great role in the history of the world. Palestine bears a remarkable resemblance to California, and agricultural science, skill in cultivation, and care and thoroughness in marketing will work the

same surprising results in Palestine that have been wrought in California and also in Australia. Benjamina, one of the most flourishing Jewish colonies in Palestine, is composed entirely of graduates of the California College of Agriculture. The site of this colony was once a pestilential swamp, which these pioneers drained and built up just as scores of other Jewish colonies were established. At Benjamina, they are proving that anything possible in Southern California is also possible in their Homeland. Science, skill, and industry can make of the plain of Esdraelon and the Valley of Jezreel as great a picture of rural charm and agricultural opulence as now gladdens one's vision in going from Los Angeles to San Bernardino. The rise from the Coast at Jaffa to the summit of the Judean plateau at Jerusalem is duplicated when one travels from Sacramento to Colfax. There are the rolling grain fields, then the orchards and vineyards and finally the rocky hill slopes, only California has not had its higher slopes denuded of trees by generations of nomads.

"The Jews are bringing to their ancient Homeland the same optimism and energy characteristic of my home state, California. A striking example of this is Jaffa and its suburb, Tel-Aviv. Jaffa is an Arabic city of 15,000 people, which looks as though the only change of a thousand years had been to make the houses a little blacker. Alongside Jaffa is the modern city of Tel-Aviv, also of 15,000 people, all of them Jews. This new city has in the last six years grown like Jonah's gourd. Fifteen years ago it was a barren sand waste. Now it has wide paved streets, modern plumbing, attractive and costly buildings lighted by electricity. One business street a mile long had not been staked out three years ago. There is nothing on this planet with which to compare the modern miracle of Tel-Aviv except that marvel of confidence and vision, Los Angeles. The modern flour mill at Haifa, the electric lights at Tel-Aviv, the hydro-electric development at Tiberias, the provisions for adequate water and sanitation at Jerusalem, are all evidences of Jewish acumen and ability. They have no question as to the ultimate success of the Jewish Homeland project.

"The Zionist colonies on Lake Tiberias and the upper end of the Jordan Valley are worth crossing the Atlantic to see. With their neat modern homes and tree-bordered streets, they are centuries ahead of the windowless, unshaded mud houses of the nearby Arabic villages."

The Greatest Moral Power in the World, God—Light and Love

There are two words indicative of what God is in essential Being—light and love. Now the marvellous thing is that He has made us, believers, partakers of the Divine Nature—of *God's own nature*. This is accomplished in a double way: first, in the new birth; second, morally by the transforming effect of the great and precious promises on the soul and conscience (1 John iv:7; 2 Peter i:4). To be morally assimilated to God, to be conformed to His nature and character in spirit and in practical life and ways, is a blessing and privilege beyond that vouchsafed to any other of God's creatures.

Now, light in God is essential purity. It is an absolute repellent power of evil. "God is light, and in Him is no darkness at all." He is that absolutely in Himself. We are "light in the Lord"; that is, we are light *in Him*; He, that *in Himself*. We are not said to be love, but we are *to love*. Light *discerns*. Love *draws*. Both are moral forces, and both act on saint and sinner. "Jesus saith unto her" *i. e.*, the Samaritan sinner, "go, call thy husband." He spoke as light. But "come hither," was the voice of love (John iv:16). Light detects the minutest flaw; it brings out into its own absolute purity our outward and inward vileness; it discerns us to ourselves, and the effect is, that the three-fold cry of the seraphim, "Holy," is answered by the despairing utterance, even of the grandest of the Hebrew prophets, "Woe is me: for I am undone" (Isa. vi:3-5). Ah! when the glory of the Lord searches the soul, it leaves us strengthless and utterly vile. But then comes the action of love. It draws the guilty sinner to God; it overpowers and bears down all opposition; it wins when everything else fails. Measured in the presence of Divine holiness, we are shown to be vile and morally loathsome, absolutely unfit for God. Then comes the triumph of love. Love throws its mighty and encircling arms round such a sinner, and draws him to the Holy God. Love is the one and only power that can act upon such. It is the greatest moral force in the world.

If you heap up in one all the moral, social, and political influences which act upon men; throw into the scale all educative measures and social schemes—all combined cannot accomplish what *love* can. "God so loved the world that He gave His only begotten son" (John iii:16) reveals, and states in words of burning power, the mightiest transforming force in the universe. It is of this love we speak, and write, and triumph in, as displayed by Him, and in measure by us towards saints and sinners alike. This is our power to win and save. *This* power God has put into our hands. Are we using it in our daily intercourse with men? The Church and the world afford grand scope for the exercise of love, which the apostle terms "a more ex-

cellent way" (1 Cor. xiii:31). Gift, service, ability, faith and hope have each their respective spheres of action—all needful and useful in their place, but where these fail, love succeeds and bears aloft the palm of victory. Love is the mightiest power in the universe, and as enduring as the years of God.

LOVE—THE MORE EXCELLENT WAY (1 Cor. xiii)

This chapter occupies a peculiar place. It is really an interruption in the argument of the Apostle. If chapters xii and xiv are a witness to the strength of mind, to the powerful intellect of the mighty apostle of the Gentiles, this chapter shows no less that his heart was as big as his brain. Verbal inspiration and the character of the writer are quite in keeping. The scholarly mind of Paul, the loving heart of John, and the practical character of James, are each reflected in their distinctive books, and yet all in fullest accord with the fact, that this, and the other Scriptures, are verbally inspired, or God-breathed. We refer, of course, to the original books and epistles.

In the pre-eminently Church section of the Epistle (xi-xiv), we see the Apostle throwing himself into the scene of turmoil and disorder which then reigned amongst the saints in the commercial capital of the Roman province of Achaia. He boldly, yet wisely grapples with the state of things. He rebukes, argues and corrects. But evil in no wise soured the temper or hardened the heart of the Apostle. His affections were moved. His heart throbbed with an overmastering and all-powerful love. That love must have an outlet, and so it pours itself out in this "poem," every line and word of which is but an echo of the heart of the Living God—for *Divine* love is its great and grand theme. Why is this chapter so rarely read in public? Why so seldom studied and prayed over in private? Why do we not breathe its spirit, and reduce its precepts in an everyday life of reality? Is it because it convicts us of our sad lack of that holy and self-denying love of which the chapter treats, thus revealing, even to ourselves, our moral littleness? We are spiritual dwarfs, because of the absence of the essential characteristic of a living Christianity. In

the exercise of practical Christianity, of which love is its kernel and strength, we are far behind the Apostle. The spirit of the world (which is selfishness), and a chilling ecclesiasticism, have hardened us. We have laid aside the crown of all moral excellence. It is love within and without which makes a truly beautiful character. In this chapter we have unfolded in a series of masterly and energetic sentences the activity of the Divine nature, which is love. If the Apostle in gift, in power, and in intellectual ability towers over the mass of fellow-disciples in all ages, we *may* at any rate, seek to equal him in largeness of heart, in breadth of sympathy, and in fulness of divine affection. The "more excellent way" may be trod by the weakest and the most illiterate of God's people. But everlasting life and forgiveness of sins must be the known and enjoyed portion of the soul ere the "walk in love" can be entered upon. The life *within* must precede the walk *without*. The saved *alone* can put on the character of God. Men in their natural state as sinners, can no more exhibit the traits of divine love than they can create worlds. The chapter before us is **for** true believers, *not* for sinners.

The last verse of the previous chapter reads, "But covet earnestly the best gifts: and yet show I unto you a more excellent way." The "best gifts" are those specially designed for the spiritual growth and edification of God's people. Gifts of power, as tongues, healings, etc., are morally inferior to those which directly aim to promote the blessing of the Church. The gifts of power were of a temporary character, and were meant to carry intellectual conviction to unbelievers of the truth of Christianity (1 Cor. xiv:22); whereas, those of a permanent character, were designed to act upon the soul and conscience of believers, and to build up the saints in the ways of God, and in conformity to the Divine nature.

We but affirm the truth of the chapter in insisting upon the superiority of love. Look at that man of distinguished gift, of commanding influence in the Church! His abilities are unrivaled, his scholarship unquestionable, his eloquence the theme of the press and the talk of the multitude, and yet there is something far more excellent than all these,

and more combined—a path of service and usefulness *you* may tread, and which outshines the most brilliant combination of gift ever witnessed. To display the character of God in the Church, in the world, and in our every day relations to each other, is indeed a distinguished honor, and one, moreover within the reach of the feeblest, of the meanest, and of the least instructed of believers. The youngest saint, walking in love, may be more useful than the most gifted. It is but the few who are fitted for public service. To preach in the world and to teach in the Church, are gifts to be coveted. But here is a more excellent way—the way of love. O what possibilities lie before each child of God! Here is a path not requiring gift or intelligence, or intellectual power. It is the walk of love, it is the display of the character of God. The traits of divine love here dilated on in a way worthy of the subject, constitute in their combined exercise the *most useful* and, without doubt, the *most needful* service in the Church of God. If the truth of this chapter had been livingly expounded and expressed in the Corinthian Assembly the corrective and regulative portions of the Epistle would never have been penned. No need of them. The applicability of love, and that under all circumstances, on all occasions, and at all times, cannot be too strongly pressed—only be it borne in mind, that divine love is holy in its character. It makes no compromise with evil, and is very jealous. Its qualities are both passive and active. Here the former predominate.

We enter, therefore, God's Assembly when gathered as such to the name of the Lord Jesus Christ (Matt. xviii:20) and according to His Word, through the *gateway* of divine love. As we take our place amongst God's assembled people (1 Cor. xiv), we do so breathing the holy atmosphere of love (xiii)—steeped in it, so to speak. Love combines gift (xii) and its exercise (xiv).

THE SUPERIORITY OF LOVE

The first three verses assert the superiority of love over the most brilliant gift, profound knowledge, mighty faith, unbounded generosity, and devotedness even to death.

OUR HOPE

All and more are worthless without love. O how far-reaching! How condemnatory of the distinguished theologian, of the learned scientist, of the public benefactor, and even of the martyr who would go to the stake rather than deny his principles—without love, “*I am nothing.*” The motive power of all true Christian service is divine love. The characteristic principles of Christian life are faith, hope, and love, but the highest and eternally enduring of these is *love*. The three are needed on earth, but love alone of these, reigns in heaven—its native home and sphere of enjoyment. Where are we as to this? The exercise of divine love would check many an evil in its incipient stage, might arrest many in the first step of a back-sliding career, and cover over a mass of practical inconsistency common to all. What a startling statement! You may have the eloquence of the impassioned orator, the tongue of an angel; you may be able to sway thousands to alternate tears and smiles, but without love you are but a piece of sounding brass—a noise, that is all. You may have prophecy at your finger ends; your knowledge universal in its range and profound in its depth; the mysteries of creation and revelation lie open to your mental gaze, but without love, all, all are utterly profitless. The monuments of your faith in stone and brick may cover many acres of ground, and orphan and widow bless your honored name, but without love it profits you nothing. Your benevolence may profit the widow and orphan, but in itself it profits *you* nothing spiritually. Your generosity may exceed anything ever known, your public and private benefactions be the marvel of the age, but without love you are reduced to a cipher—a mere nothing. Ah, there is a great gulf between God’s estimate of things and man’s. Oh how searching is *this* word of God! How overturning of human judgment!

THE CHARACTERISTICS OF LOVE

Then from verse 4 till 7, love’s characteristics are pointed out, which are mainly of a passive kind. It is here we are tested. The energy of faith in a Moses and Elijah commands the admiration of men, but the quiet character of love in

the daily life of the humblest Christian is the morally grander sight of the two. Love and faith are sisters, and should never be separated, but love is the elder of the two.

“Love suffereth long and is kind.” It can bear a great deal, it can weather many a storm and stand many a strain. It is often sorely tried, and taxed even to its utmost. Is this first and fundamental character of love expressed in your life and mine? Are we ready to take offence? quick to resent a supposed or real wrong? It needs two to make a quarrel. It needs grace not to *give* offence, and it requires grace equally not to *take* offence. Then love is kind. It does not harbor a vindictive feeling, but shows kindest instead of requiting evil for evil.

“Love envieth not; love vaunteth not itself, is not puffed up.” The temporal or spiritual prosperity of others is not a matter of envy, but rather of rejoicing. The usefulness, gift, or place of another excites no feeling of malice, but rather one of joy. Love delights in the advancement and good of others, and is neither blind to the qualities in them, nor slow to express approbation. “Love vaunteth not itself,” it does not force itself on the attention of others. It is quiet and unobtrusive, not arrogant and self-assertive. “Is not puffed up,” it does not set itself up as an object. It is a quiet and hidden power in the soul. It is the nature of God in the Christian. It does not desire publicity (Mark i:35-38). Love is satisfied within itself, for God Himself, in whom we rejoice, is its strength and object.

“Doth not behave itself unseemly, seeketh not her own.” Love is not rude nor uncourteous. Boorishness in a Christian is unpardonable. There is no excuse for rude behavior. We have known saved men and women in the lowest ranks, exhibiting in their life the grace and courteousness of Christianity—true ladies and gentlemen. If the company of Christ is sought, that will leave its moral impress upon the roughest character, and mould and shape the life. Natural amiability and divine love are often confounded, but they are wide apart as the poles. Love “doth not behave itself unseemly,” is a statement which many of us would do well to translate into every-day life, and exhibit in our inter-

course in the home circle, in the Church, and in the world. "Seeketh not her own." Selfishness characterizes no inconsiderable class of Christians. There are those who constantly bewail the supposed absence of love in others—a class of persons who want to be loved, and look for it, and grumble because it is not lavished upon them. But where in the Divine Word are we told to look for love? We are to give it. The more we give the richer the return. The way to *get* love is to commence at once and give it. Expecting love instead of giving it, is utter selfishness. Our path is exemplified for us: "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. xx:28). May the mantle of the Master fall on us each one!

Love "is not easily provoked, thinketh (rather *reckoneth*) no evil." We ought to be indignant at evil, and feel it deeply, for all sin is an insult to the nature of God, but the feeling of anger, right enough in itself, must not be prolonged (Eph. iv:26). Love may be provoked, but not to hasty words or deeds. Love is not easily (or quickly) provoked, especially where self or personal reputation is concerned. The practical blotting out of self, and love of, and service to others, make up a life beautiful to witness; such a life can be lived in this world. "Love *reckoneth* no evil." It does not put the worst construction upon an act or word. A word or sentence spoken or written may present a difficulty. But why not, in the frankness of love which believeth all things, ask for an explanation, instead of supposing the *worst*? We are so ready to impute evil on the slightest ground, *or* mere suspicion—more ready to reckon evil than good. Then if an unkind, or even unrighteous act has been done to us, why not, like our adorable Master, commit ourselves and our cause to Him who judgeth righteously, and who will, in His own way and time, amply vindicate? (1 Peter ii:23).

"Rejoiceth not in iniquity," does not rake up past evils and remember former sins. Love does not "take for granted" that evils which may have existed in past years necessarily exist today. In our ecclesiastical quarrels, *this* character

of love has been well-nigh swamped. Love has wept over our lack of it.

Love “rejoiceth not in iniquity, but rejoiceth *with* the truth” (see margin verse 6). Divine love is here witnessed in operation both negatively and positively. It does not find pleasure in evil—the doer of which may be even a personal enemy—but rather mourns over it. It manifests true nobility of character, when one can not only frankly forgive a personal wrong, but feel *with God* regarding it—for all sin is an insult to God. It is good when we can, through grace, look at evil not as it affects *us*, but as it affects *Him*. But while love cannot rejoice in evil—which would be to deny its true character—it does rejoice “with the truth.” The truth is being actively spread abroad, and love rejoices in its wide dissemination. In every Christian denomination certain truths are held; in no body of Christians on earth is the whole truth of God embodied. The Church at large is “the pillar and ground of the truth” (1 Tim. iii:15). Love, therefore, delights to look around on every side, and abroad to the utmost limits of Christendom, and thank God for every truth held, and every witness to it, even if “he followeth not with us.” The methods employed and the agents used, may not be such as in faithfulness to God’s Word, we can personally or collectively identify ourselves with, but we heartily and unfeignedly rejoice in the wide circulation of the truth—love goes with the truth, identifies itself with it. O for a heart big enough to embrace everyone born of God, and to gladly own every bit of truth wherever found! How this would lift us out of mere ecclesiasticism, so withering to the soul, out of our littleness too, giving us a divine breadth of thought and interest, which, may we increasingly cultivate.

FOUR POSITIVE QUALITIES OF LOVE

“Beareth (or *covereth*, see margin) all things, believeth all things, hopeth all things, endureth all things.” Those four qualities of divine love, if practiced, would effect a moral reformation, would so transform the state of things in the Church that it would be the dawn of heaven on earth. The

greater part of our Church troubles spring from the neglect of the very wholesome and much needed quality of love—a love which covers and not exposes every little inconsistency in the life of others. We are no more perfect than they. Love should *cover*, not *expose*. Love “believeth all things.” Unless there is the clearest evidence to the contrary, believe the very best. Appearances may look bad; the case may be a suspicious one, but unless evil is unmistakably evident, put the best possible construction on the word or act. A suspicious nature is prone to find fault, and often finds itself judging wrongly. Were the covering quality of divine love a constant exercise, it would preserve from any a mistaken thought of persons, from many an unrighteous judgment of certain actions, and would in itself prove a preservative in our intercourse with fellow-believers. It “hopeth all things.” Spite of abounding iniquity it hopes for God’s intervention. Love, too, instead of being occupied with evil so as to be depressed and weakened in the inward springs and sources of action, looks on cheerfully to the bright future. Love “hopeth all things.” It counts upon things turning out for the best, as undoubtedly they shall under the governing hand of God. He has not abandoned the world to the devil, much less the Church. The wolf (Satan) may rage and ravage amongst God’s people (John x:12). But God has determined beforehand the limit of his power. He is not allowed to devour, but to scatter the sheep, yet hope looks forward rejoicingly to the day when Christ the Shepherd shall gather His sheep and lambs from the earth, sea, grave, mountain, and valley. Happy reunion! Blessed coming meeting! (1 Thess. iv:17). We gather in the air—for no building on earth could contain the innumerable company of the redeemed. We meet *Him* in the appointed “trysting place.” We question if the Lord’s personal return were a settled question of practical hope in our souls, and a deeply enjoyed one, too, had Satan not been permitted to break up friendships, destroy Church-fellowships, and scatter and divide loved saints and brethren. Satan’s cruel work shall not simply be undone, but positively be turned to account for the deeper and richer blessing of the

saints of God. Hope expects this and counts upon it. But now we come to the last named quality of love—the fifteenth in the list: “endureth all things.” The gardens of Caesar, the dungeons and horrors of the Inquisition, the fires of Smithfield, and every imaginable cruelty which could suggest itself to a depraved nature are witnesses to the endurance of love. It has its source in God himself; it derives its strength from Him, and hence endures, and even triumphs where the strength of nature breaks down. “The greatest thing in the world” is undoubtedly divine love. It is the greatest moral power in existence.

LOVE EVER ENDURES

“Love never faileth: but whether prophecies, they shall fail; whether tongues, they shall cease; whether knowledge, it shall vanish away” (verse 8). Love never grows old, is never out of place, is ever in season. In public and private intercourse it is indispensable. On all occasions, in all meetings, at all times, the exercise of divine love is needful. “Love never faileth.” Its perpetuity is assured. There cannot be a moment nor a circumstance in life in which love can be dispensed with. It is the spring of devotedness, the motive for service, and the life-breath of the Church. Prophecies shall *fail*; tongues shall *cease*. The former refer to the close of the Church’s sojourn on earth; the latter intimate the cessation of these and other signs of power. Knowledge—which in our time-condition is necessarily defective, limited, and in every respect partial—“shall vanish away”—but love endures forever. Everything else is as a passing dream. Truth is learnt slowly, laboriously, and but in part. The truth itself has been fully and absolutely revealed. In this there is not, nor can be development, but in the process of learning it there are measures and degrees of attainment; but at the best it is in “part,” not the whole (verse 9). The revelation of the truth is perfect, our apprehension of it exceedingly defective.

A CONTRAST: THE FUTURE AND THE PRESENT

The future and present are then contrasted in character and continuance. The future is a perfect condition, the

present necessarily an imperfect one. When the glory-state has come, when physically (Phil iii:21), and morally (1 John iii:2) we bear the image of Christ—save in the wound-prints of Calvary (John xx:20-27; Rev. v:6)—then the present condition, limited and imperfect shall cease, but love shall never die (verse 10). Love is as old as the life of God and as enduring as God Himself. In God the love is causeless; in us it needs its object which is God Himself; He, too, is its strength.

Then the Apostle caustically remarks on the infantile condition of the Assembly at Corinth, and enforces his argument with an illustration applied to himself, so that these vainglorious saints might the more readily judge their childish ways, put them away and think and act as men, *i. e.*, full Christian growth. Tongues and sign-gifts of power (1 Cor. xiv:22) were matters of display and pride. They used God's gifts, not for profit, but to minister to their conceits. As men, as Christians of full growth they should have valued more highly all that tended to their spiritual edification, while, of course, not despising—far otherwise—all and every sign of power (verse 11). In some quarters we hear a great deal about "Church principles," but our Church principles are not necessarily "*divine* principles"; these latter must never be surrendered; the sooner we part with the former the better, perhaps, for all concerned.

"But *now* we see through a glass darkly; but *then* face to face" (verse 12). The polished brass mirrors then in use only gave a shadowy outline of the figure; such is the present. The scene through which we pass is one of shade and shadow. Imperfection is stamped upon it. "But then face to face." *Now* the scarcely perceptible lines and lineaments, are *then* filled up. "Face to face" is the blessed contrast to the dim reflection of the mirror. *Now* it is the twilight, *then* the sunshine. *Now* it is the rising cloud, *then* the cloudless sky. *Here* the temple is raised, *there* it is completed. The image of Christ and the earnest of the future are ours now, but how feebly that image is reflected, and how poorly the glory is apprehended. What a contrast—"Face to face"; all perfect. There the flower fades not, nor does the gold

grow dim. The light shall never go down. There shall be no night. "Now I know in part." The rich lore of scientific and revealed treasures are only known in part. Of the five hundred and eighty-seven European languages, in which the mind of the twentieth century is expressed, how limited the accumulated stores of knowledge—not even one branch of science brought to perfection. "I," said the colossal mind of Paul, "I know in part." What a salutary lesson to the scientists and sages of the twentieth century! Socrates said, "I know this, that I know *nothing*." Science is simply the discovery of what is, of what exists. The facts and principles were there before their discovery by men. But the future is confidently anticipated, a future not characterized by limitations and measures as now. "Then shall I *know*"—not learn. Intellect and the capacity to apprehend shall be fully developed, and the Spirit of God acting unhinderedly, the almost infinite sources of knowledge shall be open to us, lie open to heart and mind and eye. Our perfected Christian manhood shall embrace within its range the Works of God, the Ways of God, and the truths and principles of Creation and of Revelation. We shall "know" then, as perfectly as we are "known" now (verse 12).

THE THREE GREAT SUBJECTIVE MORAL FORCES

"And now abideth faith, hope, love, these three; but the greatest of these is love" (verse 13). Thus we have named the three great cardinal subjective forces of Christianity—the inward powers of life and energy, and savor, too, of Christian progress and service (1 Thess. i:3). Without them Christianity is robbed of its moral power and fragrance. Faith substantiates the present and future, and makes all real to the soul (Heb. xi:1). Hope lives in the yet unseen, and triumphs in the sure accomplishment of all that God has promised (Rom. viii:24, 25). But love is the display of God's nature in the midst of evil (1 John iv:7), hence the greatest of these life motives is love. If the practical springs of Christianity in the soul are absent, the man is powerless; communion with God is gone. What a loss!—an irreparable one! "Now abideth faith, hope, love." All combined are

needful, if our Christian life is to be sustained. But the two former are not required in heaven. Their exercise is bounded by death or the Coming. But love in heaven exists and reigns in its native sphere.

This then is the more excellent way—the way of love. Its practical display in the Church is a service to which all may addict themselves. Here is a path of service which the humblest may tread; an elevated path surely, because it is the reflection of God's own nature. It is the shining forth of God in His character through His saints. To our younger brethren especially, would we commend the devout study of this chapter, as it opens up a path of immediate and continuous service—a path morally greater than the most brilliant and shining gift, and to all its practical exemplification in everyday life.

The Parousia: A Period

The Question Stated

(Continued)

In another Scripture of Matthew, as also in Luke, the just are "taken" from among the unjust, who are "left," as Noah and Lot were rescued; and so in Thessalonians, the glorification of the saints precedes the destruction of the ungodly. The "furnace" of fire into which the lawless are cast, according to the words of the Lord in the gospel of Matthew, corresponds, both as to time and event, to the "lake of fire" of the Revelation, into which the Man of Lawlessness and his adherents are cast (xix:11-12). Also, the harvest comes before the vintage (xvi:16; xiv:18). Accordingly, this initial gathering of the tares into bundles, and of the clusters of the vine, this severance of the wicked from among the just, must be explained by this fact of a period of time, or else a positive contradiction appears. The language of John the Baptist also implies that the burning of the chaff comes after the garnering of the wheat, (Matt. iii:12). As has been shown, the order of events can be known only by comparing Scripture with Scripture; and events that here are seen grouped together and not

in regular order, are elsewhere separated by intervals of time and in orderly sequence. Some of the ungodly, as in the case of "the beast" and "the false prophet," are instantly and "alive" to be cast into the lake of fire, punished with everlasting destruction from the presence of the Lord and from the glory of His power, while more deliberate judgment attends the fate of others.

In brief, if any principle or order of the procedure in regard to such events is clearly shown in Scripture, it is that the deliverance of the people of God precedes the destruction of the wicked. It was so in the case of Noah and of Lot, and of Israel at the Exodus; it will be so when in the momentous times to come, one shall be taken and the other left; and this holds good whatever the mode of deliverance may be, by rapture or by hiding. "The Lord knoweth how to deliver the godly out of temptation and to keep the unrighteous under punishment unto the day of judgment" (2 Peter ii:9).

With the foregoing conclusions agree such Scriptures as the following, which however on account of the symbolic character of the book to which they belong, might not at first glance be received as indisputable proof; but in view of what has been shown, it must be the teaching of Rev. xvii:14 that the coming of the saints with Christ precedes the destruction of the Beast and his allied kings: "These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings; and they also shall overcome that are with Him, called and chosen and faithful;" and this Scripture, affirming association with Him in executing judgment, must be the interpreter of Rev. xix:14, even if angelic hosts are also included in the "armies": "And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure." In the same raiment the wife of the Lamb is seen arrayed in the previous passage, xix:8. Or, turning to the other Scriptures, the same truth is seen: "And to these also Enoch, the seventh from Adam, prophesied saying, Behold the Lord came with ten thousand of His holy ones, to execute judgment upon all" (Jude 14:

15). The very name Enoch suggests deliverance and salvation by rapture. Likewise the prophet Zechariah says, "The Lord my God shall come and all the holy ones with thee" [or with Him] (xiv:5), and the whole chapter plainly makes this coming with the saints precede the earthquake and plagues and wrath on the enemies of God (xiv:5).

THE THEORY OF A TRANSLATION OF A FIRST FRUITS

At this point it may be well to consider the opinion some have, that a part of the Church will be translated at the coming of the LORD and that the remainder will enter the great tribulation. This alone, if it were so, would prove the parousia to be a period of time.

This theory, however, has not yet been proved. Some of the Scriptures adduced are capable of another interpretation. If the reason for such selection of saints be the fact that they are looking for the Lord, it would exclude many who are fully as "worthy," but to whom the truth of the second coming of Christ has possibly been never or only inadequately revealed. It would also include others who may not at all be "worthy" though professing faith in such doctrine.

In the passage of Hebrews ix:28, "unto them that look for Him shall He appear the second time without sin unto salvation," the argument of the epistle and context and the arrangement of words require the emphasis to fall on "Him" and not on "look"; the argument is, He who suffered and died is the same one who will come again.

Though great stress is laid in the Gospels and in the Epistles and the Apocalypse on overcoming and being ready, these, like other exhortations concerning perseverance in the Christian life, intended as they are to secure the ends for which they are given, do not prove the loss of any in Christ; neither that they who fell asleep in Him, though far from perfection in overcoming or in the exercise of a vigilant spirit, shall therefore be raised later than more excellent saints. The Lord Jesus also spoke of those "which shall

be accounted worthy to obtain that world (age) and the resurrection *from* the dead," but this word "worthy" is spoken of all who shall so attain; there is no hint of degrees of worthiness determining different stages of such resurrection.

Another passage in Luke exhorts, "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" (xx:36). Of this it may be said, the revision substitutes the words "that ye may prevail to escape" or more literally still, "that ye may be in full vigor to escape." Such change confirms an interpretation of the passage which applies it to people of God whose flight or escape is earthly from impending calamities. And here it may be said, all such exhortations implying a possible loss or exclusion from safety are found mostly in the synoptic Gospels whose Scriptures touching "the time of the end" concern specially Jews and Gentiles, and not the Church and her mode of deliverance.

Much has been made of certain visions in the Revelation, but these have not yet been given an interpretation satisfactory even to those inclined to the adoption of this theory.

It has also been taken too much for granted that those seen coming out of the great tribulation in the vision of John belong to the Church. Of such it is true they have part in the first resurrection but not necessarily as members of the Body of Christ, for there are grades and classes in dignity and sovereignty among the redeemed in glory.

To speak more positively there are certain Scriptures which, teaching the corporate unity of the Church, can hardly be interpreted in favor of this theory.

1. The word "all" in the following passage is emphatic: "Behold I shew you a mystery: We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. xv:51-52). The "we" is certainly representative and inclusive of all who shall be alive at the

coming; the time is the same, and the "dead" are spoken of as a totality.

2. The words "every man in his own order" have been regarded as proof that a "first fruits class of saints" shall be raised before the others. "For as in Adam all die (or are dying), so also in Christ shall all be made alive. But each in his own order: Christ, the first fruits; then they that are Christ's at his coming" (22-23). But the word translated "order," while also signifying "a band, troop, class," does not prove an interval of time between a band of first-fruits and the rest, but rather between Christ and them that are His: "Christ, the first fruits, then they that are Christ's at his coming." The dead may be raised simultaneously, though belonging to different bands, and caught away in clouds (not "in the clouds") to meet the Lord; and the dead are all raised before any of the living are changed, for it is expressly said "the dead in Christ shall rise first."

Accordingly, on the supposition that there will be a translation of a first fruits class of *living* saints, it would necessarily include *all* the *dead* saints, but as it has already been shown, the expression, "We shall *all* be changed," means all the living, this theory has no support.

3. The words, "At the coming (parousia) of our Lord Jesus Christ with *all* His saints" (1 Thess. iii:13), prove the whole body of Jesus Christ, the quick and the dead, is together at His coming. These words have been applied to His coming *with* them when He is about to inflict punishment upon the ungodly, but the word "all" undoubtedly anticipates what is enlarged upon later in the epistle, concerning the prior resurrection of the dead saints, and the subsequent change of the living, and the simultaneous rapture of all: "We, the living who are left over, all at once, together with them, shall be caught away, in clouds, to meet the Lord, into the air, and thus, at all times, together with the Lord shall we be;" "who died for us, in order that, whether we be watching or sleeping, all once, together with him, we might live" (1 Thess. iv:17; v:10).

The whole body of dead and living is together at His

“coming with all his saints,” for the verse in full reads: “To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.” “Your” stands for the living saints to whom he wrote, and they must certainly represent all the Church of all the centuries, of whom all is true that was true of them and of Paul; our presentation in holiness, even of all the Church, will be at the same time with theirs, for we too are as they, waiting for the Son of God from heaven.

The simultaneousness of the translation of *all* the dead and of *all* the living saints, who together constitute “the Church of the first-born ones enrolled in heaven,” utterly precludes a repetition of the raising and the changing; and therefore if in other scriptures certain saints are seen as raised and glorified, as in the visions of the Apocalypse, they form a peculiar class by themselves, having their own place and prerogative in the kingdom and glory. The express words, “We shall *all* be changed in a moment, in the twinkling of an eye at the last trump,” should settle this question.

If all the living of the Church are changed at the last trump, none can be changed later, and none were changed earlier. That this trump does not denote a period of time during which there might be more than one translation, is proved by the other teaching on this subject, that the dead in Christ rise at the earlier trump before the living are changed; but the interval between the two trumps is brief; for, at *the same time*, together with *all* the living, the risen shall be caught away to meet the Lord. To such fundamental statements all else must be conformed or adjusted.

If at any place in the epistles of Paul an intimation of the translation of some saints before others were likely to be found, it would be in his second letter to the Thessalonians, where he disabuses their minds of the thought that the day of the Lord had come or was present; there he could have told that so it would be, that some would be left, some of the Lord’s saints, and that others more worthy would be taken first, but no such warnings tremble

through the words wherewith he encourages their hearts, concerning the coming of the Lord and their gathering together unto Him.

4. All the foregoing statements are based on the truth of the unity of Christ, and the Church as the Body of Christ.

This truth is peculiar to the Gospel of John and to the apostolic Epistles. The "dead in Christ," or "they that are Christ's at His coming," and the living saints who shall all be changed at His coming, are the two classes always in view throughout the Epistles. Whoever else shall have part in the resurrection of the dead, does not come within their scope. It is not to be understood that the righteous dead of the Old Testament, on account of this silence, will not be raised at the same time with the saints who have fallen asleep since the day of Pentecost, but rather that as a rule the Epistles deal with the Body formed at Pentecost. And as to the saints which rose and appeared to many in Jerusalem, they do not displace Christ as "the first fruits" of them that were asleep, for it is distinctly said they came forth after His resurrection. Apart from us the older saints from Abel to Christ, mentioned in the Epistle to the Hebrews, were not to be made perfect, and as partakers of the first resurrection they too will be raised before the thousand years, but the time of their rising is not given in the Epistles.

This theory of a first fruits of the Church involves, on the other hand a division of the Body of Christ in a way altogether contradictory to the teaching of the Epistles on this subject.

Of this Body as to its dead, this word holds good as to all being raised together, "For if we believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with Him"; "with Him" denotes fellowship with Christ in His dying and in His rising, as it is also written, "Knowing that He which raised up the Lord Jesus, shall raise us up also with Jesus, and shall present us with you;" and God will lead forth all the dead in Christ, who are waiting as do the living.

As to the living who form the other class of this Body

it is written, as already shown, that all are changed, not at different times, but at the last trump. Together they are "the Christ" (1 Cor. xii:12); "the one Son in Jesus Christ" (Gal.iii:28); "the perfect Man" (Eph.iv:13); the one Body whose hope of glory is the one hope with Christ the Head (i:18, iv:4); the one Church, the espoused Bride of Christ to be "presented to Himself a glorious Church, not having spot or wrinkle or any such thing, but holy and without blemish" (v:23-32, 2 Cor. xi:2). And of this Body the unchanging testimony and implication in the Epistles is, that when the Lord, the Saviour of the Body, the Head, the Bridegroom, returns, all its dead shall be raised, and all its living changed, so that no later number of living or of dead can be added thereto; all means all.

(To be continued.)

The Heart of the Lesson

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
OCTOBER AND NOVEMBER

THE PARABLE OF THE SOWER

(Oct. 19. Mark iv:1-20)

Golden Text, Mark iv:14

Daily Readings

Mon., 13, Mark iv:1-9. Tues., 14, Mark iv:10-20. Wed., 15, Gal. vi:7-10. Thurs., 16, John iv:31-38. Fri., 17, Luke xvi:19-31. Sat., 18, Luke xx:9-18. Sun., 19, Psalm 1.

I. LESSON OUTLINE

1. A Needy Company (verses 1, 2). 2. A Blessed Message (verses 3-9). 3. A Divine Secret (verses 10-13). 4. A Blessed Revelation (verses 14-20).

II. THE HEART OF THE LESSON

What a needy company was present before the Lord Jesus at this time. How the need must have appealed to Him, and in a measure the conditions are similar today, and nothing can possibly be more pathetic and more fully challenge all our heart service in love than a sight by faith of what the Lord saw that day. May we get a vision of the need and be prepared to meet it in the fulness of real truth. What a tragedy if we have nothing to give, or if perchance we have only the dreadful husks of the modernism unfit for even the sty.

We are having here the parable of the sower in a somewhat similar setting as in Matthew's Gospel. The rejection of the Lord as accredited by miracles told clearly where the people of God stood as to their Messiah who was offered to them. They were upon the eve of the

commission of that sin that was consummated in the day and person of Stephen when they stoned that Spirit filled man to death. And but for the grace of God all would have been over with Israel forever. But the intercession of Stephen prevails, and the judgment is held in abeyance. And here the Lord is speaking of the condition of things among His people as also among others which shall prevail in connection with the promulgation of His gospel.

Note the threefold word as to hearing the truth, as though speaking to us of the importance and necessity of being on the alert to hear what the Lord shall speak. Hearken (verse 3) is the first word. It is the call of God to men whom He has made to stop and listen to what He has to say to them. Then in verse 9, "He that hath ears to hear, let him hear," and in verse 23 the same language is used. God is speaking of the things that concern men, and as here believers, for they only seem to have the ability to hear the things of God. O, how intently we should bend a listening ear to the word of the Lord and hear as for eternity. Hear as servants who would be prepared for the very best of service to our blessed and adorable Redeemer.

We are told that the field is the world; that the seed is the word of God. And that the sower is the Son of Man (Matt. xiii:1, etc.). And in a sense this is the type of the work that is being done all the time in this present day. Yet all the seed does not yield; and even the seed on good ground is not all alike. We meet with three classes of failures, so to speak, and with the same number of successful sowing. As to the three who yield nothing we find that the first is made to fail through the devil; the seed caught away by the fowls. The next through the unregenerate flesh; that on stony ground. The last by the world; that among thorns. And these failures are apparent everywhere today. Then there are the three classes of good hearers. The thirty fold, the sixty fold, and the hundred fold. And perhaps the largest are of the thirty fold type, and the least are of the hundred fold type; and perhaps the three enemies referred to in their destroying the good seed, are seen here in their work of hindering the full growth and development of the real growth of the seed sown.

Be careful about what you are sowing and how you are sowing. Seed watered by tears is almost sure to germinate and yield fruit. And prayer and sowing go hand in hand. Be careful about the word heard; let not the enemy rob you of it in any wise. Nor permit the flesh to remain hard when God can break up the stony heart and give you a new one. And do not give the world any chance to choke the seed with its many thorns that are on every hand. Such seed, and such a sower deserve better at our hand than that. Let us take to heart the word of our Lord here, "He that hath ears to hear let him hear!"

THE STILLING OF THE STORM

(Oct. 26. Mark iv:35-41)

Golden Text, Mark iv:41

Daily Readings

Mon., 20, Mark iv:35-41. Tues., 21, Mark vi:45-56. Wed., 22, Deut. xxxiii:20-29. Thurs., 23, Ex. xv:11-18. Fri., 24, Isa. xii:1-6. Sat., 25, Psalm xxiii. Sun., 26, Psalm cvii:23-32.

I. LESSON OUTLINE

1. The Two Sides of the Lake (verse 35). 2. The Suggested Journey (verse 35). 3. The Journey (verse 36). 4. The Storm (verse 37). 5. The Calm (verses 38-41).

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II. THE HEART OF THE LESSON

And there were two sides to the lake; the side of rest and of refreshment at the feet of Jesus hearing His word, and the side where the poor demonized man was awaiting the coming of one to help and to save him. There are the two sides today for every believer. And we are like Peter who said, "Master, it is good for us to be here: and let us build three tabernacles; one for Thee, and one for Moses, and one for Elias: not knowing what he said." No there is something on the other side demanding our attention.

The Lord knew when it was wise to stay and to reach the people, and when it was necessary to cross over and help the poor demonized man of Gadara. And He it is who suggests the journey, "let us go over unto the other side." Even in the line of service it is best to await His call and bidding. And when He says the other side we may not linger any longer in the place of blessing with Him. But keep in mind that the Lord called for the journey to be taken.

Then comes the storm. Mark the history of that storm, in the way our Lord dealt with it. Had it been from His Father He would never have uttered one word of reproof or of rebuke. But in that He did so we may rest assured of the origin of the storm. Satan would have loved to have sunk that boat and so have held fast to the poor man in the tombs. And of course the disciples feared, and the more so that the Lord seemed to take no note of the storm or of their dangerous condition. And with a note of indignation they rouse Him saying, "Master, carest thou not that we perish." And it did look like it we may be sure. But they forgot that the Lord did not say "let us go to the bottom of the lake." No, He said, "let us go to the other side of the lake." And no Satan raised storm could stop Him or swamp the boat.

The quieting of the storm has much to say to the heart. Without a word to the disciples at first He simply rose and rebuked the winds and said to the waves, "Peace, be still." And there was a great calm. How could it be otherwise when the Lord of glory, the Creator of the ends of the earth was aboard the boat. They could only obey the behest of their Maker. And then the disciples are to learn their lesson, as necessary for us as for them. "Why are ye so fearful?" And there was enough to make a stout heart quail when the wind and the wave was so boisterous and wild; and the boat was rapidly filling, and the danger of foundering was so imminent. Why then ask those hardy fishermen such a question? But see what follows. "How is it that ye did not bring a couple of anchors with you?" No, "How is it that you did not bring more oars, and row the harder to get out of danger?" No, "How is it that ye have no faith?" A new way to quell storms; and what has faith to do with it anyway? They had the Lord of glory, the Lamb of God in that boat, and He was upon a mission that no powers of earth or of hell could stop or turn aside. And He had said, "the other side of the lake." And their faith was all that was necessary. How one wishes that they had kept quiet a few more moments; we would have had a scene worth while. But then we are guilty of the same unbelief in the Lord.

Such a message and such a sight in the stilling of the storm made them more afraid than did the storm itself. Who was this Person with them in the boat whom the winds and the waves so readily obeyed? What a revelation of the real personality of the Lord. How their faith in Him must have been strengthened by this journey across the sea of Galilee. Remember that nothing can hinder His reaching a soul in need of Him, and that when we are going upon such a journey at His behest we are immune from all danger even though we cross a sea open to the power of the enemy. The sequel of the next chapter in the reaching of

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the poor needy man needs to be kept in mind and woven into the lesson if we would have the full force and power of it in our hearts. Fear not to go when He bids thee. He goes with thee!

THE PRODIGAL SON
(Nov. 2. Luke xv:11-24)
Golden Text, Luke xv:18

Daily Readings

Mon., 27, Luke xv:1-10. Tues., 28, Luke xv:11-24. Wed., 29, Luke xv:25-32. Thurs., 30, Matt. xviii:1-14. Fri., 31, John x:1-18. Sat., 1, Acts xvii:22-31. Sun., 2, Psalm 51.

I. LESSON OUTLINE

1. A Selfish Request (verses 11,12). 2. A Self-Centered Life (verse 13). 3. A Call to Penitence (verses 14-16). 4. A Spirit Inspired Resolve (verses 17-19). 5. A Sad Home Coming (verses 20-21). 6. A Royal Welcome of Love (verses 22-24).

II. THE HEART OF THE LESSON

How many prodigal sons there are in the world. Can you number them? Is your boy of the number? Then will the word be a most blessed one to you and to him. The only thing that God can do to such a self-centered selfish son is to grant the request, for only in this way can one really learn for himself and herself just how desperately wicked and selfish is the natural heart; and how incapable it is of recovery in itself when once it has determined to have its own way. So "He divided unto them his living."

Of course the restraint of the home and the surroundings of home are far too narrow to admit of the life he has planned. And like him the poor sinner must needs go as far away from God as possible to have his so called good time. Men are doing the like today, and all the while thinking that they can sow without reaping. But remember "whatsoever a man soweth that shall he also reap." And usually the harvest is after the thirty, sixty or hundred fold type. He sows a riotous life in which all his patrimony is spent; as many a one is doing spiritually today. And he reaps a famine, rags, hunger, and the life of a swineherd. Can you picture the contrast between the day of leave taking at home and the finale among the pigs, of the one who would gladly have filled himself with the food of the pigs, only there was not enough for both and he must feed the animals first. That is your picture spiritually, my unsaved friend.

But God in grace has followed him and permitted this deep degradation in order to a home bringing that will keep him there forever. The famine, the want, the degrading employment, the hunger, are the call of God to repent and return. If he is calling you, do not turn a deaf ear to the call, but turn at once. All this that he might really come to himself and see himself as God saw him. It takes much to accomplish this at times, but then God is able to do it. And the resolve is made. And at last he is turning home; not as he had expected to come with increased wealth and knowledge that would answer all the adverse criticism that his demand had called forth from the family. What true penitence of heart must have been his to make him willing to face all this, but thank God he came; "are you coming home tonight?"

And then you can see him on his way, and as he draws near the home and things grow familiar, you can imagine how he begins to wonder whether his father will ever take him back. Need we describe the love

watch that the father had kept all the years of that son's absence. With what quick perception of love he recognizes the wanderer, the long lost son; nothing in the way of rags and weary steps can hide him from the eye of the father. Walking is far too slow; he is on the run to meet him. The son begins the confession declaring all his sin and unworthiness, but he never reaches to the words of counsel as to what the Father should do with such as the likes of him. O, what that kiss meant as the Father fell on the neck of his son; that was what helped him to the confession. But no servant place for him: the best robe is called for to replace the rags; the ring of right and title and place, as also of love now welding hearts together is upon the hand; and then there are shoes for him to walk as a son in fellowship with his Father. And the fatted calf is called for that they may feast and be merry. And that is just a picture of the way in which our heavenly Father is now receiving all who come unto Him from the far country. Do you know that love and that grace? And if so can you help some other prodigal to the Father's embrace and home and love? If so, you will enter into the joy of the Lord even here and now, and you will escape the tragedy of being the elder brother who refused feast and fellowship and was outside of it all, self-excluded.

THE FEEDING OF THE FIVE THOUSAND

(Nov. 9. John vi:1-15)

Golden Text, John vi:35

Daily Readings

Mon., 3, John vi:1-15. Tues., 4, Exod. xvi:13-20. Wed., 5, 1 Kings xvii:1-16. Thurs., 6, John vi:16-33. Fri., 7, John vi:34-51. Sat., 8, John vi:52-63. Sun., 9, Psalm cvii:1-9.

I. LESSON OUTLINE

1. A Curious Crowd (verses 1-4).
2. A Great Strait (verses 5-7).
3. A Divine Supply (verses 8-13).
4. A Defeated Selfishness (verses 14, 15).

II. THE HEART OF THE LESSON

It was no doubt curiosity that gathered most of the crowd around the Lord upon this occasion; and perchance some of them followed simply because the crowd were headed that way. And yet some were there because they had been helped, and they desired that others might be helped as they were. But whatever the cause they had followed Him and were in the place of great straits with Him in the wilderness. How blessed and gracious of Him not to question their object in following, and how more than gracious for Him to take upon Himself the provision of their pressing need.

It is well to note that the time of this occurrence is deeply suggestive. "The passover, a feast of the Jews, was nigh." At the time of the institution of this feast it was called "a feast of Jehovah." It had degenerated into a feast of the Jews through the failure of the people of God even as every feast of God can degenerate when men take upon themselves to correct or in any wise tamper with what the Lord has provided for His people. Being only this there was nothing for the real need of the heart of the soul hungry people; and the only One who could meet the need is the One who in type met it in feeding their bodies that day. Note here the words of verses 26-35 as revealing the real provision for the soul.

A great strait they were in when the Lord said to the disciples that day, "Whence shall we buy bread that these may eat?" Of course He said it to prove Philip and the rest, for He knew what He would do,

He would fain see if they had so learnt Him that they would cast the whole burden upon Him. This is the meaning of many of our burdens and perplexities in these days. Philip is in a strait. He knew perchance where to secure 200 penny worth of bread, but in a maze he says, "That every one of them may take a little." Andrew comes nearer to the heart and purpose of the Lord. "There is a lad here, which hath FIVE barley loaves and TWO small fishes." But Andrew feels he has gone too far, and so adds, "But what are they among so many." It is the very opportunity the Lord has been seeking, and His way of meeting the need proves Him God, and also the God-man Emmanuel who alone can meet the need of the soul.

Every thing is in the Lord's hands. The multitude are seated; He has the little supply—their all in His blessed hands. He is looking up in thanksgiving to the Father, as if rejoicing that He could meet this need of the body and more blessedly and fully meet the need of the souls of these same people. That He was indeed the bread of life to them even as He is now to us. The disciples are simply His errand boys to take the food from His hands to the needy people seated on the greensward. What a blessed mission for them and for us also in these days of greater need than that of the miracle here. But remember that Jesus Christ is God's sufficient answer to all men's questions, and that in Him God has most fully and completely met the deepest need of every human heart. Forget not Col. ii:9, 10, and the complementary word of Phil. iv:19.

But the closing words reveal the heart in all its selfishness, and its self-centered and self-circumferenced greed. Surely, says the crowd, this is just the kind of a King we need. One who can feed us in a way that will leave us free from all toil, and One who will keep us well all the time, so that we shall have no trouble with the curse on the ground and shall not have to labor at all. In other words we can eat the bread of idleness, and have a continual holiday of pleasure. And that is the measure of Christ in the minds and hearts of many today. But the Lord's word is, "If any man will come after me; let him deny himself and take up his cross and come after me." And so His word to that company in verse 27 is "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for Him hath God the Father sealed." But human labor and toil are out of the question here. To the query "what must we do that we might work the works of God?" the Lord answered, "This is the work of God, that ye believe on Him whom He hath sent." Have you thus worked what God asks of you?

PETER'S CONFESSION
(Nov. 16. Matt. xvi:13-20)
Golden Text, Matt. xvi:16

Daily Readings

Mon., 10, Matt. xvi:13-20. Tues., 11, Matt. xvi:21-28. Wed., 12, Matt. xvii:1-9. Thurs., 13, John vi:60-71. Fri., 14, John xxi:15-25. Sat., 15, 2 Pet. i:1-10. Sun., 16, Psalm lxxxvi.

I. LESSON OUTLINE

1. Men's Estimate of Christ (verses 13-14). 2. The Believer's Estimate of Christ (verses 15-16). 3. The Revelation of Christ (verse 17). 4. The Divine Sequel (verses 18-20).

II. THE HEART OF THE LESSON

The nearly three years of ministry of our Lord has surely so presented Him to the people and His own as to merit a query as to what they thought of Him and had to say about Him. At best He is but a man to men: one of the best of the prophets if so be: but not what He had claimed to be, and really was. And to this day He is but a man, a good man perchance to them. But still a man, If your heart was to answer truly to this query today what would you say to Him? Peter in his impulsive way does not hesitate to say what he had learned in his heart about his Lord. "Thou art the Christ, the Son of the Living God." Does your heart say in like manner with these men of Galilee—these ignorant fishermen as they are termed—as through Peter they spoke of their faith in Him?

Such a revelation of the Lord is only possible from God Himself, and the Lord speaks to Peter telling him what a great blessing was his. Now we know that no one can say that Jesus is Lord but by the Holy Ghost. What a privilege then it is to say from the heart, "Thou art the Christ, the Son of the living God." What a privilege to have the Holy Spirit thus teach us concerning Him who loved us and gave Himself for us. But this confession is very necessary, else we shall not have any real salvation of the man or woman. And remember too, that inasmuch as confession is saying with another, saying the same as another, that we are really having fellowship with God in the saying that Christ is the Son of the living and true God, our Redeemer and Saviour.

It is this confession and not Peter that is the rock upon which Christ is to build His church. For that church is composed of born again ones who are as living stones in the temple of the living God: the house of God, the church of the living God. So writes the Spirit in the Ephesian letter, saying, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (ii:19-21). That is the work which the Spirit of the Lord is busy about in these days, and its completion is near at hand, and then the exodus of the church to the Lord in the glory (1 Thess. iv:13-18).

To this man is given the privilege of opening the way of grace through our Lord Jesus Christ to the people of God upon the day of Pentecost and Peter and the rest have the joy of seeing fully 3,000 men and women enter the kingdom of the Son of His love (Col. i:12, etc.) And then later on he has the joy of seeing the Gentiles come in, in the person of Cornelius and his household; and then later on of seeing the work of the Spirit at Samaria and other places. And the privilege is that of the present day as we also see the way in the which the Spirit is saving men and women and completing the Church, the Bride of the Lord Jesus Christ. O, what wondrous grace and mercy unto us all the way and from day to day. Remember that the Commission is in the terms "As My Father hath sent Me into the world, even so send I you." And it is as embosomed sons that we are sent to the perishing men and women with the ministry of reconciliation, and so are to be of service in the upbuilding of that church for which Christ died, and which the Holy Spirit is now busy erecting for the eternal habitation of God. This work and service is the only thing that is worth while now; all other things that engross men are simply side issues, and sink into their proper insignificance. Can the Lord use us in all that we are and have in this blessed work so needed in these days?

Book Reviews

Work Days of God. Published in Great Britain. By Dr. H. W. Morris. 408 pages with 12 full paged illustrations.

We would like to see this work in the hands of every college student. It is written in a clear and fascinating style. We know of no other book which answers the modernistic inventions as to creation in such a clear and scientific way as this one does. The marvels of creation as revealed by the telescope and the microscope are described. The six days of creation are traced in their Scriptural order and many arguments are given showing how the most eminent scientists have stood by the account of Genesis. Each chapter is ended with wholesome spiritual reflections.

Resurrection. By W. Fereday. This is a small pamphlet but contains the truth as to resurrection in a nutshell.

Almanac and Counsellor. This is a very handy calendar for 1925. Each day has a part of a Bible text. Then there are a number of helpful articles mostly from the pen of Mr. Samuel Ridout and several by the Editor of this magazine. It is excellent for desk and pocket use.

The Christ of the Bible. By R. A. Torrey. 285 pages. This is one of the best books written by Dr. Torrey. The Person and the Glory of our Lord are blessedly unfolded.

The Cause and Cure of Infidelity. By D. Nelson, M.D., 399 pages. Read this book and you will not only receive much help in dealing with an infidel, but you will be enriched in your own soul.

The Deity of Christ. By Canon Liddon. Imported from England. One of the greatest books written on the Deity of Christ. It is unanswerable.

The Bible or the Church. A master work by the late Sir Robert Anderson.

The Biblical Guide. By the late Professor John Urquhart. In 8 volumes, fully illustrated. This is a new edition of this famous Biblical scholar. The volumes contain a wealth of information. They are indispensable for every preacher, Sunday School teacher and every Christian who wants to be well instructed.

Things New and Old. By Dr. C. I. Scofield, Editor of the Reference Bible. This is one of the best from his pen, but one of the least known. It contains over 100 Bible studies and many special addresses. Many think it is one of the most helpful books in the study of the Sunday School

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Editorial Notes

For Me and Thee

The closing incident recorded in the seventeenth chapter of the Gospel of Matthew gives a blessed revelation of the glory and the grace of our Lord Jesus Christ. The chapter begins with the transfiguration; it ends with the words, which He spoke—"for Me and thee." They were in Galilee after their return from the transfiguration mount. There he announced more fully the subject which Moses and Elias had mentioned in His presence. They spake of His decease which He should accomplish at Jerusalem. (Luke ix:31). And then He said, "The Son of Man shall be betrayed into the hands of men. And they shall kill Him, and the third day He shall be raised again." Then they came to Capernaum; Capernaum means "comfort." Their hearts were exceedingly sorry after the announcement of His coming passion. What happened in Capernaum was to give them comfort and joy.

Evidently Peter was alone when he was approached by a tribute-collector. The tax gatherer asked "Doth not your master pay tribute?" The tribute is not the ransom money spoken of in Exodus xxx:11-16, but the temple-tribute, which was collected every year at the end of March, the Jewish month Adar. Once more Peter speaks in haste and thoughtlessly. Perhaps he thought of shielding the Lord against an accusation that He neglected to pay the temple tribute. And so he answered in the affirmative. So soon was forgotten the glorious vision on the mountain, where Peter had seen the Lord in the glory of the Father. He had forgotten his own sublime confession of Him, "Thou art the Christ, the Son of the living God." What Peter had done on the mount of

transfiguration, putting the Lord Jesus Christ, the Son of God on the same level with Moses and Elias, in suggesting to build a tabernacle for each, he does once more. He puts Him on the same level with every other Jew who is obliged to pay the tribute-money. And this is made the occasion of a most beautiful display of the glory and grace of our Lord.

It seems Peter was not quite sure as to the answer he had given. He came to the house where the Lord was. Peter was just getting ready to relate to the Lord what had happened. As if there was a need to tell Him anything. He knew what had taken place. He knew the collector's question, He knew Peter's answer; He knew that Peter had his hasty answer on his mind. And so He anticipated Him.

"What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?" Peter answered correctly—from strangers. Then the Lord answered him—"then are the sons free." What a glory shines forth in these words! He had manifested His glory in omniscience and now He reveals Himself as the Son. He is the Son of God, God the Son, Jehovah, whose glory dwelt once visibly in the temple. He is the Lord of the temple. Why then should He pay tribute to that which is His own? No such obligation was upon Him; He is the Son and as such He is free. Even in these simple words the dignity of His person stands before us.

But while He testifies to His own glory, and His divine right, He does not insist upon it. "But that we may not be an offense to them, go to the sea and cast a hook, and take the first fish that comes up; and when thou hast opened its mouth, thou shalt find a piece of money; take that, and give it unto them, for Me and thee." Still greater glory and grace is made known to our hearts in these words. Let us notice that the Lord does not speak of Himself alone, but associates Peter, as well as all other disciples, with Himself. He had not said "the Son is free," but His words were "the sons are free." Then in speaking of giving offense, He also says "we." When the money is provided through a miracle, it was to be used for the Lord and for His disciples "for Me and thee." What precious thoughts these simple facts

bring to our hearts! The Lord identifies Himself with those who belong to Him, who are His. While He is the Son, we are sons in Him; we share in what He is as the Son of God, risen from the dead. He is free and He has made us free. In infinite, condescending grace He identifies Himself with us, that we may share all with Him.

And what a gracious pattern His graciousness presents to us to follow! He surrenders His personal right in order that there might be given no offense. He has in this also left us an example that we should follow in His steps. It behooves us, though we are sons of God and sons of glory, to walk as He walked, in humility, without self-assertion, willing to suffer wrong. How little it is done! How frequently offense is given to those outside, by the self-assertion of those who are His. How little we manifest His humility and lowliness!

But let us also see how He provided for all which was needed. Just the amount which was needed "for Me and thee" was at His disposal; it was ready and prepared. It is all His and all is to be shared by His own. "For Me and thee"—Oh to think of it, that which is His, the reward He received as the One who was obedient unto death, the death of the Cross, the glory bestowed upon Him, all is for His own.

Here in this blessed incident He made provision by His own divine power. The One who willingly wants to pay the tribute money, evidently did not possess the small sum needed. Nor has Peter, the fisherman, what is needed. Yet He who is poor is rich, and He manifests Himself in His power. He is the omnipotent Creator of all things, just as John's Gospel testifies. The sea, to which He sent Peter is His, for He made it. He knows the depths of the sea and its secrets, as He knows the heights above and calleth all the stars, the host of the heavens by name (Isaiah xl:26). Nothing is hidden from Him. He knows all things. His omniscient eye saw in the bottom of the sea a coin. He knew some fisherman had dropped it. He had seen it fall just as He saw the two mites the poor widow dropped into the treasury. In that sea are the creatures He created and they must obey His voice. A fish must go and pick up the

coin. Peter goes to cast the hook. The fisherman did not need to bother very much about the kind of bait to catch that fish. Omnipotence brings that fish carrying the needed coin to Peter's hook. Oh! what a Lord He is! And yesterday, today and for ever He is the same. He is our Lord, omniscient and omnipotent. He will never fail His people. Oh that we might trust Him more fully and find the sweetness of the life of simple trust, walking in fellowship with Him.



Our Hiding Place In the much beloved thirty-second psalm King David addresses the Lord as his hiding place. "Thou art my hiding place;

Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance." This psalm is quoted in the New Testament. The Spirit of God calls attention to it in connection with the most blessed truth of our justification before God. David knew the justification by faith in which we rejoice. "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Psalm xxxii:1-2). Before we can claim the Lord as our refuge and our hiding place we must have known Him as our justifier. Before He will hide us we must have turned to him and prayed the prayer penitent David prayed. "Hide Thy face from my sins, and blot out all mine iniquities" (Psalm li:9). And how willing is the Lord to answer such a prayer. One of the greatest lies, the liar from the beginning, Satan, puts into the souls of men is the lie that God is unwilling to forgive. No one knows how great God's willingness is to forgive, and to take every lost sinner to His loving bosom and make him His son and heir in Jesus Christ His Son. "For Thou, O Lord, art good and ready to forgive; and plenteous in mercy unto all them that call upon Thee" (Psalm lxxxvi:5). "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn, He will

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have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." (Micah vii:18-19).

It is then when we have become the children of God by faith in Jesus Christ, when our sins are forgiven and He has washed us from our sins in His own blood, that we can claim Him as our hiding place and find Him our refuge. This has been the comfort of the saints of God at all times, whether Jewish Saints or those who composed the Church of Jesus Christ. "For in the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me; He shall set me upon a rock" (Psalm xxvii:5). "Hide me under the shadow of Thy wings" (Psalm xvii:8). "Thou shalt hide them in the secret of Thy presence" (Psalm xxxi:20). "I flee unto Thee to hide me" (Psalm cxliii:9). "Thou art my hiding place and my shield" (Psalm cxix:114). "And a Man (the Lord Jesus) shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land" (Isaiah xxxii:2).

What a blessed privilege we have to go to our almighty Lord, our loving, gracious Saviour-friend and find in Him our hiding place. Two things are eminently necessary as we approach Him. The first is simple, child-like faith in Him. Every true believer has this kind of faith and yet we also are troubled often with an unbelieving heart. We must therefore cast ourselves completely into His loving arms and trust Him implicitly. The second need is self-judgment. We must come in the spirit of deepest humility. We must bring anything which is not right into His light, judge it and put it away. Only then can we have fullest fellowship with Him and rejoice in Him in perfect trust as our hiding place. Many times we have watched the birds in an approaching storm, when the gale swept the forest, how quickly before the storm broke they sought their hiding places. Their instinct warned them of danger; it was natural for them to seek the shelter. And so with the believer. He knows his shelter and whenever there is trouble, difficulty, yea even before it comes, the heart seeks its shelter.

Storm is brewing. Storm clouds gather faster and faster. Such a storm is coming as the world has never seen before. Judgment clouds will break and unload the floods of judgment waters. This we read in the prophetic Word. But faith knows the Lord has said "Surely in the floods of great waters they shall not come nigh unto thee" (Psalm xxxii:6). He will give us shelter then in His pavilion above. It is true Isaiah xxvi:20-21 means the remnant of Israel. But it can also be applied to us. "Come, my people, enter thou into thy chambers, and shut the doors about thee; hide thyself, as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth shall also disclose her blood, and shall no more cover her slain." He will hide us then in His glorious presence, in the Father's house above.

But what will it mean for those on earth, who stoutly refused Christ as their justifier and hiding place. Let Scripture answer. They will try and seek a different hiding place then. They will 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).



But We Know Knowledge, such as man needs as an intelligent creature, knowledge of God, knowledge concerning himself, his origin, his destiny; knowledge as to the hereafter, can only be obtained by the revelation from above. Man cannot find out God by searching. This truth was known to the ancient wise man and friend of Job, Zophar, the Naamathite. He said to Job, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? He is as high as heaven; what canst thou do? Deeper than Sheol, what canst thou know?" (Job xi:7-8). Nor can man find out by searching the enigma of human existence, where man comes from and where he goes to. Science, producing knowledge through experience, has its limitations. It is insufficient

to give to man the much needed and longed for knowledge and assurance. No searching, no human wisdom, no system of philosophy can give that knowledge which the human soul craves. One of the wisest men who ever lived wrote, "And I gave my heart to seek and to search out by wisdom concerning all things that are done under heaven". And Solomon's verdict was "vanity and vexation of spirit". The knowledge man needs is made known in the Book of books, the revelation and the Word of God. Believing His Word means the sure knowledge of God, of ourself, our redemption in the Lord Jesus Christ and all that goes with it, and also our future glorious destiny. Believing the Word of God does not mean guess-work, as it is with science, but it is positive, unchangeable and unquestionable knowledge. We do not guess, but we know. We do not surmise or speculate, but we know. We know God through His Word, and above all in and through Jesus Christ His Son.

"We know that we have passed from death unto life" and "we know that we have eternal life" and "we know that we are of God", that is, born again. This is the sure knowledge of all who believe the Gospel and have accepted the Son of God as Saviour. There is no uncertainty about this whatever. The Lord Jesus Christ said, "He that heareth my words and believeth Him that sent me hath eternal life and shall not come into judgment but is passed from death unto life" (John v:24). This knowledge is not because of our feeling or anything else, but because the Lord Jesus Christ has given us this assurance. Every saved sinner says with the blind man whom the Lord healed, "One thing I know, that, whereas I was blind, now I see" (John ix:25). We also "know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye, through His poverty, might be rich" (2 Cor. viii:9).

We also know "that our old man is crucified with Him, that the body of sin might be annulled, that henceforth we should not serve sin" (Rom. vi:6). While every believer confesses "I know that in me (that is in my flesh) there dwelleth no good thing," he also confesses "I was crucified with Christ; I live, nevertheless not I, but Christ liveth in

me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me" (Gal. ii:20).

In order to understand, to know and to enjoy all the blessed phases of redemption and have them as a practical reality in our lives, God has given us His Spirit. "Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God" (1 Cor. ii:12). "But ye have an unction from the Holy One and know all things" (1 John ii:20).

In possession of all these blessed revelations, the precious things the Holy Spirit makes known in the Word concerning the believer's position in Christ and his completeness and perfection in Him, in blessed fellowship with the Son of God, we say with the apostle Paul, "for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. i:12).

And as we know the love of Christ, which passeth knowledge, and we walk in a world which knoweth us not for it knew Him not, we have trials and tribulations. They test our faith. The perplexity of Asaph is still with us. We see the prosperity of the wicked, the ungodly who prosper in the world (Psl. lxxiii). The righteous suffer, and sometimes our sufferings are unexplainable. Then faith lays hold and rejoices in the knowledge which the revelation of God gives us. We say "we know that all things must work together for good to them that love God, to them who are called according to His purpose" (Rom. viii:28).

As His servants we toil on perhaps unappreciated by those whom we try to serve, unappreciated by the religious "world", so called, so that sometimes it seems as if we labour in vain. Then we remember that it is written, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord" (1 Cor. xv:58). Our only concern must be to please Him in all our service and have Him before our hearts. "Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall

receive the reward of the inheritance; for ye serve the Lord Christ" (Col. iii:23-24).

Nor is our blessed knowledge confined to our salvation, our standing and our eternal security in Christ, to the trial by the way and the service we render, but we know still more blessed things concerning the future. "We know that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you" (2 Cor. iv:14). "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven" (2 Cor. v:1-2). "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" (1 John iii:1-2).

And how much more positive, sure and most blessed knowledge there is for us! It is a knowledge which transcends all human knowledge. All we need to do is to believe God's Word and take what God has made known. This is the knowledge of faith. May we rejoice in it till the day comes when we shall know as we are known and when the knowledge of faith will become the knowledge of sight.



The Wilderness and after The Book of Psalms is divided in the Hebrew Bible into five sections corresponding to the five books of Moses, the Pentateuch. The fourth section, is therefore the section which corresponds to the Book of Numbers, in which we find the wilderness wanderings of Israel. Psalms xc to cvi cover this section. It is interesting to note that the first Psalm of this section is the one which Moses wrote, probably when he saw them dying in the wilderness. We often hear this Psalm read at funerals. The last Psalm, the one hundred and sixth, rehearses the experiences of Israel in their history. It begins with a confession and ends with a

prayer. "We have sinned with our fathers, we have committed iniquity, we have done wickedly". This is the confession. Then follows the story of their sin and shame, their unbelief and apostasy, their lusting and idolatry. God's judgment upon them is recorded. But their wilderness wandering of long ago has been repeated on a larger scale since they "shed innocent blood" (Psl. cvi:38) and delivered the Lord into the hands of the Gentiles.

But God is faithful. This Psalm speaks of the multitude of His mercies, of His pity, and that He remembers His covenant. In spite of their failures He has not cast away His people. The day is coming also in which a remnant among the scattered nation will turn to Him in true repentance, and pray the prayer with which the one hundred and sixth Psalm closes. "Save us, O Lord our God, and gather us from among the nations, to give thanks unto Thy holy name, to triumph in Thy Praise".

Beautiful it is to read the divine answer to that prayer in the cvii Psalm, the first Psalm of the fifth section, the Deuteronomy portion of this book. The people Israel are seen prophetically delivered, back in their old homeland and giving thanks to the Lord. "O give thanks unto the Lord, for He is good, for His mercy endureth forever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy; and gathered them out of the lands, from the East, and from the West, from the North, and from the South". This is their coming great restoration, not the present day restoration in which mostly the unbelieving part of Jewry is concerned, but the restoration which the grace and mercy of God effects when the King comes back.

The wilderness is gone and they are now at home. We have therefore in the cvi Psalm a retrospect and a statement of what the Lord has done for them in the great coming deliverance.

They were wanderers in the wilderness; they hungered and thirsted. They called on the Lord and He led them back to a city of habitation (Verse 4-9). They sat in darkness, in the shadow of death. They were in deep affliction. As a nation they fell down and there was none to help. But the

Lord came and brought them out of darkness and the shadow of death, and brake their bands in sunder (Verse 10-16). They were fools, because of their transgression, they drew near unto the gates of death. But the Lord sent His Word and healed them (17-22). Nationally, they were like mariners that go down to the sea in ships. They were tossed to and fro on the sea of nations, but He who spoke once before the sea of Galilee, "Peace! Be still!" for them made "the storm a calm, so that the waves thereof are still" (Verse 29). He brought them to the desired haven. With each of these four statements as to Israel's past and their gracious deliverance a most precious utterance is recorded, an exhortation to praise the Lord. "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men".

And when Israel is returned from the wilderness wanderings among all the nations of the earth, the long promised millennium has come. No millennium before Christ returns and no millennium before Israel is converted and restored. This also is seen in the remarkable Psalm (Verses 33-43). And all this is near. All is getting ready for it. Just a few steps more and the morning without clouds will be here, when the Sun of Righteousness arises with healing beneath His wings.



Another
Home-Going While the Jews are getting ready for their appointed and predicted future, their time of tribulation, followed by blessing and glory, the near-event is another home-going. The true children of God who constitute His body, the Church, are waiting for the call to come home. By nature we are the children of this world, and the world and the things which are in the world are the objects of our love and ambition. The grace of the Lord Jesus Christ met us and saved us out of this evil world, which lieth in the wicked one. As born of God it is true, as His blessed lips tell us, that we are not of the world even as He is not of the world. We are therefore no longer at home in this world. The Spirit of God speaks of believers as strangers and pilgrims. We are in the

world, but no longer of it. This age is for us a wilderness through which we pass, in which we are tested and tried. But there is no need to do what Israel did in the wilderness. Their murmurings, failures, unbelief and disobedience were the result of an uncircumcised heart. God's people in fellowship with the Son of God, drawing on the unsearchable riches of Himself, do not murmur but sing; they are not doubting, but trust. If our spirituality is really progressive this world becomes more and more a strange place to us, and the home to which the Lord is bringing us becomes more real.

We are on the border-land. We do not mean Jordan, the type of death. The Saints of God do not look nor long for death. No true believer longs to be unclothed, but clothed upon with that which is from heaven (2 Corin. v:1-4). "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Corin. xv:51-53). We look not for death but for the Saviour, the Lord Jesus Christ, to take us home without passing through the valley of the shadow of death.

There be no dark valley
When He does come
To gather His loved ones home.

Yes, we are on the border-land. At any moment the long promised shout may come which will call us home. "The night is far spent, the day is at hand. Now is our salvation nearer than when we believed. For yet a little while and He that shall come will come and will not tarry. "Behold, I come quickly".

Satan, the god of this age, knows this well. Perhaps even now the hosts of heaven are getting ready for the coming combat when the accuser of the brethren will be cast out of heaven, after the Saints of God, the waiting Church, has been caught up to be with the Lord. Because Satan knows how near it is, he blinds eyes everywhere and tries to rob even the children of God of the reality of their blessed hope. Strange

teachings are about on all sides, posing as new light on the prophetic Scriptures, teachings which try to demonstrate that the true Church also must pass through the great coming tribulations, that ere the blessed hope can be realized many things have to be done first. Recently a friend wrote us of a certain so-called "prophetic teacher" who was welcomed in Los Angeles, California, and listened to by large audiences, that he taught unheard of things, which contradict what the choicest and most spiritual instruments of a bygone day taught. God's people should be suspicious of everything which in anyway robs them of the daily enjoyment of the imminent coming of the Lord Jesus Christ, that blessed hope.

Daily we should wait for the home-call and the home-going. It may be today. How is it with you, dear reader? Do you sometimes go out at night, look into the star-lit heavens and sigh for that home above? Long ago a man of God formed a new beatitude. "Blessed are the home-sick, for they shall come home". The Lord give us all home-sickness.



**Lovers of
Money**

We call attention to the article by Andrew Bonar on the love of money, which appears in this issue. One of the marks of the great mass of professing Christians in the last days of this age is that they are "lovers of money," and also "lovers of pleasure" (2 Tim. iii:1-5). These two things go together. They love money because they love pleasure. They love money because their belly is their god (Phil. iii:18-19). James also points out prophetically that their heaping together of treasure will be one of the sins of the end-time (James v:1-3).

The Word of God is full of exhortations and warnings on this question. There is grave danger in this direction for every child of God. Money in itself is not evil. Nor is it an evil thing to earn money; it is the love of it, which is the sinful thing. Such are called in Scripture "the covetous." The Lord abhorreth them (Psa. x:3). Our Lord warned against it. "Take heed and beware of covetousness" (Luke xii:15). The Pharisees were covetous (Luke xvi:14).

Judas loved money. It was his besetting sin, and the love of money betrayed the Son of God for thirty pieces of silver.

Let us see in what connection the Holy Spirit mentions the love of money. "I wrote you in an epistle not to company with fornicators; yet not altogether with fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat" (1 Cor. v:9-11). "Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, not covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (1 Cor. vi:9, 10). "For this ye know that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath an inheritance in the kingdom of Christ and of God" (Eph. v:5). There are similar statements in the epistles. We also know that evil teachers, evil systems, delusion-cults have as one of the hall-marks "covetousness" (2 Peter ii:3). Money is much in the foreground with these errorists.

We recommend the prayerful study of Dr. Bonar's remarks on this sin. May it lead to self-judgment if some of our beloved readers have fallen into this common sin of our times. The best remedy is to be liberal in giving and to practice the commands to do good, to communicate and to use that which the Lord so graciously has put into our hands. But few Christians give as they ought to give of their substance. To bring a real sacrifice in giving for the Lord's work, to the poor and to other worthy causes, is practised by a very few. Most Christians give without ever feeling the effect of it. But there is a wonderful joy when we deny ourselves in order that we may be enabled to give.

Here is a bit of divine wisdom, "There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches" (Prov. xiii:7). The man who gathers riches, hoards his money, is in reality the poor man. He has nothing. The man who gives and keeps on giving,

and in the eyes of the world makes himself poor, hath great riches and blessing. "And remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive" (Acts xx:35).



**Moses and
Science**

A certain class of small professors and much smaller "preachers" still ventilate their ignorance by charging the creation account contained in the first chapter of the Bible with being unscientific, incorrect and unreliable. If you press them to substantiate the charge, to bring evidence that what Moses wrote is unscientific, incorrect and unreliable, you get for an answer such crawling, wiggling and other contortions, which vividly remind you of a cornered snake. Unscientific, incorrect and unreliable? Yes, the devil, that old serpent, likes to have this believed, for he knows only too well if the first chapter of the Bible is incorrect and unreliable, all the Bible must be incorrect and unreliable. Every modernist, every apostate "religious" teacher and preacher, who denies the Deity of the Lord Jesus Christ, who sneers at His virgin birth began his downward, pit-bound career by denying the truthfulness of the first chapter of Genesis. The polished gentlemen of the cloth, the birds on the different branches of the mustard-tree, who sing their little song for six and more thousand dollars per year, are keeping fine company. They are in fellowship with such immoral infidels as Astruc, Rousseau, Voltaire and Heine, with many others, who in their ignorance and viciousness denied the great revelation with which God's Holy Word begins.

The first chapter of Genesis is the only trustworthy, correct and reliable account of creation in possession of the human race. While it is non-scientific, it is not unscientific. Science has adoringly bowed before the solid rock foundation upon which all subsequent revelation of God rests. There has never been a clash between Moses and true science. There never will be! Let us see.

Moses does not teach that the earth and the heavens are but 6,000 years old. The first verse of the Bible stands in

solitary grandeur. It has not pleased God to tell us how many millions of years ago He first began creation. That is the reason why science cannot find it out either. The guesses of great scientists as to the age of the earth are amusing. Beginning with the second verse of the Bible we have the condition of our globe as it was after an original creation had been plunged into darkness and death. That is followed by the Adamic creation, which certainly did not take place 50,000 years ago, but is of recent date.

The Mosaic account states that immediately preceding the Adamic creation the earth was under water. Geology proves that all continents in that epoch were almost entirely covered by water. Immense icebergs floated over the tops of mountain ranges. These great glaciers carried boulders, rocks and stones.

Moses wrote of an earth in the condition of chaos. No life, either animal or vegetable was here. The earth was void, that is, ungarnished and unfurnished. Science shows that during the time the glacial period lasted all life was impossible. Night covered the icy desolation.

Then Moses, account declares that the waters were gathered together first and the dry land appeared, out of the waters. Geology gives unquestionable evidences that such a process happened in recent times, that the waters went back to their former beds and the present day continents appeared out of the water.

Moses penned next these words, "And God said, Let the earth bring forth grass, the herb yielding seed and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth, and it was so." Science agrees with this also. It testifies that just at that time new and superior species of vegetation, suited for man, appeared for the first time on our globe. Next Moses speaks of the creation, preceding the coming of man, of a variety of fishes and birds. This was followed by a still greater variety of beasts, cattle and creeping things. Science shows that just at that time, a vast number of animal species, of a higher grade than the earth had ever seen before, came into existence and spread over the earth.

The Mosaic testimony declares that man was created last, that he is not at the end of a long evolutionary process, but that he is the direct creation of God, in a class by himself. Science confirms the same and also shows that since man was created no new species have appeared in the world.

We mention statements by three honored scientists, men of learning in whose presence some of the so-called leading scientists of our days with their infidel notions appear as mere pigmies, while the wee little infidel preachers do not appear at all.

Dr. Dawson, great scientist he was, speaks of the glacial period and what followed, in these words: "The glacial period, with its snows and ice, had passed away, and the world rejoiced in a spring-time of renewed verdure and beauty. Many great and formidable beasts of the Tertiary time had disappeared in the revolutions which had occurred, and the existing fauna of the northern hemisphere had been established on the land. Then it was that man was introduced by an act of creative power."

Hugh Miller, the famous Scotch geologist, says, "Man is the last created of the terrestrial creatures, and infinitely beyond comparison the most elevated in the scale; and with man's appearance on the scene the days of creation ended."

Dr. David King in his "Principles of Geology" writes: "The recent origin of man is one of the best established facts in geological science. The absence of human remains from all but the most modern and superficial deposits, although very remarkable, is only a fragment of the evidence we can adduce."

A great deal more could be written. The question arises, "How could Moses in the age he lived write so scientifically correctly as he did?" Where did he get his knowledge from? The infidel who answers by saying he received it from the Egyptians, is an ignoramus. The cosmogeny of old Egypt was as foolish as that of other ancient nations. Where did Moses get it from? There is only one answer. He received it by inspiration. Our Lord Jesus Christ said, "Moses wrote." The destructive critic says he did not write and

never knew how to write. Every sane man and woman and child will rather believe our Lord than all the supposed scholars in the world.

Young man and young woman! In college or out of college, hold on to the faith of our fathers and the rock foundation of it, that God in the beginning created the heavens and the earth and that man is the direct creature of God, lost by sin, redeemed by the blood of Jesus Christ, His only Son, and destined through His redemption work to be the heir of glory in eternal fellowship with God.



**A New English
Bishop Speaks** Canon Barnes has become the Bishop of Birmingham. He is known to be a cultured and a great religious leader. Of Naaman, the Syrian, we read: "He was captain of the host of the king of Syria, a great man with his master, and honorable . . . a mighty man of valor, *but* he was a leper." Of Bishop Barnes might be said this: "He is a clever man, a good talker, wearing knee breeches and a peculiar hat, possessing much culture and intellectuality, *but* he is an infidel."

We quote two paragraphs which came from his pen:

"In spite of the first chapters of Genesis, the stories of the special creation of man by God, and of the fall, have become incredible."

"The Old Testament is Jewish literature. In it are to be found folk-lore, defective history, half-savage morality, obsolete forms of worship on primitive and erroneous ideas of the nature of God, and crude science."

The man who says this is an infidel. He is an unconverted, unsaved man. It is one thing to make such wild assertion; it is another thing to show that these infidel assertions are true. This the poor man can *never* do. As we have shown in the preceding paragraph science does not contradict the Mosaic creation account; it confirms every part of it. It is not intellectuality which denies the Bible, but imbecility, springing from the darkness of the natural mind. Once more Romans i:22 is demonstrated to be true—"Professing themselves to be wise, they became fools."

But they say, he is such a gentleman, so kind, so amiable, so cultured, such a fine spirit—do you think he can be so very much wrong? The same is said of Mr. Fosdick of New York and of others. Satan is a wise old being. He selects the choicest, the very best, and makes them as polished, as cultured and as attractive as he possibly can, to accomplish his purposes in striking at Christ; for these fine gentlemen are all, every one of them, “the enemies of the Cross.” He did so when he selected the most beautiful creature, the serpent, as his instrument.

The harm these modern infidels do cannot be estimated. They drag down with them countless thousands. If these statements seem too strong to some of our readers, please read the twenty-third chapter of the Gospel of Matthew.



Modernistic Speaking before three thousand state
Sherwood Eddy university students who gathered in the St. Paul M. E. Church in Lincoln, Nebraska, Mr. Sherwood Eddy spoke against the inerrant Word of God. Among other things he said, “Such controversial matters as the virgin birth, blood atonement, bodily resurrection, can well be dispensed with. They may be believed in or discredited individually, and no difference made.” A few years ago this same Sherwood Eddy stood up for these fundamental pillars of our holy faith, and now he has landed in the camp of the modernistic infidelity. He may well sit down and consider Matthew vi:23: “But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, *how great that darkness!*” If an ignorant man who never made any profession of Christianity denies the truth of Christianity, it is the expression of his dark mind and blind heart. But if one believed the truth and then turns against it, he is in a worse place than the non-professor; he heads for the densest darkness, for he is an apostate.

We have watched a good many going the same way and we believe there is a simple explanation for these cases. The truth probably never had a very strong hold on their hearts. True humility and real denial of self were absent. Ambition

for a name, to be something, to have a big reputation and the praise of men were prominent. They sought popularity and not the honor which comes from God only. Popularity was reached; silly men and silly women applauded them, idolized them. They were called big men, big leaders, everything in connection with them was branded "big". Their heads were turned, and then in order to maintain popularity they sided with so-called "scholars" and the simple truth was given up.

We see others going the same fatal road. The truth in these days can only be maintained by walking in the truth and by putting self out of sight.



**Palestine to
the Front** There is an astonishing activity going on in Palestine. The influx of Jews is increasing monthly. Thousands upon thousands in Europe are ready to go back to the old homeland. A Jewish newspaper writes, "There is a spiritual force at work, especially in Eastern Europe, a magnetic force emanating from the Holy Land which is drawing Jews towards Palestine with ever increasing power. That force is the conviction that in Palestine the tempest-tossed Jewish wanderer will at last find a haven which he may call a home not of suffrance, but of right." It is expected that early next year many more thousands will settle in Palestine. Our "Current Events" give additional, interesting news from Palestine. How startling these things are! Surely the sands of time, as far as this age is concerned, are sinking.



The School The school is now in full operation. There is much encouragement as far as the spiritual side of things is concerned. The teaching of the Bible is now done by the Principal of the school and all the boys show a remarkable interest. The financial side of things is troubling us the most. We look to the Lord, whom we serve, to supply the great present need. We have taken in several boys whose parents are unable to give them an education. Others are waiting to be admitted. What a privilege it is to assist in such a

worthy cause. Whatever you send as one of His stewards will be used at once. Pray for the school daily.



We had in the August issue of "Our Hope" an editorial paragraph on "Questions and Our Work Answered" as to our church-fellowship and the work we do. Many hearty letters of approval have been received. Our friend, Dr. I. M. Halde-
Our Church man, pastor of the First Baptist Church in New York, wrote
and Our Work us the first letter, endorsing what we say and speaking highly of it. Not a few have urged us to reprint this editorial in a small size, convenient for use in letters. We have done so and we will gladly send them free to all our readers in any quantity for their personal use. Let us know how many you want and we will mail them to your address without any charge whatever.



The **Almanac and Counsellor** for 1925 is a book-
Almanac for 1925 let which gives part of a Bible text for every day in the new year. Then there are very helpful articles written by different brethren, including the editor of this magazine. It is very convenient for pocket or desk use. See cover pages for information. We hope every one of our readers will use one.



The Book on the Angels has been welcomed by many as most helpful in the understanding of the Scriptures, and the individual spiritual life. Many have given expression of the great help received, and that the Holy Spirit has used the volume to make the unseen things, the abiding things, the things right ahead clearer to their hearts. And then the comfort to know while thousands of demons assail the children of God, ten thousands of angels are sent forth by Him who sends them forth day and night to keep and to protect His children. After reading this book you will be lifted higher in your appreciation of the Gospel, and rejoice more than ever in the hope of glory.

The Holy Spirit in the New Testament contains a brief exposition of every New Testament passage in which the Holy Spirit is mentioned. It answers in a scriptural way the serious errors of Pentecostalism, second blessing and holiness sects, and others who instead of teaching what the Scriptures say, teach their own experiences. We believe this volume fills a decided need.

These two volumes are the first of a series we hope, if the Lord permits, to write. What the New Testament teaches about Redemption; what it teaches about the future destiny of the Church; what it teaches about the Second Coming, will be the subjects of other volumes.



Be sure and read **Special Offers** on the Cover pages of this issue and make use of them at once.

We held the first monthly meeting in New York **Bible Conferences** City on October 1 in the Church of the Puritans, Fifth Avenue and 130th Street. It was well attended. These meetings will continue every first Wednesday of the month. We close promptly a little after 9 P.M. so that our Brooklyn friends and those from elsewhere will have no difficulty getting home in good season.

The **BOSTON** meetings started well on the first Thursday of October. This month's meetings will be addressed on November 5th by Mr. George L. Alrich. The Editor expects to address the December meetings.

Our October dates were: **Detroit, Mich.; Winnipeg, Manitoba; St. Paul, Minn.; Pretty Prairie, Kansas.** As we go early to press we cannot report anything except, speaking in faith, the Lord has been with us and given blessing. The first week in November we spend in **Kansas City, Mo.,** and the second week in **Milwaukee, Wis.,** with the Wisconsin Bible Conference Association. We are sorry that we could not take up Pacific Coast points. The Lord did not lead providentially that way. We feel more and more our utter dependence on Him.

During December we hope to remain in and around New York. January is devoted to **Dallas, Texas,** in connection with the new theological seminary there under the leadership of Mr. Lewis S. Chafer. February we hope to give to the State of Louisiana. **Pray for us and for the Word of God and its ministry.**



A Request Not being affiliated with a denomination, nor able to advertise largely, as others do, we are dependent entirely on the Lord and the Lord's people to make "Our Hope" known to the people of God. We wish many more might enjoy what we can pass on to His people. Will you not help in this direction? You can consider yourself a member of the committee for an increased circulation. If 5,000 of our readers would constitute such a committee and each send in but one new annual subscription for a friend, a preacher, a teacher, a neighbor, what a blessing would result from this. Now is the right time with the close of another year. Will you do it?



Appreciative Missionaries We have sent to a number of missionaries free sets of the "Annotated Bible" and other books. We have received good and appreciative letters from them. One native missionary in India writes us that he and all his native helpers use it and that great blessing resulted from it. We hope to continue in this good work and all our readers may have a share in it if they wish.

A missionary wrote us about the need of a pony. We mentioned this to a little boy, reading the letter to him, and he brought us a dollar, and a dollar from his brother to help in getting a pony. We put more to it, sufficient to purchase the animal, to help the missionary to get through the jungle paths.



The **December issue of "Our Hope"** will be largely devoted to the Second Coming of our blessed Lord. It will be a fine number to distribute among your friends, and also to begin a year's subscription for them.

The Gospel of John

Chapter XVIII (Continued)

Verses 15-27. While the other disciples were scattered, two of them followed Jesus. Peter, as we know from the other Gospels, followed Him "afar off." He is making a feeble attempt to make good his boast. What feelings must have surged in his bosom! He loved the Lord. He is filled with anxious care; he wants to see what will happen to Him. Yet his first step towards his shameful denial was done when he followed Him afar off. He chose the middle of the road. Instead of clinging close to the Lord he lagged behind, and soon the enemy swept him off his feet.

There are men today who may well take a lesson from Peter. They claim to be the "middle of the road men." They declare that they believe in the Bible, they believe in Christ, but they want to be charitable and not to be outspoken for the fundamental truths of the Gospel. They do not want to be classed with these premillennial conservatives, nor do they want to be classed with the Modernists. They keep in the middle of the road. We have watched some of them and found out later that the middle of the road led them to deny Christ. In our perilous times the safest place is on the Lord's side, not partly so, but wholly.

Who is the other disciple? Some have thought it was Judas. But there is no evidence whatever that it was the traitor. There is no difficulty in identifying this other disciple with John. In chapter xx:2, 3, 4 and 8 the same expression is used, and in these passages it is John; so it is John here also. John evidently was well acquainted in the palace of the high priest and knew him personally, so that he had no difficulty in entering in with the Lord. How the humble Galilean fisherman had become acquainted with the influential Caiaphas is not stated. Commentators have advanced all kinds of theories. One made the conjecture that John being a fisherman might have become acquainted with the high priest when he came to Jerusalem to sell his fish. It is of little profit to find out these minor details, which are

omitted on purpose in the Word of God. Those who maintain that the other disciple was not John point to Acts iv:13, where Peter and John stood before Annas and Caiaphas, but both seemed to have been unknown to them. For this reason some suggested that the other disciple might have been Nicodemus, but he could hardly be called a disciple.

Peter stood outside. Admittance probably was refused to him by the doorkeeper, because he was a stranger. What a good thing it would have been for him if he had remained outside. But the other disciple was anxious for him to gain admittance also; he spoke to the woman who acted as doorkeeper. Little did he think of the consequences for his companion which his introduction to the girl at the door would have, by which Peter was enabled to enter. Someone said Peter should have gone away when the door was shut for him. "It was by God's providence that the door was shut. He got a warning then to leave off but would not. These impediments, cast in our way when we purpose to do a thing, should not be idly looked at." Yet the word spoken by our Lord concerning Peter's denial had to be fulfilled.

The portress recognized him. She must have seen him somewhere for she put the question to him at once, "Art thou not also one of this man's disciples?" Perhaps she only surmised this. Certainly she had not assumed a threatening or accusing attitude. The lie which Peter told when he answered, "I am not", was but the result of what had gone before. He had been self-confident. In the garden instead of watching and praying, he had relaxed and fallen asleep. Here is the fruit, so often repeated in the lives of the Lord's people. Here also Peter's impulsive character, so unstable, comes to the front. A short time ago he would face the garden mob single handed with a sword, and now he is so scared by a damsel and her question that he seeks refuge in a cowardly lie. He enters through lying and something worse follows. It was a cold night and there was a coal fire which was surrounded by the servants and officers, the enemies of Christ who had arrested Him and were now to drag Him from place to place. This miserable company Peter joined to warm himself too and to give the impression

that he also belonged to this group. It was another lie, for by mingling with these enemies he tried to conceal his identity. And at the other end of the hall stood the Lord, a prisoner.

Then the judicial examination begins. This examination is not recorded in the preceding Gospel records. Annas asks Him two questions as to His disciples and as to His doctrine. The object of the first question was to get information about His followers and evidence against them. He ignores the first question and says, "I spake openly to the world; I ever taught in the synagogue, and in the temple, whether the Jews always resort; and in secret I have said nothing. Why askest thou Me? Ask them which heard Me, what I have said unto them, behold, they know what I said." It is a very dignified answer. He had taught for three years; all was done openly. Not like others who were deceivers did He plot in secret, but in many synagogues, besides in His temple visits He taught the truth. There was no need for Annas to ask such a question. Furthermore he and his son-in-law Caiaphas had sent officers at a certain time to report His teaching. They had returned with the testimony that never spake man as He did. Why should then he, the judge, ask of a prisoner to say that which might be used against him? It was not fair nor reasonable. That there is a striking difference between the words of our Lord here, and the words which he used before Caiaphas and the council, as reported by Matthew, Mark and Luke, is known to all thoughtful readers of the Gospels. It is explained that here in John we have another examination before Annas which the Synoptics do not record at all.

Then one of the officers offended by His dignity and His just and fair demand, smote Him with his hand. The Greek literally rendered means "gave a blow on the face" which probably was done with a staff, in fulfilment of Micah v:8: "They shall smite the Judge of Israel with a rod upon the cheek." This was probably the first blow our blessed Lord received in His passion.

How calm and perfect is His answer to the insulting and painful blow! "If I have spoken ill, bear witness of the ill;

but if well, why smitest thou Me?" His sublime perfection is seen in this terse answer. There was no defense from His side. Yet His answer is a rebuke. Luther remarked on this: "Christ forbids self-defense with the hand, but not with the tongue." In what a different manner Paul acted when he was treated in a similar way (Acts xxiii:3). Then Annas sent Him away to Caiaphas.

Peter was still warming himself as the Lord was led away. Perhaps the coal fire flared up and the company he had joined began to notice him. They may have noticed his Galilean dress and suspected him at once to be one of the disciples. "Art thou not also one of his disciples?" What will Peter say? Undoubtedly, he had watched from a distance what had been going on. He saw, too, how the officer had struck the face of the Lord. He fears the worst for himself and so he utters his second denial. "He denied and said, I am not." But something worse is in store for him. "One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with Him?" As he becomes the center of observation, one scans his features more closely and then expresses his conviction that he was surely in the garden with Him. And this one happened to be a relation of Malchus. Supposing it should be found out that he, Peter, wielded the sword which wounded Malchus, what would be the consequences for him? Poor Peter! for the third time he denied His Lord and Master, and as we learn from the other Gospels, he did this with a loud voice, cursing and swearing at the same time. Then the cock crowed. It was the awakening cry for Peter. It must have been to him a veritable thunderclap. The words of the Lord came back to him: "before the cock crows thou shalt deny Me thrice," and thrice he had denied Him. From the other Gospel records we learn that the Lord looked upon him as He left the hall, and Peter went out and wept bitterly.

The fear of man bringeth a snare, and "What blinding power of the enemy thus to involve a saint in direct and daring falsehood, and thus to dishonor Him, who was his life and salvation! But of what is not the heart capable

when the Lord is not before it, but fear or lust or aught else by which Satan beguiles? God, however, took care that the dread of man to His dishonor should cover the guilty disciple with self-reproach and utter contempt and humiliation, when an eye-witness could brand him before all with his reiterated lying in denial of his Master.”*

The denial of Peter has many lessons. It shows where a saint will drift to if he, like Peter, neglects to watch and to pray. It shows what is in our poor human hearts, what even His choicest saints are capable of doing. And it brings out the loving tenderness and mercy of our Lord in Peter’s restoration. And He is still the same who “restoreth my soul.”

(To be continued D. V.)

Studies in Isaiah

Chapter XXXVIII

Hezekiah’s Sickness and Recovery

Although the chapter begins with the words: “In those days,” the event of which it tells did not necessarily occur in chronological sequence to the deliverance of Jerusalem by the destruction of the Assyrian army, for that is here promised and must be therefore still in the future.

Hezekiah reigned twenty-nine years, and it was fifteen years prior to his decease that he was dangerously ill, as here told. That would bring the sickness back to the fourteenth year of his reign: the very year in which he was in such deep distress from the Assyrian as chapter xxxvi has already told us. We can well believe that the poor king must have uttered that proverbial sigh, that few of the children of men have not breathed: “Misfortunes never come singly.” In this light, the sickness, with the tender grace of God in the recovery, must have strengthened the faith of the king for the trial that Jehovah foresaw was coming on him—**that** is ever His way with His people. He knows what awaits us and strengthens us for it.

*W. Kelly.

OUR HOPE

This second act, then, opens with a sick room, in which the king lies prostrated by a malignant ulcer. To him there comes the prophet of the book, Isaiah, and tells him to put his house in order, to make his last will and testament, for he is about to die.

It was a terrible message for the poor king, who turned his face to the wall (what a human touch is that!) that he might, as far as possible, shut out all the distracting objects about him, and be alone with Jehovah. Then he pleads for his life. He does not despair. He may have argued: Would God have thus warned me had there not been a possibility, and indeed purpose of mercy, and that by His servant, whose very name speaks of "salvation." It is at least His blessed way. Again and again He would stir us up to greater exercise by what would seem on the surface to make all exercise unavailing. "Sleep on now and take your rest"—did He really mean that they were then and there to sleep? Surely not, as the very next words show. "Let me alone that I may destroy them" (Deut. ix:14); was that His real desire? "Yet forty days and Nineveh shall be destroyed." **Was** it? "He that is filthy let him be filthy still." Is **that** His desire for any? No, no, they that have any knowledge of God will draw different conclusions as did our stricken king, as did Jacob and Moses before him, as may we.

With his face to the wall, we hear him speak, and he begins with a word of lowly supplication, "O Jehovah, I beseech Thee." You see it was a very dreadful thing for a Jewish saint to die at thirty-nine, in the very prime of life, with no heir to follow. And what light had he on conditions after death? Death, in such a case, was terribly suggestive of penalty for sin. **That** was the "fear of death" that made these dear children of God, "all their lifetime subject to bondage," a bondage under which you and I would still lie, but for Him who has made a perfect propitiation for all sins, and to whom we go. Is not *that* worth some gratitude?

The basis of his plea is that of an upright Israelite under the government of God, "I have loved Thy word, am not conscious of a divided heart, and have had tokens of Thine approval; do, I beseech Thee, remember all this," and he

wept aloud. You see he is thinking of his own faithfulness—poor man! no wonder that he weeps! You and I, my reader, are like Hezekiah in this, we never sing when we are thus occupied with ourselves. His *song* speaks a different language, has quite a different accompaniment than begging God to remember *his* faithfulness, and there are no tears when we too are speaking of God's faithfulness and patient love. David himself learned that secret when he sang his 77th Psalm.

The answer was not grudgingly given, but practically instantaneous; for Isaiah had not gone far before he is told to return with quite a different message, and well may we believe that this would make his step much lighter in accord with a lighter heart, for a good man loves to proclaim good tidings. But note that in that gracious answer you will not find much reference to Hezekiah's "perfect heart," but what is Jehovah remembering? "David thy father," and surely we may discern behind that David, the true David, through, by, and for whom God overflows with all tender mercy to those whose confidence is in *Him*.

Fifteen years are to be added to the king's life—as long again as he has already reigned, but the answer goes beyond the petition; He does, according to His wont, more than Hezekiah has asked, for not only shall he recover, but the threatened city shall not be captured. **That** must have afforded solid ground on which Hezekiah's faith could rest later. Further, Jehovah gives him the sign for which he had asked, the significance of which we must now seek (in dependence on the Lord) to discern.

For this purpose it may be well to look at the text as carefully as we can; for it has more than one possible rendering: The verse 8 reads literally: "*Behold I will cause the shadow of the steps to return, which is gone down on the steps of Ahaz with the sun, backward ten steps. And the sun returned ten steps by the steps which it had gone down.*" The most difficult word is that rendered "steps." The prime meaning of the root, is "to go up," hence a "means of ascent," hence a "step" as in its first occurrence (Exod. xx:26): "Neither shalt thou go up by **steps** unto mine altar." In the titles

of Psalms cxx to cxxvi, and cxxxi to cxxxiv, the same word is rendered "*degrees*," and there refers to those "*goings up*" to the **House of the Lord** at Jerusalem three times in the year at the feasts, in which the Lord gathered His people about Himself.

But this very literal rendering is not very intelligible, and we are almost compelled to see in these "steps" a form of sun-dial. Hence the same word is thus rendered in all the translations to which I have access: "the *sun-dial of Ahaz*."

Now then, we can transport ourselves in spirit to Hezekiah's palace, and into his chamber. There lies the king, still prone on his couch; but with face no longer turned to the wall, but joy and hope brightening his eye which now looks out of the window to the gardens, in the midst of which, and in full view, stands an obelisk called "the sun-dial of Ahaz," as having been built by that wicked king, with a series of steps leading up to it, and at least ten of these are lying in the shadow; for the sun has gone so far down as to throw the shadow over at least that number of steps. But look again, the once darkened steps are now in clearest sunlight—'tis the sign for which the king had asked.

Commentators have written copiously discussing as to **how** this recession of the shadow was effected, but vain and unsatisfactory it all is; nor may we further darken counsel by words without knowledge. Of three things, however, we are quite sure: first, it was a supernatural intervention of God, controlling His own laws as being above them: next it was a "sign" which necessitated Hezekiah being able to see what had taken place, for unless a sign appeals in some way to the senses, it would be rather an extra strain, than the aid to faith that it was intended to be, so that it is not unwarranted to assume that the sun-dial was visible from the sick chamber. In the third place, it was not a *meaningless* sign—anything that came first being taken at random, but in accord with the divine wisdom that had made the selection, must have had in itself deep significance, as have the bread and the wine of the Lord's supper, for instance, and indeed *all* His works. The sign then must not be severed from the deeper truth that it signified.

Well may we be assured then that the king would ponder the meaning of the light being on those steps that had lain in the shadow: and his meditations might lead him to remember the “steps” in which Ahaz had walked. **His** steps were ever in the dark—a mistrust that, as we are definitely told, “wearied” God, and led him to a confidence in and alliance with, the Assyrian. **That** was “shady” enough surely—**that** was not walking (his “steps” were not) in the light.

But now the conditions are absolutely reversed: here is the Assyrian threatening—not a son of Ahaz—but a son of *David* (verse 5), and he is marked as such by *his* “steps” being in the **light** of Jehovah’s grace—like those relit steps, the “House of David” is walking in the light. But it was the same divine power—the same sovereign grace—that brought back the shadow, that had made and kept his heart true, as he had pleaded that it was (verse 3). The sign would teach him **this**, may it teach you and me the same.

As the “sign” had, we believe, a deeper than a superficial meaning, so had the healing by the fig-plaister; but that we will reserve for the place in which it is found.

For the chapter again clearly divides into **three** parts—the third being the outward manifestation of the other two:

1. Verses 1 to 8: The divine counsels, and authoritative announcement of *salvation*.

2. Verses 9 to 30: The responsive human song of *salvation*.

3. Verses 21 to 22: The invariable double evidence or manifestation of *salvation*: (a) God, in Christ, in the healing; (b) Man, in the light, in the sign.

Let us now turn to the second and listen to Hezekiah’s song.

Hezekiah’s Song

10: I said in the noon* of my days,
I shall go to the portals of Hades.
Of my remnant of days I’m deprived.

*“Noon,” lit. “quiet,” so bearing possibly the idea of “cutting off,” but in the midst of noonday of a quiet life, is far more in accord with context.

OUR HOPE

- 11: I said I shall never see JAH—
 JAH in the land of the living.
 With those who are dwelling
 Mid all who've ceased living,*
 No more shall I look upon man.
- 12: My house† is all broken and carried
 As the tent of a shepherd, afar.
 I have rolled up my life as a weaver
 His work: and me from the thrum‡ He hath severed.
 From day unto night Thou art bringing
 My life to its (sorrowful) ending.
- 13: I patiently waited till morning—
 Like to a lion, so doth He crunch
 Every bone in my body.
 From day unto night Thou art bringing
 My life to its (sorrowful) ending.
- 14: Like a swallow or crane, so I twittered,
 Or mournfully cooed as the dove,
 Mine eyes with their up-look are failing—
 O Lord, I am greatly oppressed,
 Undertake (I beseech thee), for me!

Now the air changes.

- 15: What shall I say? He hath spoken—brought it Himself to
 completion,
 Softly and solemnly¶ shall I now walk, all the years of my life-
 time,
 Because of the bitterness (even to death) in which my soul has
 been suff'ring.
- 16: O, my Adohnai, by these things men live, and in all is the life of
 my spirit.
 Thou hast recovered me: made me return to the land of the living.
- 17: Bitter, O bitter! But 'twas for my peace, and Thou hast tenderly
 loved
 My soul from the pit of corruption—my sins all behind thy back
 casting.
- 18: For out of Hades no praise comes to Thee: Death hath no song
 for Thy glory.
 Nor can the hope of Thy truth be with those who to the tomb
 are consigned.
- 19: The living—the living shall praise Thee even as I do this (glad)
 day
 (Now) shall the father to children make known Thy truth [never
 failing].

*The word signifies the end of this life.

†Through all time the body has been recognized as only the taber-
 nacle—house of the person within it.

‡Thrum, the thread that still may connect the fabric with the weaver's
 beam.

¶The word applies to the solemn walk to the temple: humble and
 saved.

- 20: Jehovah was ready to save me! well may we then touch the harp-strings*
 And sing to those chords all the days of our life in the house of Jehovah.

It is a delightful song. Evidently as the sickness hung like a heavy cloud over poor Hezekiah, and to his suffering spirit witnessed that God's Hand was upon him in chastening; so the sickness gone, not merely bodily ease resulted, but his spirit rejoiced in the sweet sunshine of that love that he had lost awhile. (Have *you* **no** fellowship with him?) How can he help singing?

Verses 10 to 14 are retrospective in a mournful minor key, and require little comment. "I had received my sentence," the king says, "in the prime of my life I was ordered to the portals of Hades, and the remainder of my years were to be forfeited. Never again was I to go to Jehovah's house to see the beauty of the Lord, and even my fellow man I was to look upon nevermore. My tabernacle house was to be taken down, broken up and carried away as some shepherd's tent by a strong wind. I was to consider all my life work ended, and to roll it up as a weaver does his finished fabric. It was He who would give the finishing stroke and cut me off from that work, as does the weaver the thread that links **his** work with the loom; nor would that take Him long; one day would be enough, from day to night, and it was all over with me!

"But the night passed, and I put a curb on all my emotions—quieted myself till the morning, but its light brought no relief, only a repetition of yesterday's sufferings awaited me. He crunched my bones as a lion his prey, and I could only repeat that my end must surely come today! Thus I twittered as a swallow or crane; or mourned like the dove, and all the time, I was looking upward till my very eyes ached, and my heart was crying out, 'O Lord, see the oppression under which I groan—take Thou up my case into Thy Hand, as does one who has gone surety for another and so has to look after him.' "

***Neginothi n'nagen**; lit. "my stringed instruments we will strike," for **nahgan** is "to strike strings," and so "to play on a stringed instrument."

Beautifully set off by the foil of the dark cloud in the preceding elegy, verses 15 to 20 are like the sunshine that seems to chase away the retreating storm, for the king goes on, "What can I say? How can I worthily celebrate His praise whose anger is so slow to rise, so ready to abate? He spoke, and He did! He promised and He fulfilled! Yet my affliction must not be resultless—the years added: how shall I use them? I will walk them humbly and penitently, as one who has needed such chastening. For now I see the benefit of the affliction. Now I see that it is by such sorrows that men truly live; and I do confess that the life of my spirit has been revived by the very griefs that threatened to overwhelm it. I suffered—indeed, I did; but the end in view was my peace, and from the very portals of the pit He has drawn my poor soul by the cords of His love, and (O joy unspeakable!) my *sins are gone*—He sees them no more—they are not before His Face but behind His Back. O how far better for me not to have to plead a *supposedly* faithful life—which is more than problematical—but to know that transgressions are all forgiven, and sins covered! But had I gone to the pit, Thine ears would have heard no praises; shall my salvation from it make no difference? O, I will *sing*, for I *live*! Every day of the fifteen years I will renew my song with the accompaniment of harp-strings "to Jehovah."

Verses 21 and 22 are retrospective, telling of the sign and the application of bruised figs; we have already considered the former; but we must not ignore the significance of the latter.

The prophet, acting on behalf of Jehovah, directs a poultice of bruised figs be laid on the ulcer that is here called a "boil," but from its extremely dangerous character, there can be little doubt but that it went far beyond the comparatively innocuous, though painful malady we know under that name.

It was, from the very word used, an ulcer highly inflamed, bringing a burning fever to the patient, and so sapping the vitality of the whole system, that would surely suggest a

carbuncle rather than a simple boil.* But leaving this, as comparatively unimportant, the fig thus applied was a well-known mollifying agent to promote the discharge of the offensive matter from the sore, and so the recovery of the patient.

But we ask, Is then God Himself dependent on natural remedies? Was that why He directed this application? Most surely not. Then it becomes only in the line of the simplest reason to look for a deeper significance than merely the physical benefit derived from the application of the figs.

The vine, olive and fig were the three symbolic trees that stood for mankind, and especially for the representative of that race, Israel; and for what God desired to find in it according to his tripartite nature. Thus man was to correspond with the *vine* in giving Him *joy* and glorifying Him as say more Scriptures than one: "Should I leave my wine that cheereth God and man" (Judges ix:13): "wine that maketh glad the heart of man" (Psalm civ:15). With the "*olive*" in being a **light**, a true witness for Him in the earth. What then does the "fig" speak of? It was the tree yielding **food** for the body. You remember that it was when the Lord was physically hungered that He saw a "fig tree afar off," and since it made claims to vitality in its leafage, He came to it expecting to find **food** in its fruit.

Thus the three trees expressed in clearest symbol what God looked for from every part of man's tripartite being: the "fig" told him that he must glorify or satisfy God in

*The word (**shechin**) is from a root "to be hot." We first find it as one of the plagues of Egypt, hence it is called "the *botch*" (it is the same word) of Egypt (Deut. xxviii:27). Next Leviticus tells us that its presence was very favorable for the outgrowth of leprosy, although this did not necessarily follow. Finally, it was by this means that Satan was permitted to afflict Job. It was the result of a disordered internal condition; and—in the symbolic way that all these things are used in the Old Testament—it was an evidence of the "ills that flesh is heir to"; but "heir to" solely because of the moral disorder that has been passed down from our first parent to all his race. Thus Hezekiah in this narrative undoubtedly stands for that representative nation of Israel, and this sickness illustrated and evidenced the deep moral disorder of the nation, and their consequent sufferings under the hand of God. Psalm cxviii (and especially verses 17-19) is the nation's song of recovery after the chastening, and corresponds with this of Hezekiah. Let my reader see for himself.

his body; the vine that he, as a wise son, must make a "glad" father, and thus glorify God in the sphere of the *soul*; and the "olive" that he must glorify God by being a true and faithful witness, and thus giving light by his *spirit*.

He has failed from beginning to end in every particular. He is that vine that only produces "stinking" grapes (see notes on chapter V); he has never been a true and faithful witness; and is indeed a "very naughty fig" (Jer. xxiv:2). But we have all *heard of*, and some of us *know* One Who is all these: the true "Vine" (John xv), "The faithful and true Witness," Rev. iii:14, and the very good "Fig" that satisfies God altogether. So in our narrative, **this "fig"** applied to that death-bearing sore is the good "Fig," but not as living, but "*bruised*," as He has indeed been, and **so**, thus bruised, applied to the fatal sore. He, and He only, can and does heal poor man's death-bearing sickness, even that burning ulcer (symbolized by Hezekiah's affliction), **sin** that inevitably ends in the second death, the lake of fire. So, my beloved reader, you and I, with all mankind must owe all our recovery from that deadly disease to Him, and to Him alone, and alone as bruised, or we too must perish.

Now, this is why, I venture to suggest, this word as to the "bruised fig" is placed in the **third** division of the narrative in this book whose very title speaks of "the salvation of Jehovah." It may be, of course, as commentators say, that "some later person, with the feeling that there was a disturbing gap, thought that he would supply it from "Kings," or as another that "it was omitted from its place at the close of verse 6 by an oversight, and then added by the same pen." But the numerical structure assures us that even if it were thus due to human frailty, God overruled that frailty for His own deeper purposes; and in that "bruised fig" *manifested Himself*, as indeed He did, and as the **third** place witnesses here. And where, my beloved, has He, the Saviour-God been so manifested as in Him who was *bruised* for our iniquities—by whose stripes we are healed?—F. C. J.

Do not forget that the **December** issue of "Our Hope" will be devoted to the blessed Hope. It will be a stirring number at the close of 1924.

Current Events In the Light of the Bible

Her Eyes have been opened. A certain well known novelist, Miss Fannie Hurst, has been an avowed Marxian for years and a great admirer and defender of Communism as practiced in Soviet Russia. She went to Russia, her earthly paradise, and is now returning to America a sadder but wiser woman, ready, according to her own statement, "to climb down from the soap box forever". She describes Sovietism as a great beast, half stupid, half mad, on its back in death agony. She also said, "In every one's face over there you see nothing but fear. Leningrad and Moscow today seem as though people from Cherry and Allen Streets, New York, have moved from their slums to the fashionable Park Avenue, and continue to hang clothes from the front windows, put coal in the bath tubs and never repair the streets. Russia is chaos, with poverty among the bourgeois, as well as the professional classes, and squalor and filth everywhere".

It would be a splendid thing if some of the American silly, good-for-nothing society leaders, who manifest a tendency towards a revolution, and the college professors who teach radicalism to the young (as many do), and some of the senators and congressmen who are also casting admiring glances in the same direction, could all be put on a ship and sent over to Russia to get a dose of "charming" Sovietism. It would be the best cure for them.

Two leading Scientists express their opinions. Albert Edward Wiggam, one of the leading biologists has done some plain speaking, especially in his new book on *The new Decalogue of Science*.

He declares, "There is no scientific basis for the belief that human society is evolving into a better state. Our moral code works for the survival of the unfit; it is a hand-me-down from a civilization we moderns could not live in. We must change our opinions and our conduct if we are not to revert to savagery. Most civilizations mysteriously disappear. Civilization made it possible for the weaklings to

survive. Eventually it tends to destroy leadership. We transferred authority to the weak and unintelligent and called the deal democracy”.

Another one, Mr. James Mackaye, expresses himself as follows: “Science, applied to material ends, has brought us opportunities which we don’t know how to use. Science must now be applied to the manufacture of morality and happiness just as it has been applied to the manufacture of steel. Moral engineers, using scientific methods, must replace statesmen and politicians”.

Both statements show how scientists are groping in the dark. The one great solution of all the problems of man’s spiritual needs, the Gospel of Jesus Christ, is increasingly ignored, belittled and set aside.

Some 2,500 years ago there lived on earth a great monarch. Nebuchadnezzar had built up a great civilization. He boasted in his great Babylon. A year after he was degraded by the God of heaven and became beastly in his character. Seven years he remained in this condition, but when the seven years had passed he praised the God of heaven, acknowledged Him and served Him. And so the time of the Gentiles will end with seven years of degradation. The boasted, Christless civilization will be stripped of its hollow pretensions. The scientists see a collapse of civilization coming. The Bible predicts that it will come.

The United States of Europe looms up. A Boston merchant offered a big price for an essay on the best solution of the European problem. The question put up by Mr. Filene was the following: “How can security and prosperity be restored in France and in Europe through international cooperation?”

In all 5319 answers were received. The prize was awarded to a plan which advocates strongly the formation of the United States of Europe. It is to be a European league of nations within a world league which would, in effect, result in a United States of Europe, forming a single economic unit and presenting a common political front.

Those of our readers who have read and who possess our

booklet on *The League of Nations*, published at the close of the World War, will see that we stated then that such a European league of nations would come to pass in the near future. This United States of Europe will be equivalent to the restored Roman Empire.

A New Religion. A Chicago newspaper advertised recently the formation of a new Non-Christian religion, called "The religion of the new civilization" to distinguish it from the religion of the old civilization. As the name implies, the advertisement states, this new religion is a part of the new civilization, which contains a new and complete philosophy of life. Concerning the nature of the new religion, it may be said that the Christian Bible is overhauled and reconstructed, 90% of its textual matter being expunged, an entirely different process than that of forming a Christian sect based on "the Bible". The result is, we still quote the advertisement, a new religious system, which is not only not Christian, but **is strongly anti-Christian.**

The founder of this "religion" is certainly out-spoken by branding himself and his invention as "anti-Christian". Only a poor, ignorant man can make a statement like the above, that he overhauled and reconstructed the Book of books. What else is underneath it we do not know, except that Satan is the prime-mover of this new sect. Surely everything is becoming more and more charged with antagonism to the Bible, the Son of God and the Gospel of God.

Chemical War Preparations. Secret activities in experimental chemistry are being carried on in Great Britain, France, Germany, Italy and Japan, with the knowledge of and often with the aid of the respective governments, according to authorized statements emanating from the American Chemical Society of East Twenty-fourth Street, New York City.

The major portion of these activities are for military purposes; others are for agricultural and manufacturing use. New discoveries have been made in the vast field of chemistry which, it is claimed, will prove of an immense advantage in

the time of war. Men of repute declare that the next war will be a horrible affair vastly different from the last war, inasmuch as these new chemical discoveries, held in strictest secrecy, will play a leading role.

What has become of the slogans we used to hear from certain religious leaders and the religious press during the war? Here are a few, which we have quite forgotten: It takes a great war to stop war.—Making the world safe for democracy.—We are making the world a decent place to live in. Such foolish babblings came from the college men and the modernist preachers because they believe not the Word of God. If they knew the truth of God and believed what is written they would know that such optimistic utterances are a delusive hope. There is but one hope and that is the Lord Jesus Christ, the Prince of Peace, the coming King.

Events in the Holy Land. During twelve months nearly 600 American Hebrews settled permanently in Palestine. They were not beggars but well to do Jews for, it is reported, they had amongst themselves over three million dollars. Wealthy orthodox Jews are looking more and more to Palestine as a place for settlement and land speculation. What a terrible future is in store for them! The shadows of the great tribulation are lengthening and when it comes the saddest chapter in Jewish history will be written, but we can also add, it will be the last chapter.

During this past summer the Mizrachi Jewish organization began the foundation of a new Jewish colony in Palestine which is to be known by the name **Kefar Ivri**. New York City is financing this undertaking. Among those who participated in the opening festivities were Sir Clayton of the Palestine government and Rabbi M. Berlin, President of the Mizrachi Society in New York.

The president of Zionsim, Dr. Weizmann, in an address said, "the political situation in Palestine, our honored homeland, as well as the position of the Zionist movement in general, has greatly improved. Recent events in the Near East have contributed very much toward bringing about a

favorable change of opinion in influential English circles in respect to the Holy Land." At the same time it was announced that the next great Zionist Congress, the fourteenth, is to be held during the summer of 1925. Thus Zionism marches onward.

One of the finest Semitic libraries of over 5,000 volumes has been shipped to Jerusalem, having been donated to the Jewish University there by a Polish Hebrew, Dr. Chazanowitch.

Sympathy for the Turk was expressed recently in Jerusalem. A company of Arab pilgrims came to the city to celebrate the Moslem holiday, known as "Nobi Musa." As they marched through the streets they shouted—"Long live Mustapha Kemal Pasha."—"Hail to Turkey!"—"Down with Zionism!"—"We will free Palestine by the sword!" The government saw to it that no serious disorder resulted.

Returning to Judaism. Several thousand Marranos in Portugal have expressed their desire to return to Judaism. The marranos, who are a very wealthy and influential group, are the descendants of Spanish and Portuguese Jews who were forced to accept Romish Catholicism during the Fifteenth Century. The application for the return to Judaism was made by the Jewish community of Lisbon in a letter addressed to the Chief Rabbinate of Palestine.

The Love of Money

BY H. BONAR

There is no evil into which men have not been led by the love of money. "What will you **give** me?" said Judas. "A talent of silver!" cried Gehazi to Naaman. "**Money**," said Simon Magus to Peter, thinking the Apostle to be one like himself. For the death of millions, Haman promised "**money**." "The prophets divine for **money**," says Micah (iii:11). The soldiers were given "**large money**" to say that Christ never rose. Felix hoped that "**money**" should have been given him of Paul" (Acts xxiv:26).

The love of money is a sin the more dangerous because it is less startling and offensive than many others. We become familiar with it, and conscience is lulled to sleep by all we

can so plausibly say in its favor. We talk of duty and of prudence, and so we blind ourselves to its real character. Yet it is a most heinous sin, and so hurtful to a man's soul that it leaves it earthly and selfish, and freezes even the outflow of his affection. The rich are infested by it: "it finds its fuel in opulence." The poor are haunted by it: "it finds its stimulus in poverty." As a straw floating downward shows the direction of the current as distinctly as the drifting of a vessel, so greed may appear as plainly about a penny as about pounds. Indeed, this sin is oftenest *seen* in smaller ways, and it is frequently by gifts of small value that God tests our character for eternity (Luke xvi:10). Our Lord spoke much about this sin. Look at—

I. **Christ's warnings against it**—warnings by Him who was offered all earth's glory, and yet was content to have nowhere to lay His head. "He that hath ears to hear, let him hear." Christ sought no wealth; He had to get by miracle the tribute-money. Listen to His own words: "Lay not up for yourselves treasures upon earth . . . where your treasure is, there will your heart be also. . . . Ye cannot serve God and mammon"—money, that is. "Take no thought" about food or raiment, for "after all these things do the Gentiles seek" (Matt. vi). "Cares and deceitfulness of riches choke the word" (Matt. xiii:22). A man, He said, would lose all in gaining the whole world, if he lost his soul. Pointing to the rich young ruler, He said, "A rich man shall hardly enter into the kingdom of heaven" (xix:23). One of the first-noted sins that proceed from an evil heart is "covetousness" (Mark vii:22). "Take heed, and beware of covetousness," said our Lord, and then he told of the rich farmer who was not "rich toward God."

II. **The Brand Put Upon this Sin**—to mark it as infamous. (a) We find it in the very midst of a catalogue of foul sins. Writing to the Ephesians, the Apostle names it along with fornication and other things not to be once named among believers. Again, he says to the Corinthians, neither "thieves, nor covetous, nor drunkards . . . shall inherit the kingdom." Our Lord Himself classes it with the grossest evils that come out of the heart, such as murders

and blasphemy. It appears in the terrible catalogue of Romans, chap i (a) alongside unmentionable sins. We find (b) that this sin unfits men for service. (c) It brings sore judgment, as in the case of Balaam and Achan; and (d) it is pronounced idolatry, as in Col. iii:5. It is the worst kind of idolatry, because other forms hold little of the heart, but this *grasps* the heart, usurping God's place in the thoughts and in the affections.

III. Various Forms Are Assumed by this Sin. Few are altogether misers, many are not mean and niggardly in their dealings. But the sin takes other forms, such as *hastening to be rich*. That shows a man to be a lover of money; he becomes so much taken up with business, that he has no time left for himself and his family. All is toil. He has no time for quiet prayer. Or his "hastening to be rich" may show itself in speculation, and this keeps him anxious. Or it takes the same form as with Lot—*eagerness to take profitable situations*, whatever the spiritual drawbacks may be. When a man hears of a situation, he asks: "How much will I get?" not, "Is there any church near?" Many a one goes off to a foreign country, or takes a place at home, without a question as to the means of grace till all else is settled. *Then* he asks, and perhaps affects to lament the disadvantages spiritually! Another sign of the presence of this disease is *withdrawing God's portion first*, when reduced circumstances call for economy. The missionary paper goes long before the newspaper, the subscription to missions before a luxury. Or, *want of cheerfulness in giving* shows its presence. A man is asked to help a cause, and does it; but he grudges it, and gives as little as possible. He is pleased if he can find a reason for refusing. Love of money sometimes shows itself by *discontent*, for we are told (Heb. xiii:5), to be without covetousness, and to be "content with such things as ye have." If we are too much distressed at losing money, or at not having more, we are covetous. In others it shows itself in *over-anxiety about the future*. They are afraid of poverty coming, and begin to hoard up. Christ brands this fear as distrust of God (Matt. chap. vi). He bids us use what we have now for God, and trust Him for the future.

IV. This Sin Has Sad Effects, Even in Believers. "Which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Here are some of these effects: It injures *Faith*—some "err from the faith." It makes so much of visible, sensible things that people get into a habit of being at rest only when they have enough money to throw away without feeling it. It injures *Love*, for this secret idolatry affects the heart towards God. His love has a rival in money and possessions. It injures *Peace*, for men are too anxious about this or that trifling loss or gain. They are at the mercy of a shower of rain on their fields and such things. Doubts and darkness about God's love appear. It injures *Joy*. The thermometer rises or falls with your gain or loss. They cannot sing Habakkuk's song, "Although a fig-tree shall not blossom, neither shall fruit be in the vines . . . yet I will rejoice in the Lord." It injures *communion with God*, for it makes self-denial to languish, and self-denial helps devotion.

Even believers have too many serious thoughts about earthly schemes, and too little delight in forwarding God's plans, to have the communion with Him they once had. The whole tone of life suffers harm.* If any of us feel that we are under the power of this sin, the cure is, (1) *Faith*. Delight more in God. See how the love of God, when shed abroad at Pentecost, opened men's hearts; how the sight of Him affected the Wise Men at the manger. Then (2) *Practice*. Make some sacrifice from time to time, be revenged by liberality in giving. Who is there who loves money and is rich toward God? A covetous man is, more than other men, unfitted to understand the Gospel. He "errs from the faith" more easily because this difficulty meets him. The Gospel maxim is that it is "more blessed to give than to receive," and a scheme so generous is diametrically opposed to his ways of thinking. A lover of money does not care much for the company of liberal givers, neither does a covetous man care for the company of our giving God. Even a believing man tinged with this, seldom or never sees the full freeness of grace. Has any man seen God's giving, who has not felt a wish to give, and a *pleasure in giving!*

Settled Peace

An aged believer who knew the truth was called to endure a great affliction in the death of a beloved son. Another Christian who did not know the truth, having heard of his bereavement, kindly expressed his sympathy, and then inquired, "Did your son make his peace with God?" "No," replied the father with a sad smile, "he did not." The friend, surprised to see the smile, said, "I do not understand you." The old man answered, "My son did not make his peace with God, but God made the peace more than eighteen hundred years ago, and my son believed it."

There are many Christians who regard the peace which the Gospel brings as a fitful feeling, rather than a settled state or condition. If they have enjoyed a little season of unusual fellowship in prayer, or if their outward circumstances are prosperous, they are happy in the possession of peace. But if clouds seem to veil the face of their Father, or if the shadow of a great sorrow falls upon their path, they imagine that their peace is gone. They fail to distinguish between peace as a permanent and unchanging relation to God and to all that is good, into which the soul has been led by grace, and peace as an emotion springing out of the relationship. It may be well to look at the subject, as it is presented by the Holy Spirit.

First, the work of peace was a transaction wholly accomplished between God and the Son of His love. "It pleased the Father that in Him should all fullness dwell; and having made peace through the blood of His cross" (Col. i:19, 20). It is foolish to speak of a sinner, "condemned already," making peace with God. A soldier, exposed to the perils of the battlefield, does not make peace, but the governments at war make it, and the soldier enjoys the fruit of it in his return to home and rest. A convicted criminal does not make peace with the violated law of the country, but if the chief executive chooses to exercise his clemency in the pardon of the culprit, the prisoner gladly accepts what has been done by another, and is restored to liberty. "Now, in Christ

Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. For He is our peace" (Eph. ii:13, 14).

Second, God not only made peace, but preaches peace. "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all)" (Acts x:36). Long before this blessed Lord of all appeared on the earth, God exclaimed with joy in anticipation of His finished work, "I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him" (Isa. lvii:19). When the fulness of the time was come He also "came and preached peace to you which were afar off, and to them that were nigh" (Eph. ii:17).

Third, not only did God the Father and God the Son make peace, and preach peace, but they give peace. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (Jno. xiv:27). So then we have peace as an inalienable legacy, and peace as a present possession, where there is faith to take the gift. Matthew Henry well says, "When Christ left the world, He made His will. His soul He bequeathed to His Father, and His body to Joseph. His clothes fell to the soldiers. His mother He left to the care of John. But what should He leave to His poor disciples, who had left all for Him? Silver and gold He had none; but He left them what was far better, His peace." It is all expressed in the apostle's frequent prayer, "Grace to you, and peace, from God our Father, and the Lord Jesus Christ" (Rom. i:7).

Fourth, the peace made, and preached, and given, is received in just one way. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v:1). It is by faith alone, without works of any kind, but it is not by faith that is alone. It is by faith that worketh by love (Gal. v:6), that purifieth the heart (Acts xv:9), that overcometh the world (1 Jno. v:4), and without these it is no faith at all but a fatal delusion. "Lord, Thou wilt ordain peace for us: for Thou also hast wrought all our works in us" (Isa. xxvi:12).

Fifth, hence it is a peace that can be enjoyed only by

keeping the eye constantly fixed upon Christ. "Thou wilt keep him in perfect peace, whose mind [margin, thought or imagination] is stayed on Thee: because he trusteth in Thee" (Isa. xxvi:3). So the apostle writes, "The God of hope fill you with all joy and peace in believing, that ye may abound in the hope [of the Lord's coming], through the power of the Holy Ghost" (Rom. xv:13).

Sixth, it is a peace so great, so enduring, so vast in its present blessings, so wonderful in its future results, that it lies beyond our comprehension. "The peace of God, which passeth all understanding, shall garrison your hearts and minds through Christ Jesus" (Phil. iv:7). Believers often fancy that their peace is gone, when it spreads out around and beneath them like a boundless, bottomless ocean.

Seventh, then as if to make assurance doubly sure, it is said, "The God of peace shall bruise Satan under your feet shortly" (Rom. xvi:20); "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. v:23). It is peace now, and peace forever, to all who trust in the precious blood of the cross.

The Mystery of Paul's Conversion

By Joseph Mede. A. D. 1672.

Throughout the 16th, 17th and 18th centuries there have been witnesses to the prophetic Word, who taught clearly the truth of the premillennial coming of Christ. It is true they had not the full light of the events, with which this present age closes, nor did they see clearly the blessed Hope of the church of the Lord's coming into the air to receive His saints. These details were reserved for other instruments to bring forth once more from the Word. But the fact that Christ would come, and that His Kingdom is to be established as a result of His coming, was taught by a number of able men living during these centuries. We mention *Joseph Mede*, who has been styled the "illustrious Mede." He wrote between 1612 and 1638. His principal work is the "*Clavis*

Apocalyptical" (Key to the Revelation). This work and others by Joseph Mede were very much used to revive the study of prophecy. Men like Elliott, Cumming, Bonar and others received much light and help from Mede's exposition.

Among the most interesting prophetic outlines is one which Joseph Mede wrote in the year 1622 on "the mystery of Paul's conversion as a type of the calling of the Jews." While not correct in all its application it is striking to say the least. We give it herewith to our readers.

1.

Paul among the sons of men the greatest zealot of the Law, and Persecutor of the way of Christ.

2.

Paul in the height of this his zeal, and heat of his persecuting fury, found mercy and was converted.

3.

Paul converted by means extraordinary, and for manner strange; not, as were the rest of the Apostles, by the Ministry of any Teacher upon Earth, but by visible Revelation of Christ Jesus in His glory from Heaven; the light whereof suddenly surprising him, he heard the voice of the Lord Himself from Heaven, saying, "Saul, Saul, why persecutest thou Me?"

1.

The Jews among the Nations most obstinate zealots of Moses and the most bitter enemies of the followers of Christ.

2.

The Jews, though persisting unto the last in their extremity of bitterness and mortal hate to Christians, yet will God have mercy on them, and receive them again to be His people, and be their God.

3.

The Jews not to be converted unto Christ by such means as were the rest of the Nations by the Ministry of Preachers sent unto them, but by the Revelation of Christ Jesus in His glory from heaven, when they shall say, not, as when they saw Him in His humiliation, "Crucify Him," but, "blessed is he that cometh in the Name of the Lord." Whose coming then shall be as a lightning out of the East, shining into the West; and the sign of the Son of Man shall appear in the clouds of Heaven, and every eye shall see Him, even of those which pierced

4.

Those who accompanied Paul at the time of this Apparition saw the light only, and were amazed; but Paul alone saw the Lord, and heard the voice which He spake unto him.

5.

Paul no sooner converted, but was immediately inspired with the knowledge of the mysteries of Christ, without the instruction of any Apostle or Disciple; for he received not the Gospel which he preached, of man, neither was he taught it but by the Revelation of Jesus Christ. He consulteth not with the rest of the Apostles, but after 14 years preaching, communicated to them the Gospel which he preached among the Gentiles, who added nothing unto him, but gave him the right hand of fellowship.

6.

Paul the last called of the Apostles.

Him, and shall lament with the spirit of grace and supplication for their so long and so shameful unbelief of their so merciful Redeemer.

4.

This Revelation of Christ from Heaven like to be most apparent to the Jews in all places where they are dispersed, but not so perhaps to the Gentiles with whom they live. The light of His Glorious Presence shall be such as the whole world shall take notice of, but those only to see Him and hear His voice who pierced Him.

5.

The Jews together with their miraculous calling, shall be illuminated also with the knowledge of the mysteries of the Christian faith, or conference with them; and yet when they shall communicate their faith each to other, shall find themselves to be of one communion of true belief, and give each other the right hand of fellowship.

6.

The Jews to be called after all the Nations in orbe Romano, or in the circuit of The Apostle's preaching.

7.

Paul once converted, the most zealous and fervent of the Apostles.

7.

The Jews once converted, the most zealous and fervent of the Nations (Zech. xiii.).

8.

Till Paul was converted, the Gospel had small progress amongst the Gentiles; but when he became their Apostle, it went forward wonderfully.

8.

Till the calling of the Jews, the general conversion of the Gentiles not to be expected; but the receiving of Israel shall be the riches of the world, in that by their restitution the whole world shall come unto Christ.

9.

The miracle of St. Paul's conversion (the person so incapable, till then a persecutor and most bitter enemy of CHRISTIANS; the manner so wonderful as by an Apparition and Voice from Heaven), was a most powerful motive to make all those who heard and believed it, Christians; and therefore so often by St. Paul himself repeated.

9.

The miracle of the Jews' conversion so much the more powerful to convert the Nations of the world not yet Christians, by how much their opposite disposition is more universally known to the world than was St. Paul's, and by how much the testimony of a whole Nation, living in so distant parts of the world, of so Divine a miracle as a Vision and Voice from Heaven, exceeds that of St. Paul, being but one man.

The Parousia: A Period

The Question Stated

(Continued)

PART III.

*The Judgment of the Church before the Day of the LORD;
or the Unbroken Continuity of the Blessed Phase.*

Admitting the Translation of the Church precedes the day of the LORD, it might still be questioned whether all the transactions pertaining to the Church will take place before that day; whether the judgment and assignment to places of dignity and rule in the Kingdom to be estab-

lished on the earth, may not be postponed until after the day of wrath.

The difficulty might be concerning the judgment of so many millions of saints.

To this it may be replied, the mode of the divine procedure of judgment is altogether unknown to man; and also the interval between the coming of Christ for His saints and His coming with them, may be longer than the seemingly closely-grouped events of some Scriptures would indicate.

In favor of the unbroken continuity of these transactions from the Translation to the Appearing in glory, the following considerations are adduced.

I. THE RAPTURE AND WHAT IS INVOLVED IN IT.

The Rapture of the Church involves marvelous conclusions, both as to the Church and also as to the Jews and Gentiles, from among whom the saints are caught up.

Considered by itself it is an astounding event. As such it was revealed to Paul by a very special word of the Lord. Without it, the key to the solution of more than one prophetic problem would be lacking; and it is given to the Church in the very first epistle, and is more than any other filled with the hope of the coming of the Lord Jesus.

Without this truth of the rapture there would indeed be the hint in the translation of Enoch and of Elijah, but whatever oral teaching the Apostles may have given concerning the translation of the living (which Paul supplemented with the special word concerning the prior resurrection of the dead in Christ), the Church of to-day with the Gospels alone in hand, would know only of such mode of deliverance like that of Noah and Lot, and the mysterious hiding of the people of God promised in the prophets.

Even the mystery shown by Paul in the first epistle to the Corinthians concerning the resurrection and instantaneous change, needs the illumining light of the truth of the rapture.

Whether one believes a Millennial reign follows the second coming of Christ or not, it is evident the Rapture

of the Church distinguishes her from and above all others on the earth and in the unseen world at the coming of the Lord; it separates her dead from all the rest of the dead, and her living from all the rest of the living; and makes an interval of time between the resurrection of the just and that of the unjust; between the resurrection from the dead to which only they that are worthy attain and that of the rest of the dead.

It also separates the judgment of the saints, both as to time and place, from the judgment of the rest of the race living and dead, and in a moment assures the most fearful saint of his salvation and freedom from all condemnation.

The popular notion of a general resurrection and general judgment is utterly set aside by such a fact as the exclusive resurrection and Rapture of the Church.

And though in the parables the judgment of evil and unfaithful servants seems to be at one and the same time with that of the good and faithful, yet it is evident such an event as the Rapture when the regenerate alone are taken away, must introduce a new element into the teachings on this subject, even the separation of the judgment of the latter from that of the former by a wide interval of time. This is still more evident if the case of the unfaithful servants who died be considered, for these as unregenerate cannot be raised with the regenerate. Accordingly the Rapture raises the Church to a unique pre-eminence over all; and by it the way is opened for the perfection and glory, the sovereignty and service, that await her as the co-regent with Christ in the Messianic kingdom. Do you not know that the saints shall judge the world? Know ye not that we shall judge angels? (1 Cor. vi:1-4).

II. THE PERFECTION AND WHAT IS INVOLVED IN IT.

As the perfection of the saints is of spirit, soul and body, it is of them the words are meant which declare "flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption" (1 Cor. xv:50). The apostle

in this and in other epistles has in view the Kingdom of God in its heavenly and glorified aspect, and is speaking of the saints, who as rulers with Christ, in the Kingdom when it has come on earth, must necessarily be glorified as He is now. Into that Kingdom in its earthly Messianic form when Christ shall begin to put all enemies under him, many shall enter, both Jew and Gentile, whose bodies meet no such great transfiguring change, though in their case sickness will be unknown and death be only possible (Is. xxxiii:24; lxxv:20-22). The Church will be with Christ in the Kingdom, and of the Kingdom but over the Kingdom. An objection has sometimes been made against the belief in a Millennial Kingdom on the ground of this passage, "flesh and blood cannot inherit the Kingdom of God," as if this word effectually disposed of the theory of a rule of a visible Christ over unglorified men on this earth in the age to come. This may be removed by calling attention to the uniform testimony of the New Testament in nearly all its books to this promise of the future sovereignty of the saints who during this present age obey or suffer with Christ, and to what may be called the suppressed premise of the preaching of this dispensation, viz: the calling out not of present subjects but of future rulers of the Kingdom of God, and that these rulers must first be glorified before they can come to reign. The whole marvelous chapter of the first Epistle to the Corinthians on the resurrection of the saints (and of saints only) indissolubly binds together their resurrection with Christ and their reigning with Christ. For this rule and authority the dead are raised incorruptible at the first trump, and the mortal put on immortality, changed in a moment, in the twinkling of an eye, at the last trump; and for this to be made ready and prepared, they are together caught away to meet the Lord Jesus in the air when he comes to put down all rule and all authority and power. To reign they must share His glory; and as to their reigning over nations of flesh and blood on earth, so Jehovah reigned in glory over Israel of old, and so it shall be again in infinitely varied splendor and blessing, after the "high ones on high and the kings of

the earth upon the earth" have met their doom "when the LORD of hosts shall reign in Mount Zion and in Jerusalem, and glory shall be before his elders" (Is. xxiv:21-23). "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel" (Matt. xix:28).

For all such heavenly glory and earthly sovereignty there must come to the saints such transformation, and if the change of the body "in a moment, in the twinkling of an eye" is the very first act foretold, that of the soul and spirit must be simultaneous with it; and all this is certainly the equivalent of the holy perfection belonging to the time of His appearing. Perfection of every part belongs to the coming of the Saviour and to the resurrection from the dead. Paul connects such perfection with this resurrection as its goal and terminus: "If by any means I may attain unto the resurrection from the dead. Not that I have already obtained, or am already made perfect but I press on if so be that I may apprehend that for which also I was apprehended by Christ Jesus." "For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the workings whereby he is able even to subject all things unto Himself" (Phil. iii:11-21). This holy perfection is also said to be of all the saints at the parousia, * * * "to the end he may stablish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints" (1 Thess. iii:13). The difficulties as to the requirement of time and order for the presentation of such myriads need not, as has already been said, be considered, for man is wholly ignorant of the mode of procedure.

III. THE AWARDS SIMULTANEOUS WITH THE PRECEDING TRANSACTIONS.

With such transfiguration and presentation of the saints,

the same Scriptures closely connect their judgment for crowns and rewards, and their judicial and regal assignments. All transactions seem to be finished before the manifestation of the saints with Christ in glory to the world. The abundant entrance of some into the kingdom of our Lord and Saviour Jesus Christ is certainly dependent upon their prior judgment. The Scriptures concerning rewards for service so teach.

The parable of our Lord, spoken when some thought the Kingdom of God would immediately appear, is to the point. "A certain nobleman went into a far country to receive for himself a kingdom and to return. And he called his ten servants and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us."

He receives the Kingdom and returns, but before he commands his enemies to be slain he orders his servants to be called unto him, and having reckoned with them, assigns their authority and rule in the Kingdom. The similar parable in Matt. xxv:14-30 teaches the same truth, the servants being also judged before the nations appear before the throne of the Son of Man (Luke xix:11-28).

In 1 Corinthians iv:1-8 the judgment of the Lord in iv:5 is that of stewards at the Lord's coming; and this is also the context of the reigning in iv:8, as if these events would follow in such order and with such relation to each other. In 2 Tim. iv:1 the charge of Paul to Timothy is made in view of the coming of the Lord to judge the quick and the dead, but the appeal is also made to the Appearing and the Kingdom, and here again the same relative order of the latter is seen. This priority of the judgment is also shown in the succeeding context, where Paul expects to receive the crown of righteousness from the Lord, the righteous Judge, "in that day," and not Paul only, but also all them that love His appearing."

In the promise of reigning with the Son of Man, the time set for such rule is when He comes in His glory and with His apostles in glory; the judgment therefore was before

the reigning (Matt. xix:28; xx:22). "And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel" (Matt. xix:28).

This same truth is brought out in Scripture related to *sufferings*. Not only will service be made a test for assignment of rule, but also, if not even more, sufferings. "But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They said unto him, We are able (Matt. xx:22).

In this passage the implication is that those who have had deepest and fullest fellowship in the sufferings of Christ will be nearest Him in sovereignty.

And this same connection of suffering and reigning is the familiar word in Gospel and Epistle. "If we suffer, we shall reign with him." But the very sufferings must be first reviewed before the different degrees of "praise and honor and glory" can be adjudged. Whether for service or for suffering or for patient waiting, the saints shall all "be made manifest before the judgment seat of Christ, that each one may receive the things done in the body according to what he hath done, whether it be good or bad" (2 Cor. v:10).

It would then follow especially if the judgment of the saints takes place before the coming in glory on "the day of the LORD," then will all the other great transactions take place. The words which conclude the account of the Rapture, "and so shall we ever be with the Lord," somehow forbid the thought of a break in the continuity of the blessed transactions which pertain to His coming for His saints. Henceforth they are with Him at all times and in all the scenes that follow; "heirs of God and joint heirs with Christ;" and the authority over the nations, the rule with a rod of iron, both His and theirs, are displayed when He comes, followed by the armies which are in heaven; even by them "that are with Him, called and chosen and faithful" (Rev. ii:26-27; xvii:14; xix:14-15).

All these foregoing statements are confirmed by the significance of "the day of Christ" already considered. Its judicial relations so exclusively concern the Church as to require the prior judgment of the Church, if the saints who compose the Body of Christ shall have part in the judgment of the world; and also because the day of Christ, as a certain period of time, precedes the day of the LORD.

As the sifting trials and sufferings of the Church come before the tribulations of the ungodly, so the judgment of the saints is previous to that of sinners.

(To be continued)

One Faith and Hope

Only one Cross!

And to that Cross He leadeth all His own.
They gather round it, and its healing falls
Upon its sinful one.

Only one Flock!

And to that flock the Shepherd brings His sheep;
On the green pasture there, to feed them all,
And with His staff to keep.

Only one Way!

One way for all the many wanderers;
Returning from a thousand various parts;
Through earth's long stormy years.

Only one City!

And to that city His beloved come;
Brought by Himself to find in it forever
Their safe and blessed home.

Only one Christ!

And to that Christ the Father draws each eye,
Bidding them look, and in that looking live,
That they no more may die.

Only one Heaven!
 Into whose glory He His own doth call;
 Where all is sinless, sorrowless and bright—
 Where Christ is all in all.

—*Horatius Bonar.*

The Heart of the Lesson

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
 NOVEMBER AND DECEMBER

PETER'S CONFESSION

(November 16. Matt. xvi:13-20)

Golden Text, Matt. xvi:16

Daily Readings

Mon., 10, Matt. xvi:13-20. Tues., 11, Matt. xvi:21-28. Wed., 12,
 Matt. xvii:1-9. Thurs., 13, John vi:60-71. Fri., 14, John xxi:15-25.
 Sat., 15, 2 Peter i:1-10. Sun., 16, Psalm lxxxiv.

I. LESSON OUTLINE

1. A Leading Question (verse 13). 2. An Ignorant People (verse 14).
 3. A Heart Query (verse 15). 4. A True Reply (verses 16-17). 5. A
 Sure Word of Promise (verses 18-20).

II. THE HEART OF THE LESSON

Our Lord who had been so clearly set before the people at His baptism as the One who had been promised by the prophets; and who had clearly shown this to them by His many miracles and His most precious teaching, has now come to the place where He can rightly ask for an expression of their thoughts and testimony as showing their heart estimate of Him. Surely He may with even better right ask the same question today, after more than eighteen centuries of the most convincing testimony ever given. Make this personal, will you? Whom do you say that Christ is?

All the reported answers are rather suggestive in that they all agree that no living man could measure up to the record of the One who was then living before them: He surely must be one of the great ones risen from the dead. It is a testimony to the known ruin of man, of which he is so deeply conscious. True it misses the real truth altogether, in seeing in Christ no more than a mere man, although it concedes to Him a great and high place among them. But that is just the mistake of the people all the while, in speaking of Him as a good man, etc. That He cannot be in the modern acceptation of that term. Either He is what He claimed to be, Jehovah—I am—incarnate, or else He is the greatest imposter the world ever saw.

All this wrong estimate proceeded from a sad misconception of His work and mission and of the real need of their hearts and lives. This is what the Lord showed them as recorded in John vi:26, "Jesus answered them and said, Verily, verily, I say unto you, ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." Usually the human mind rises no higher in its estimate of Christ than of One who can supply the needs of the body and some few pleasures of the mind. They think not of the mission He came upon. "For the Son of Man is come to seek and to save that which was lost." But then they do not consider themselves lost. And so a John Baptist, or an Elias, or a Jeremiah will do. Or in modern terms a Mrs. Eddy will

answer, or a Pastor Russell, etc. But we do not need the Christ of God.

But Peter had not so learned the Lord. That little handful of men who had left all at His call and had been with Him these three years, had entered more fully into the secret of His Person, and work, although they must needs await the coming of the Spirit at Pentecost to know all about Him. But no one less than He could satisfy their hearts, nor can any else satisfy ours either. You may think of Peter's answer as expressive of his impetuosity of heart and mind if you will. The Lord says it was by revelation from the Father (Matt. xi:27, 1 Cor. xii:3). Nor is it possible for any other than a regenerated heart to say so today. But unless you do you are not saved; are without hope of heaven. The heart confession here is more than fundamental, it is vital.

This will fully explain the meaning of what we have in verse 18. Only such as confess with Peter from the heart as to the truth concerning Christ, have any part or parcel in this matter (Acts ii:47, 1 Cor. xii:3, 13, Eph. ii:4-22). Men may and do add to the professed "thing" by their human made methods, but only God can and does add to the Church, and this ever by regeneration through the Spirit and by the Word. As leading in this confession of the Lord, Peter has a blessed place assigned him, but not that of the rock foundation of the Church: "for other foundation can no man lay than that is laid, which is Christ Jesus." The sequel proves this conclusively,¹ for when Peter objected to the nearing cross for the Lord, He said to him, "Get thee behind me, Satan: thou art an offence to me; for thou savorest not the things which be of God, but those that be of men."

THE TRANSFIGURATION (November 23. Luke ix:28-36) Golden Text, Luke ix:35

Daily Readings

Mon., 17, Luke ix:28-37. Tues., 18, Exod. xxxiv:29-35. Wed., 19, 2 Kings ii:1-11. Thurs., 20, Matt. iii:1-17. Fri., 21, 2 Pet. i:1-21. Sat., 22, Rev. 1:1-18. Sun., 23, Pslm lxxxvi:1-17.

I. LESSON OUTLINE

1. Christ at Prayer (verse 28).
2. Christ Transfigured (verse 29).
3. Christ Attended (verses 30-31).
4. Christ Exalted (verses 32-36).

II. THE HEART OF THE LESSON

All three of the synoptic Gospels give the record of the transfiguration of our Lord; and the setting of each is worth study and helpful. Luke alone connects it with the coming apart of Christ to pray. Practically this is when the change into His image more and more, here and now, is wrought in us (2 Cor. iii:17, 18; Matt. vi:6, etc.). And Peter gives us a phase of truth about it that shows it to be linked up with the return of our Lord, and which makes it the seal upon the whole prophetic word, making it more sure to us in the present day and place of increasing darkness.

Remember that Christ alone could be transfigured in virtue of who He was—Emmanuel. Neither Pontius Pilate or Herod, or Caiaphas could have been thus changed even had they been up there with Christ; and solely because of who and what they were. So at the coming of the Lord Jesus only those who have been born again; those who have Christ indwelling in them, and have Him formed in them; only those who through the new birth are partakers of the divine nature will be changed. For even should any of the people of the world hear the shout they would not respond because of who and what they are. So reads Rom. viii:18, "For I reckon that the sufferings of this present time are not worthy to

be compared with the glory that shall be revealed in us." In us, in that Christ is there now, the hope of glory. And for this we wait in glad and happy expectation which shall not be disappointed, "for yet a little while, and He that shall come will come, and will not tarry."

What a contrast between the converse of the men in the glory with the Lord and the word of Peter. They were occupied with the work of the cross about to be accomplished at Jerusalem; while Peter was eyeing the work of men here on the earth, desiring to *do* rather than to think of what the Lord was about to do. And whenever you have human effort along this line you invariably bring in your Moses and Elias along with Christ; but for the most part those brought in to share the tabernacle with Christ are not so good by far as Moses and Elias. But God will have none of that; the word from Heaven is, "This is my Beloved Son, Hear HIM." The word is direct from God and is peremptory, and admits of no evasion at all. Christ and Christ alone. And in an instant Moses and Elias have gone; but CHRIST REMAINS.

It is this scene of which Peter speaks saying that it is the power and the coming of our Lord (2 Pet. i:16, etc.). Our Lord Himself is central to the scene, the glorified Lord, as He will be in that now nearing day of His coming again. With Him are two representative men; doubly so, as being the testifying witnesses to Him—the law and the prophets. And then as to the character of the company that will gather to the Lord in that day at His glad bidding shout; both the raised and changed living ones will be there, as typified, the one by Moses and the other by Elias. Nor must we miss the truth as to Israel's place in that day as clearly set forth by the presence of the three disciples, all Jewish, at this scene. It is a vivid setting forth of the power of the coming of our Lord.

But the words of Peter also suggest that the Transfiguration of our Lord is that which makes the prophetic word more sure. As of a seal set upon it by the Lord. All the prophetic word centers in Christ. And so has two foci, the first and the second Advents of our Lord. All the prophetic truth as to the first coming has been fulfilled. There remains to be fulfilled all that which has to do with the second coming; and as the scene of our lesson typically sets forth that coming, it gathers up in epitome all the prophetic word, and thus seals it all as true. So that we may take this sure word as a light in a squalid place for our daily use, to keep out of the devil's mud puddles till the day dawn and the Day Star appear.

THE GOOD SAMARITAN
(November 30. Luke x:25-37)
Golden Text, Luke x:27

Daily Readings

Mon., 24, Luke x:25-37. Tues., 25, 1 Sam. xix:1-8. Wed., 26, 1 Cor. xiii:1-13. Thurs., 27, Matt. xviii:13-22. Fri., 28, Matt. x:30-42. Sat., 29, Matt. v:40-48. Sun., 30, 1 John iv:1-21.

I. LESSON OUTLINE

1. A Test Question (verse 25). 2. A True Answer (verses 26-28). 3. A Pricked Conscience (verse 29). 4. A True Neighbor (verses 30-36). 5. A Definite Command (verse 37).

II. THE HEART OF THE LESSON

The man who asked this question of our Lord that we have at the opening of our lesson had an exalted opinion of himself, and no doubt thought to display his own wisdom and Christ's folly by the dilemma in which he expected his question would put the Lord. Foolish man! But how many are like him today as they seek to show the weakness

and the error of the Word. All such are doomed to have their own folly exposed and the truth driven home as only the Holy Spirit can do this work. But how grace triumphs here as ever, and the query serves to bring out the Gospel most clearly and blessedly.

One word revealed the heart of this man—the word DO. It is the word of the religious flesh; it is ever seeking to do, and is continually forgetting that God's term is DONE. So speaks the record of Rom. x:3. The cross is the place of the doing of God, and it is here that we find the end of the old man, the undoing of the flesh and the completion of the work of redemption. Once this is seen we take the place of Job, saying, "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee; wherefore I abhor myself and repent in dust and ashes." This is the key to the parable or story which our Lord uses to shew forth the gospel of the grace of God.

Most unexpectedly the Lord asks him about the law, and how he a lawyer was reading the law. Most unexpectedly the Lord made him answer his own question, "this do and thou shalt live." But this will not suffice him; he must yet needs justify himself by condemning Christ. And then it is that the Lord tells us the precious story of the good Samaritan. Let us follow this up a little while in our study.

The man on the Jericho Road is a vivid picture of the sinner who is turning from God to the place of the curse: from Jerusalem to Jericho. And not only geographically but spiritually, the road leads *down*. It is the road too that is infested by bandits, here the highwaymen who rob of the material things, spiritually the hordes of Satan who rob men and women of their spiritual wealth; and with characteristic cruelty strip their victim of everything and wound him all but unto death. And there by the roadside in his helplessness and blood lies your help-needy sinner. But the Road has other travellers. Many of the religious people of the Priest and Levite type are walking there also; some Jerusalem-ward, and not a few Jericho-ward. But whatever the direction they are helpless to do anything except to gaze and pass on, and some even do not pause to gaze for fear of contamination. And your poor one is all but ready to perish.

But there is a despised one that day on the road. One whom your Priest and your Levite would scorn as much as they did the wounded man. But he has what the others did not have—a heart, one that beat with compassion for the poor needy man at the roadside. And without any question at all, and with no reasoning as to whether this one had any claims upon him or not; or as to what danger he might incur from contamination, or worse still from the thieves who had so treated this poor one, he went to him. Not to pity, but to help, and the work he began to do on the road was only completed when on the morrow he provided for his needs till he should be well. It is most easy and blessed to see and to draw the parallel here between the Good Samaritan and the Lord Jesus Christ, who came all the way from the glory to travel this road where the robbed and wounded and dying sinners are to be found, and who saves with an everlasting salvation through grace. Just the added word of the Lord makes it all so practical for that man and for us today, "Go and do thou likewise." And the road is filled with just such ones today. Shall we measure up to our responsibilities and privileges in this?

THE MAN BORN BLIND

(December 7. John ix:1-41)

Golden Text, John ix:25

Daily Readings

Mon., 1, John ix:1-12. Tues., 2, John ix:24-34. Wed., 3, John ix:35-41. Thurs., 4, Matt., v:1-16. Fri., 5, Psa., cxix:1-24. Sat., 6, John viii:1-20. Sun., 7, Rev. xix:1-10.

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I. LESSON OUTLINE

1. A Wonderful Healing (verses 1-7). 2. A Simple Testimony (verses 8-12). 3. A Conflict for Truth (verses 13-34). 4. A Blessed Reward (verses 35-41).

II. THE HEART OF THE LESSON

Driven from the temple by the infuriated religious zealots who would not listen to the truth concerning themselves and their then present Messiah, our Lord stopped in characteristic grace to help a poor needy one whom they were unable to help. How strikingly suggestive it is that the religious element of today are just as powerless to really help men and women spiritually as they were of yore. And that now as then only the Lord Jesus, whom men despise and disown, is able to bring fullness of blessing to them. The parallel is full of truth for us.

Born blind is characteristic of the whole race spiritually; albeit very few are willing to acknowledge it. The cry is that we see; but alas, alas, we see not the things of God save as the Lord of Glory comes in with His gracious work of healing our poor blind eyes. But He can and does do it again and again. One of the peculiar things in this record is the way in which it was done by our Lord. The making of clay and the anointing of the eyes. It would have seemed at least a harsh way to treat sore blinded eyes. But remember it was clay mixed with the spittle of the Son of God, He who had made man, and this was His way. Moreover it is suggestive of the way in which He at times brings men out of darkness into light, by making the darkness even greater for the time. But the going and the washing brings the full sight, and what gladness of heart.

One thus healed could not help but have a testimony; he was so different from the one that the people had known all these years, and they must needs know how it all took place. With a glad heart he is ready to tell the glad story, even as every redeemed one is today. He does not say much, but tells what he knows. And the marvel grows apace. The very One whom they had cast out of the temple was doing the things that proved His words about Himself to be true. And it could not be gainsaid, for here was the living witness of the mighty power of the Lord, and ready enough was he to tell all.

And now the Lord is sending a witness to the very ecclesiastical authorities who had denounced Him as an imposter. The man must needs speak to the ones who would not hesitate to do anything to hold their place and to discredit Christ and His work. It is not necessary to trace in detail the whole matter. Our brother is not gifted, he has no power to reason *a la* the subtle way of the sanhedrim, but he knows a few things and from this they cannot shake him. He was blind, he now sees, and Jesus did it. The very perplexity of the rulers aids his faith to a clearer vision, and he boldly tells them some truths that are not at all palatable, and their answer is, as usual, excommunication. Rather a big word that—simply stated, *they put him out*.

Blessed exodus for the man; it gave the Lord an opportunity of making a further revelation to the healed one. Not the man Jesus who had opened the blind eyes now; but the Son of God, who came with such grace and fullness of blessing, that the man is at once upon his face in glad homage and worship. That was far better than stultifying his conscience in order that he might remain in the Synagogue, in a respectable(?) church affiliation, as so many are now doing. No it was far better apart to Christ even though the father and the mother had forsaken him. And then the Lord takes him into the fold among the sheep. For chapter 10 is the legitimate sequel to 9 here.

The church of the day had just passed judgment upon the man

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with a testimony. And now the Son of God is passing judgment upon the judges themselves, for remember that "judgment must begin at the house of God." The real blindness was with the very men who declared that they saw. But, alas, how blind to the person and work of the Son of God. The one who had been blind now saw, not alone physically, but spiritually. Where do you and I find ourselves in this matter of sight?

THE RAISING OF LAZARUS

(December 14. John xi:1-44)

Golden Text, John xi:25

Daily Readings

Mon., 8, John xi:1-14. Tues., 9, John xi:31-44. Wed., 10, 1 Kings xvii:17-24. Thurs., 11, 2 Kings iv:20-37. Fri., 12, Acts ix:1-43. Sat., 13, 1 Cor. xv:20-58. Sun., 14, Psalm xci:1-16.

I. LESSON OUTLINE

1. An Unanswered Cry (verses 1-6.) 2. A Journey of Grace (verses 7-17). 3. A Mourning Family (verses 18-38). 4. A Great Miracle (verses 39-44).

II. THE HEART OF THE LESSON

Our Lord gives as His reason for not going at once to the burdened ones at Bethany, that "this sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." And this is the word that is written large over every seeming neglect or delay in the gracious dealings of our Lord with us. May we have the faith to thus read aright His love in withholding as well as in giving. Remember that all is for the honor and the glory of the Son of God and of the Father in and by and through Him.

Then when all seemed most hopeless, and when human effort would cease, or express itself in tears and sympathy the Lord moves on to a most glorious and wonderful deliverance, and to a blessing of the needy and sorrowing ones that would glorify Him before them. Remember that God's way is to leave us until we come to the end of ourselves, and to the place where it must be left absolutely to Him, so that it shall be clearly seen, that God alone, the God of the impossible, the God of resurrection is upon the scene. And then shall we see things worthy of His name and power. So was it at Bethany.

Remember the word of our Lord to Martha in verse 25, "I am the resurrection and the life: He that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." How clearly all this is seen in the light of His now near coming, as to how that coming shall affect the sleeping and the living saints in that day. And how with Him at the tomb of Lazarus death must needs yield up its prey at His behest. Note well the spiritual import of all this as unto us today. That tomb with its precious dead is but a type of a spiritual tomb where we have interred, perchance our spiritual dead ones. And the Lord is there to meet the dire need of our sore hearts. But He requires that we undo what we have done. Our unbelief has closed the tomb, and He must have the stone removed ere He can work as He lists. But with this removed He can act; and with what mighty power He speaks to the dead one, and is instantly obeyed. What joy and what blessing comes to the home in Bethany that day. Might we not take the Lord to where our dead lie in their helplessness and ruin, and hear Him speak to them the word of resurrection, power and life?

Note also the deep and true sympathy of the Lord as so fully expressed for these sorrowing hearts. It is tersely put in the words of what is termed the shortest verse of the Bible, but that contains in its two words volumes of a deep heart sympathy for troubled hearts.

“Jesus wept.” Ponder the statement and its connection. He was about to perform a miracle that would dry their tears and make that home the happiest in all Bethany, yet He weeps; weeps in fullest sympathy for them; weeps at their sorrow. O! what fullness of deep and true feeling for them in their grief. And how it told of a true fellowship with them in their sorrow. Nor is this at all a truth for that special occasion; we have the same Christ today that was with them, and His heart feels just as tenderly for us, yea, and will feel so for us up to the very moment that He utters the glad bidding shout that calls us home to be forever with Him, where there is no sorrow nor crying nor pain nor any death to mar the fulness of joy, and the pleasures that are forevermore there for us.

Can you see the eager hands that unwind the grave clothes that were around that loved one, and hear the glad welcome back to the home life at Bethany. Can you look in upon the scene in the home there and see with what happy hearts they bring the Lord in and have a precious time with Him there? And could that not be reduplicated spiritually today if we would but bring the Lord to where our Lazarus lies entombed by our unbelief; and with hopeless hearts we look upon them in their death and spiritual ruin? Try it!

Book Reviews

Modern Religious Liberalism. By John Horsch. 320 pages. Bound in cloth, \$1.50. Bible Institute Colportage Ass'n.

This is an excellent work just as good as Prof. J. Gresham Machen's *Book on Christianity and Liberalism*. This work by Mr. Horsch, who belongs to the Mennonite denomination should have the widest possible circulation. The foolishness as well as perniciousness of Modernism is fully demonstrated in this volume.

Resurrection. By W. W. Fereday. Pamphlet 10c.

All Mr. Fereday's writings are excellent and to the point. A great deal of Scripture Truth is here pressed together in a small compass.

Almanac and Counsellor for 1925. Loizeaux Brothers. Price 10c.

Every Christian should have one of these. Besides giving the calendar and portion of a Bible Text for each day the Almanac contains a number of very helpful articles. Carry one of these with you or have it on your desk.

New Biblical Guide. By John Urquhart. In eight volumes. Price \$12. Illustrated. A splendid new edition. Chicago, Ill.

This Biblical Guide contains just the information which is needed in these days of Modernism. It exposes the vagaries of Destructive Criticism and gives most reliable information on archaeological matters.

OUR HOPE

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Editorial Notes

The Son of David

The first title given to our Lord Jesus Christ in the New Testament is "the Son of David," and the last title mentioned in the Book of Revelation is "the root and offspring of David, the bright and morning star."

It was a great moment in sacred history when David, the man after God's own heart, sat in his house with God's prophet Nathan at his side. The king confided in the prophet and expressed his desire to build a house for the Lord. Joyfully the prophet answered him with words of encouragement. "Go, do all that is in thine heart; for the Lord is with thee" (2 Sam. vii). Nathan had spoken of himself; it was not the Lord's message. That night the Lord visited Nathan and gave him the message which he was to communicate to the king. Not David, according to the word from the Lord, was to build Him a house, but the Lord would make David a house. The Lord made a covenant with David, gave him great promises, the covenant and the promises of grace. All in that covenant and those promises centers in David's Son. "He shall build a house for my name, for I will establish the throne of His kingdom forever. I will be His Father and He shall be my Son. If He commit iniquity I will chasten Him with the rod of men, and with the stripes of the children of men. . . . And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever." That this does not mean Solomon, but Christ, the Son of God incarnate as the offspring of David, is obvious. But some one may ask, "How can the words concerning iniquity be ap-

plied to Christ?" "If He commit iniquity I will chasten Him with the rod of men, and with the stripes of the children of men." Unfortunately this verse has been badly translated. It has been properly rendered as follows: "In His suffering for iniquity, I will chasten Him with the rod due to men, and with the stripes due to the children of Adam."

After David had listened to this gracious revelation, he went in and sat before the Lord. It seems David had a special prayer room. Later, when his child was desperately ill, he went to that room; when his rebellious son Absalom had been killed, he went, lamenting his lost soul, to the same room. But now he went in to worship and to praise the Lord for His sovereign grace. He poured out his heart in giving thanks unto the Lord. One utterance is of great interest. David said, "And yet this was a small thing in Thine eyes, O God; for Thou hast also spoken of Thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God" (1 Chron. xvii:17). The last portion of this verse has been correctly translated by a Hebraist as follows: "Thou hast regarded me in the arrangement about the man who is to be from above." The man from above is Christ. David evidently knew that he should be through the grace of God the progenitor of the promised Messiah, the Redeemer and King of Israel. He was a prophet and through him the Spirit of God revealed, as through no other instrument in Old Testament prophecy, the person, the work and the glory of Him who was to come from him according to the flesh (Rom. i:3). Peter on the day of Pentecost said of David, "Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in hades, neither His flesh did see corruption."

Nor did David speak only of His resurrection. He testified of Him as the Son of God and the Son of Man, made a little lower than the angels (Psa. ii, viii). He spoke of His

holy life of faith and trust, and that His body should not see corruption (Pas. xvi). He saw beforehand His suffering, the suffering of the cross. In that great prophetic psalm, the twenty-second, he beheld Him on the cross, forsaken of God, as the sin-bearer. He spoke as a prophet of all the details of the crucifixion. Greater still are his prophecies concerning his greater Son in His kingship and Kingdom. How marvellous are the predictions in the forty-fifth and seventy-second psalms! In the one hundred and tenth psalm, which our Lord quoted to His enemies and by which He silenced their questions, David speaks of Him who is His Son as his Lord, exalted to the right hand of God and destined to rule in Zion. Then there are many millennial prophecies in the psalms written by David through the Holy Spirit. These predict the glory, the peace and the blessing which will prevail in His coming kingdom.

In other portions of the Old Testament we hear of the Son of David and of His kingdom. "Behold the days come saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby He shall be called, The Lord our righteousness" (Jer. xxiii:5-6). "Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers" (Jer. xxxiii: 20-21).

Therefore the first title which our Lord bears in the New Testament is the title, the Son of David (Matt. i:1). It could not be otherwise in the beginning of the first Gospel, which is the Gospel of the kingdom, the Jewish Gospel. In this Gospel He is revealed as the promised King, who came as the minister of the circumcision and offered Himself as the Son of David. Both the King and the Kingdom were

rejected by the nation, even as David and the prophets had also predicted.

In the Gospel of Luke, the record which describes Him in His perfect manhood, we have the details of His birth. Joseph of the house of David was espoused to a virgin whose name was Mary. To this virgin of the house of David, living in poverty in Nazareth, the angel Gabriel came, announcing to her that she was the favored one through whom the age-long promise should be accomplished. "Fear not Mary, for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His Father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end" (Luke i:30-33). And when she had come to Bethlehem, the city of David, and brought forth her firstborn Son, her virgin-born Son, an angel of the Lord heralded the glad news to the shepherds who kept watch over their flock that night. He said unto them, "Fear not; for behold, I bring good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord" (Luke ii). The promise made to David in the covenant of a thousand years ago had now been fulfilled. David's Son and David's Lord had come.

He was known as the son of David. The blind and the sick cried after Him, because they knew His power, "Have mercy on us, Thou Son of David." Even a Gentile woman addressed Him thus, the Syro-Phoenician. To her He did not answer a word, for she had no claim on Him under this title. Not till she addressed Him in faith as Lord did He grant her request. They watched His mighty deeds of power and mercy, so that "all the people were amazed, and said, Is not this the son of David?" (Matt. xii:23). It is the same as if they said, "Is not He the long promised King, who comes to bring us the kingdom, and take once more the throne of David?" And when He rode into Jerusalem, that it might be fulfilled which was spoken by

the prophet, "Behold thy King cometh unto thee," the multitude that went before, and that followed after cried, "Hosanna to the son of David," and even the children cried in the temple, "Hosanna to the son of David!"

Yet Gabriel's announcement to Mary concerning Him was only partly fulfilled. His name was called Jesus, as Gabriel had said. He was great and was called the Son of the Highest, as Gabriel had said. The rest of his message is not fulfilled. The throne of His father David has not yet been His; nor does He reign over the sons of Jacob, the people Israel; nor has He His kingdom on earth, the kingdom into which all the nations are to be gathered. In other words, the great and many promises of the prophets of God concerning the Kingship and the Kingdom of the Messiah, the Son of David, await still their literal fulfillment.

That is why the disciples asked the risen Son of David the question, "Wilt Thou at this time restore again the Kingdom to Israel?" (Acts i:6). He did not tell them that they were mistaken, that their hope in a kingdom, such as is promised to the Son of David, which David beheld in visions, is a false hope. He said, "It is not for you to know the times or the seasons, which the Father hath put in His own power."

The day must come when He receives the throne of His father David. The day must come when "He shall have dominion from sea to sea, and from the river unto the ends of the earth," when "His enemies shall lick the dust," when "all nations shall serve Him" (Psa. lxxii). And the day will surely come, for God's gifts and calling are without repentance, and His oath-bound covenant with David can not fail. The Lord Jesus Christ, the Son of God, who was made of the seed of David according to the flesh, will receive the throne to which He is entitled, and with it He will receive the nations for His inheritance and the uttermost parts of the earth for His possession.

From Acts xv:16 we learn that this will be accomplished with His personal return to this earth. He is at the right hand of God, upon the Father's throne. This is not His permanent place, for He must have His own throne. When

He comes again He will claim His crown rights. Christendom thinks during this month of His first coming, that He was born in Bethlehem. But few think of His second coming in power and great glory. As David was once rejected and crownless, so He is uncrowned, as far as the world is concerned. But the crowning day is coming! The day of His Glory is not far away, when He will appear crowned with many crowns.

His Church does not wait for Him in His coming as King to take the throne of David, but His Church waits for Him as her Lord and her Bridegroom.

How soon that waiting may end! Then we shall all be gathered home and behold in glory how He, the Lion of the tribe of Judah, the Root of David, receives the seven-sealed book to begin His judgment work, which ends with His visible and glorious manifestation. Another year is gone, and as never before God's own can say, "The night is far spent, the day is at hand." May we, then, be like men that wait for their Lord and have "our loins girt about and our lamps burning!" We know He will surely come, and that at a time when we think not. Even now He is at the door, for it is the fourth watch, and the root and offspring of David, the bright and morning star, may soon arise.



That Blessed Hope That blessed Hope is the gracious fulfillment of one of the last promises He left to His own. "I will come again, and receive you unto Myself; that where I am ye may be also." It has been the blessed Hope of every generation of Christians. It is the blessed Hope to millions today. Let sneerers sneer, doubters doubt, infidels and modernists mock; that blessed Hope is true, it will not fail. If it failed we might just as well close our Bibles for ever and sit down in dark despair, for apart from that blessed Hope there is no Hope. If He never should redeem His comforting, assuring promise, we would gaze into a future of hopelessness, into a blackness of darkness for ever. But how can it fail? The lips which gave the promise, "I will come again," are the lips of the Son of God, the

eternal Truth. Behind those precious words of that blessed Hope there is the mighty heart of love, which went to the Cross to die for His people, for the Church, which He loved and for which He gave Himself. Could He ever be satisfied with anything less than to have His beloved ones with Himself? Nor will He disappoint the longing of His own, and their simple trust in His promise to come again.

Centuries have come and gone, since His words of promise were spoken. During these centuries of waiting, His own predictions concerning the present age have found their repeated fulfillment. Though "Hope deferred makes the heart grow sick," our Lord does not need to be in a hurry; yet, at the same time, He is moving ever onward in the accomplishment of His purposes, towards that goal, His goal and our goal. Glorious days these are in which our lot is cast as His waiting people! As year after year closes our expectancy becomes greater, and now once more—as another year passes—millions feel in their innermost soul, He is near! He is coming! He is not far away! Perhaps today—thus we can say each morning of the few we may see down here, "Oh! that it might be today! Oh, that the next step may bring us into His presence. Amen!"



Certain of the great Bible doctrines given **Reasons Why** by revelation are very unpalatable to many of the nominal Christians, because these professing Christians were never born again, we fear. Perhaps the blessed doctrine of the second, visible, personal and glorious coming of our Lord is today more hated, despised, mocked and sneered at than any other vital, cardinal doctrine of the faith delivered unto the Saints. Some of the preachers and theological professors are raving against it and ridicule those who believe that Christ is coming again. Others speak disparagingly about it as if it did not matter whether Christ comes back or not. Still another class think it is a teaching which does not help anybody and that it destroys Christian service and activity. There is a reason for everything, and there are different reasons why the doc-

trine of the blessed hope is treated in this manner by so many professing Christians.

The Modernist with his parent, *the destructive critic*, hates the doctrine of the personal and visible return of the Lord Jesus Christ, because he realizes that it would mean the complete collapse of his invented system, if this doctrine is true. For if the Lord Jesus Christ comes back from heaven to earth, it would prove that the Bible is the true and inerrant Word of God; that the Lord Jesus Christ is the Son of God; that He was born of the virgin; that His physical body did not remain in the grave, but that He arose and carried that body through the heavens into the third heaven. Inasmuch, then, as our Lord comes back in person the second time, His coming will deal Modernism the deathblow. Modernists knowing these facts, are constantly ridiculing this doctrine, trying to persuade themselves and others that it can never happen. What an awful awakening there is in store for them!

Then there is another class of professing Christians who brand this great doctrine as a fanatic doctrine, which produces all kinds of evils. They associate this blessed hope with such evil, unscriptural systems as Seventh Day Adventism, Millerism, Millennial Dawnism (International Bible Student Association), Mormonism and similar cults. They never studied their Bibles to learn the prominence given to this doctrine in both Testaments, and their ignorance leads them to object to the coming of the Lord. If churchmembers were not so deplorably ignorant of what the Bible teaches, they would not antagonize this truth.

Some reject and despise the truth as to His Return because it disturbs the program they have adopted. Certain of the great denominations think that through their efforts the world is going to be converted. At home they are active in making, as they say, "the world a decent place to live in." To the foreign fields they send missionaries, many of whom are modernists, who carry to the heathen some of the damnable heresies which deny Christ. But they are enthused with a fleshly enthusiasm to make the world better, to lift society and to get glory to themselves.

Anyone who does not fall in line with their views that the world is getting better, that humanity is stepping higher and higher on the stepping stones of evolution, is branded a miserable, good-for-nothing pessimist. No matter what the Bible teaches about this age, they sweep it all aside, and teach their unscriptural optimism. The truth of the coming of the Lord is not wanted by them, because it supposes that the age closes with perilous times, with apostasy, with a world in rebellion against God and against His Christ, and with a great tribulation. Alas! it is only too true, they reject that blessed Hope because they do not believe the Word of God, and put in its place man's traditional teaching.

We have met others, especially among preachers, who think a belief in the second coming of our Lord would belittle their intellectuality and class them with a lot of ignorant people. We have been warned in our younger days not to say so much about this truth, for intelligent people would be repulsed by it. So it is pride of intellect which is the reason with some who reject this truth. Yes, some who believed in "that blessed hope," because they wanted to have a big name and get in with the "scholars" and be considered "scholarly," gave up their faith in what they know is Scripture truth and became modernists afterwards.

Still another class keeps away from the truth of His coming again because they realize it would revolutionize their personal life. They feel that a belief in the imminent coming of the Lord Jesus would mean for them a more separated life. They are not ready to pay the price.

Of course, behind all the denials of the second coming of our Lord, the mocking and ridicule, as well as the many perversions of this truth, stands the dark shadow of the enemy of the truth of God. He hates the second coming, because he knows it will seal his doom.

We often think of the splendid and noble company, most of them at home with the Lord, who were and who are of like precious faith. This company starts with the apostles, who heard the Lord Jesus give the promise that He would come again, as well as Paul with his mighty revelation as

to that blessed Hope. Then follows the host of martyrs, who boldly faced the lions and the fires, believing in the same blessed Hope. The great giants of intellect, as well as piety, called the "church-fathers" for several centuries knew no other belief than this. In more recent times the most devoted, the most spiritual, and also some of the most learned and gifted of the Lord's servants, are the staunchest believers in the hope of His coming, and preach it constantly; while, without question, the real spiritual element in all denominations hold, as never before, to this doctrine. One fact is outstanding. Among those who believe in the Lord's return there is not one who denies the inspiration of the Bible, the Deity of Christ or the Gospel of grace, nor any other fact concerning the Person and Work of our Lord.



**A Prophetic
Gem**

The Sixty Seventh Psalm is a prophetic gem. The seven verses reveal God's blessed plan for the nations of the earth and the way that the earth will be blest.

What it would mean if these seven verses were rightly understood and believed!

God be merciful unto us, and bless us; and cause His face to shine upon us (Selah). This psalm like all other psalms has been used and is being used in Christian worship, either in singing, or in responsive reading. Many also use the psalms in their private devotion. Only a few Christians remember that the psalms belong first of all to the Jewish people and that many of the prayers and the praises, if not all, are the prayers and the praises of God-fearing Israelites of the past, and, prophetically, the prayers and the praises of the future God-fearing remnant, which the Holy Spirit gathers when this age closes. Here then, in the beginning of this psalm, we have their prayer. They call upon God for His mercy and for His blessing. The mercy and the blessings they crave for are the national promises of blessing and glory. Significant is the sentence "and cause His face to shine upon us". What is the face of God in Hebrew tradition? Several of the ancient Rabbis say that the face of God is His Anointed, the Messiah. They believed that the promised One is the face

of God, that is the express image of His Person. It is Christ our Lord who is the face of God. They pray for Him to shine upon them, or as it is stated elsewhere, to shine forth. It is His second coming as the Sun of Righteousness with healing beneath His wings. The word "Selah" has a double meaning. It means to pause and to meditate. Pause and think what it will mean when He comes to save the remnant of Israel!

That Thy way may be known upon the earth, Thy saving health among all nations. When this preceding prayer is answered and He comes again His way of righteousness, power and mercy will be made known to the earth and there will be a gracious manifestation of His salvation for the souls and bodies of all nations.

Let the people praise Thee, O God, let all the people praise Thee. The times of praise and singing have come. Israel will sing her redemption song and the nations will join in and rejoice with His people (Deut. xxxii:43). The same call to praise is stated again in the fifth verse of this psalm. *O let the nations be glad and sing for joy, for Thou shalt judge the people righteously, and govern the nations upon earth.* The righteous government is then established upon the earth. The frightful misrule prevailing during the times of the Gentiles is ended. Every form of government failed during this entire period. Despotism, monarchism, republicanism and all other governmentalisms have been miserable failures and the times of the Gentiles end with communism, radicalism and anarchism, headed by the lawless one. But with His coming the true and lasting form of government will be inaugurated upon the earth. He will govern the nations. The King of kings upon the throne executeth righteousness and the oppression of the poor and the arrogance of the rich are forever ended.

Then shall the earth yield her increase, and God, even our own God, shall bless us. God shall bless us and all the ends of the earth shall fear Him. When God blesses His people Israel, when the covenant blessings have been bestowed upon them and they have become a holy nation, a forgiven nation, a Spirit filled nation, a restored nation, then the earth

will also be blessed, yield her increase as groaning creation is delivered. The ends of the earth will fear Him, for God has granted Him the desire of His heart and the request of His lips. The nations are now His inheritance and the uttermost parts of the earth are His possessions (Psa. ii:8-9). Every knee bows and every tongue confesses that He is Lord.

This, then, is God's revealed order and program. How sad it is to see it set aside and ignored by the professing church! They dream of a converted world brought about through human efforts, through legislation and the social uplift. God's plan is far different. His earthly, covenant people Israel must receive the promised glory before the world can be converted and the glorious things promised to the world can be fulfilled, such as a war-less world and a righteous government. But Israel will not receive her blessing till Christ comes again, and Christ does not come again till God's purpose in this age is accomplished. That purpose is the calling of the Church, gathered out from all nations. And what this little prophetic gem reveals is revealed everywhere in the sure word of prophecy.



A very familiar song begins as follows:
Showers of "There shall be showers of blessing, send
Blessing them upon us, O Lord." But once
 showers of blessing are mentioned in the
 Word of God, and in the passage which speaks of this it is
 made clear when and how the showers of blessing are coming. "And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land, and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing, and I will cause the shower to come down in his season; *there shall be showers of blessing*" (Ezek. xxxiv:24-26). It is one of the many national blessings belonging to the people Israel. But few who sing, "There shall be showers of blessing" know this. The context shows that the promised

showers of blessing come upon Israel's land and that there will also be showers of blessing in spiritual things. All awaits the Lord's return. It is then that the covenant of peace will be made with them, when the Prince of Peace appears. The Gentiles typified in Daniel's great prophecy as wild and evil beasts will no longer devastate the land. Peace and safety will be the lot of the remnant of Israel, so that they can sleep in the woods.

The Church of Jesus Christ has more than showers of blessing. She is blessed with every spiritual blessing in the heavenlies in Christ Jesus. The previous editorial note gives more light on the blessings and showers of blessing for Israel and the nations, and the earth as well.



**Under His
Shadow**

So much in Holy Writ is beautifully and poetically expressed with an imagery, to convey to our poor finite minds the grandeur of our God and our Lord. Can there be anything more beautiful than the expression used by Nahum, "The clouds are the dust of His feet" (Nah. i:3)? The traveler along the road as he steps on raises a little dust. To tell us of His majesty, the Spirit of God bids us to look up and see the imposing clouds, and then tells us these majestic storm clouds are but the dust of His feet.

The Holy Spirit frequently speaks of the shadow, in connection with the Lord and His people. He speaks of the shadow of His wings, the shadow of His hand and His own shadow. Just as on a hot and sultry day there is relief in the shadow, so in this poetic expression the Spirit of God tells us that the shadow of His wings gives protection; the shadow of His hand gives help and strength, and the shadow of Himself, in whom we rest, gives peace and comfort. Let us quote a few passages.

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Psa. xci:1). This psalm speaks first of all to our hearts of Him who is the second man, the Lord Jesus. In the New Testament, Satan quoted it to the Lord when he tempted Him on the pinnacle of the temple. He dwelled in the secret place;

He, the perfect Man, made the Lord His constant refuge. But what is true of Him is true of us. As we dwell in Him and walk with Him, we, too, abide under the shadow of the Almighty. We, too, can claim His promise: "He shall cover thee with His feathers, and under His wings thou shalt trust" (verse 4). Of our Lord in His walk on earth it is also written in the forty-ninth chapter of Isaiah: "In the shadow of His hand hath He hid me." The shadow of His gracious hand also hides and keeps us. As we are beloved of God, because we are accepted in the Beloved One, we can pray in fullest assurance, "Keep me as the apple of thine eye, hide me under the shadow of thy wings" (Psa. xvii:8). "In the shadow of Thy wings will I make my refuge" (Psa. li:1). "Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice" (Psa. lxiii:7). Because David had found out in so many ways and at so many times that all this is true, that the Lord covers His own trusting ones, he declared triumphantly: "How excellent is Thy loving-kindness, O God! therefore the children of men put their trust under the shadow of Thy wings" (Psa. xxxvi:7). Yea, He is "a refuge from the storm, a shadow from the heat" (Isa. xxv:4). "A shadow of a great rock in a weary land" (Isa. xxxii:2). And the bride in Solomon's Song declares, "I sat down under His shadow with great delight, and his fruit was sweet to my taste" (ii:2).

Oh! that we might enjoy the blessed place of resting in Him and in His mighty love, till the day comes when we shall no longer be covered by the shadow of His wings or His hands, but when we shall meet Him face to face. If trusting Him, without seeing Him, the place under His wings, is so precious, what will it be when we are with Him, when the day breaks and the shadows flee away! Oh, glorious privilege, now to follow Him, to trust Him; but still more glorious, unspeakably glorious, when we meet Him in the home above.



No Haste "He that believeth shall not make haste"
(Isa. xxviii:16). Hurry, like worry, is the result of unbelief. Both are very prom-

inent in our times. Worry and anxiety are unworthy of a true believer, who trusts in the Lord, for in worrying and being anxious we doubt His loving care over us. And if we rush about without taking time to pray and wait on the Lord we are also showing a lack of trust in Him. In the execution of His purposes God is never in a hurry; He takes His time. If we trust Him and have put all matters into His hands there is no need of haste. It is a blessed thing to wait in patience till it pleases Him to bring the things to pass which we have asked of Him.

Many failures among God's people, disappointments and losses are the result of hurried actions. A Christian business man is attracted by some bright business venture. He thinks it over and it impresses him as being a good thing. Only too often the thought is nourished: if the desired financial results are obtained, that a good portion is to be given to the Lord's work. But there is little prayer. He has persuaded himself that it is the right thing to do. Then without further waiting he acts at once and some weeks or months later discovers that it was all a mistake; instead of gain there came heavy loss. And so in all things it is good not to hurry, but to be calm and patient. Waiting on the Lord makes clear the will of the Lord. It pleases Him, for such waiting is the evidence of trust in Him and in His providential care over us. Listen to the voice of the Spirit of God in the Saints of old:

"My soul, wait thou only upon God; for my expectation is of Him."—"Blessed are all they that wait for Him."—"On Thee do I wait all day."—"None that wait on Thee shall be ashamed."—"Wait on the Lord; be of good courage, and He shall strengthen thine heart. Wait, I say, on the Lord."—"Wait on the Lord, and keep His way and He shall exalt thee."—"I waited patiently for the Lord; and He inclined unto me, and heard my cry."—"I will wait on Thy name, for it is good before Thy saints."—"I wait for the Lord, my soul doth wait, and in His word do I hope." Practice more a true waiting on the Lord, without hurry, without worry, and you shall find as never before the wonders of His guidance, His providence, and His care.

**A Serious
Error**

One of the most serious errors which any one can hold is the only too common error which denies the impeccability of our blessed Lord. Could Christ sin? is often answered by certain men affirmatively. We are deeply pained to find that the upholders of the theory that Christ might have sinned are even found among those who are considered as leaders in Bible Study, whose services are in demand in Bible Conferences. Of course, they do not teach that our Lord actually sinned, but they teach that there was a possibility of sinning in Him, which necessitates an evil nature in the Holy Son of God. In 1894 a well-known and widely advertised Bible teacher—though he did not advertise himself, as some do today, as “the greatest and most able teacher of America,”—published a book in which he taught the peccability of our Lord. That excellent champion of the truth, James H. Brookes, though he was a friend of his, rebuked him publicly for this serious error. Here are his good and wholesome words:

“On page 261 he denies the impeccability of our Lord, saying, ‘Else there would have been no temptation.’ If this is true, then we have a Saviour who Himself needs to be saved. Impeccability means exemption from sin, exemption of error, of offense. Peccability means liability to sin, capacity of sinning. But the Bible says, ‘He knew no sin’ (2 Cor. v:21); ‘without sin’ (Heb. iv:15); ‘holy, harmless, undefiled, separate from sinners’ (Heb. vii:26); He ‘did no sin’ (1 Pet. ii:22); ‘in Him is no sin’ and ‘He cannot sin, because He is born of God’ (1 John iii:5, 9). It is a weak position to assume that ‘else there would have been no temptation,’ for men ‘tempt God’ when they try to bribe His justice, to condone their wrong doing, and to change the principles of His impeccable nature.”

We warn against this serious and deadly error, for it strikes at the person of our Lord. We cannot have fellowship with any man who persists in teaching this serious error, an error held by Unitarians and all other deniers of the Deity of our ever-blessed Lord and Saviour. If it were possible to exalt the Lord Jesus Christ too much, to speak too highly of His

person and glory, we would rather err on this side than to make even the slightest suggestion which would detract from His glory. The heart which is governed by the indwelling Spirit can never tolerate such a monstrous thought as the thought that the Son of God might have sinned if He had chosen to do so.



**Sacred
Writings**

Destructive critics, modernists and professors of comparative religions, have much to say about "the sacred writings of the East." They mean the religious books of Oriental religions like the Rig-Veda, the Vedic hymns, the laws of Manu, the Pahlavi texts, the Zend-Avesta and others too numerous to mention. These are called in universities and colleges "the Bibles of other nations."

We possess a number of these volumes, edited by a great linguistic scholar, who also translated many of these books himself, Prof. Max Mueller. These volumes claim to be faithful and literal translations of the original texts. When the library of the sacred writings of the East was first published it was discovered that large portions of the original texts had been omitted, without even a hint why these portions had not been translated. Prof. Max Mueller was then accused of dishonesty for stating that he had produced literal and complete translations. When challenged, the professor frankly admitted that he had left out portions, for the very sufficient reason that if he had translated them as they exist in the originals, he would have been prosecuted by every civilized government for publishing the vilest and most obscene literature in existence.

And these books, with their vile contents, are called "sacred" and "Bibles," and their study in search of truth is recommended and pursued in different institutions of learning! The tree is known by its fruit. One only needs to go to India and China to see what degradation these "sacred books" have brought about. There is but one uplifting Book in the world, but one Book which leads man out of night into light, out of sin into righteousness and holiness, and that book is our Bible, the only revelation of God

in possession of the race. The sacred writings of the East are miserable counterfeits.



Corruption of Heathendom The corruption of the nations dominated by idolatry is so well-known that it needs no description. But heathen nations are corrupted today in another way. The worst corrupters are the men and women who assume the name of "missionary," who pose as teachers of Christianity and who introduce the most satanic and subtle lies among heathens and make them thus twice the children of damnation.

Under "Current information," the reader will find startling information as to conditions in China. The situation is just as alarming in Japan and in India. Before us is an issue of "The Japan Advertiser," published in Tokyo. On the front page is a leading article on some kind of a union of the three leading "religions" of Japan. It says "Leaders in Christian, Buddhist and Shinto faiths enthusiastic over future of new co-operative move." The federation now in existence of these three "world-religions" (as they call them) is called "the Religious Fellowship Society." Its purpose is to make common cause "for the realization of righteousness and the good of humanity." Needless to say, the Cross and its redemptive power is not mentioned once. It is completely ruled out. It is an ethical movement. The Japanese might just as well remain Buddhists and Shintoists as to accept such a miserable counterfeit Christianity as taught by Modernists, which has no power to save now or hereafter. And here we might add, that a certain professor of the Union Theological Seminary, which sent out some missionaries who do not believe in the virgin-birth and the physical resurrection, has been pointing out "the good in heathen religions." Forward! March! The apostasy is world-wide, rushing onward towards the coming crash.

Stand aside ye children of God. Stop giving your money to societies which send infidels to the mission fields.



**The Leaven
is Spreading**

The leaven of modernism certainly is spreading. Perhaps nowhere is it so prominent as on the different mission fields. In China, India and Japan are many missionaries who do no longer believe in an inerrant Bible, nor in the great doctrines of the Gospel, such as the virgin-birth of our Lord, the atoning work and the physical resurrection.

Thirty-five years ago, when these modern infidels first invaded the foreign mission field, James H. Brookes wrote the following paragraph:

“A letter just received from a missionary in Japan states that he was recently in conversation with three other American missionaries. Two of them claimed to be Professor Harper’s students, and were great on ‘reasoning,’ insisting that man’s intellect must be the final judge to decide whether a doctrine or narrative of the Bible is to be received or rejected. All of them denied the plenary inspiration of the Scriptures, and of course ridiculed the thought of our Lord’s personal and pre-millennial return. The writer of the letter has a sad heart, and asks to be remembered in prayer, that he may bear the testimony of God, not only to the heathen, but to some of the missionaries who have gone to the heathen.

“It is difficult to imagine in what respect such missionaries as are mentioned in the letter are better off than the heathen. It is true that the latter have no Bible, but neither have the former. The man who is fool enough to believe that his own understanding is superior to the Scriptures, given by inspiration of God, must see that the question of a divine revelation depends upon each person’s whims, or oddities, or mode of education, or hereditary bias of thought, and therefore is no revelation at all. If a heathen was to ask him what part of the book is to be accepted, would he reply that this must be determined by the heathen’s intellect, or by the intellect of the missionary? In either case he would prove that he did not have sufficient sense to teach anybody anything. The best thing the Church can do is to smoke out these feeble simpletons, and send them back home to some suitable school to learn something. We often hear at missionary meetings that ‘the leaven is spreading,’ and alas! there is too much

reason to fear that it is spreading, even among those who have gone to the heathen.”

That was many years ago. Since then the leaven has been spreading. As we show, in a preceding paragraph, the church has not “smoked out these feeble simpletons,” but, instead, the different missionary societies of the larger denominations are sending out men, educated in institutions of learning, steeped in modernism. These men need salvation more than the poor heathen.



**Agreement
and
Disagreement**

All true believers, by which we mean those who are born again, because they believe Christ died for their sins, are in perfect agreement as to the Bible. They believe that the Bible is the Word of God, that it is God-breathed, that all Scripture is given by inspiration of God, that the holy men of God of old wrote as they were moved by the Holy Spirit, that God spake at sundry times and in divers manners, that His Word is forever settled in the heavens, that it is true from the beginning, that it is the Truth and the Power of God. They believe that the men who wrote over 2,000 times “Thus saith the Lord” did not utter cunningly devised fables, but spoke the truth. They believe that Moses wrote the Pentateuch, that Isaiah is the author of the book which bears his name, that the fourth Gospel was written by the beloved disciple as well as the final book of the Bible. There is perfect agreement among all true Christians that the Bible is the only all-wise, intelligent, spiritual, satisfactory and sufficient revelation of God in the world. And let it be known that those who believe this are not the ignorant, the unintelligent, the brainless, the illiterate, unthinking masses, nor the superstitious and credulous. Far from that. To this class belong the master-minds of the race. Some of the greatest thinkers and scientists, unsurpassed by any of the living modernist infidels in cap and gown, have bowed in holy reverence before the Book of books.

Let us see the perfect disagreement which is on the other side. On that side which rejects the Bible as the Word of

God are found men of such shameless character as Voltaire, Rousseau, Heine, and scores of other immoral men and women. On that side, in their company, we find many presidents of our universities and theological seminaries, professors, would-be scientists, brainless echoes of infidel Darwin and Huxley and so called "preachers" by the scores. Let us see how many theories they have invented to explain away the fact that the Bible is the Word of God:

As to Genesis, we record 16 theories; Exodus, 13; Leviticus, 22; Numbers, 8; Deuteronomy, 17;—total on Pentateuchal books, 76. As to Joshua, 10; Judges, 7; Ruth, 4; 1 and 2 Samuel, 20; 1 and 2 Kings, 24; 1 and 2 Chronicles, 17; Ezra, 14; Nehemiah, 11; Esther, 6;—total on historical books, 116. As to Job, 26; Psalms, 19; Proverbs, 24; Ecclesiastes, 21; Song of Solomon, 18;—total on poetical books, 108. As to Isaiah, 27; Jeremiah, 24; Lamentations, 10; Ezekiel, 15; Daniel, 22;—total on the greater prophetic books, 98. As to Hosea, 13; Amos, 15; Joel, 18; Obadiah, 9; Jonah, 14; Micah, 12; Nahum, 10; Habakkuk, 13; Zephaniah, 9; Haggai, 6; Zechariah, 14; Malachi, 11;—total on minor prophetic books, 144. Grand total of the theories respecting the Old Testament books, 539. The work of the theorist as regards the New Testament is equally comprehensive and instructive. As to Matthew, we discover 7 theories; Mark, 10; Luke, 9; John, 14;—total as to the Gospels, 41. As to the Acts, 12. As to the epistle to the Romans, 15; 1 and 2 Corinthians, 18; Galatians, 11; Ephesians, 8; Philippians, 8; Colossians, 12; 1 and 2 Thessalonians, 9; 1 and 2 Timothy, 12; Titus, 6; Philemon, 4; Hebrews, 8;—total as to Paul's epistles, 111. As to James, 5; 1 and 2 Peter, 7; 1, 2 and 3 John, 13; Jude, 7; Revelation, 12;—total, 44. The number of theories applied to the New Testament books is 208. Adding to 539, we have a total of 747 theories applied to the Biblical books since 1850, or within forty years. Of the 747 theories, 603 are defunct, and many of the remaining 144 are in the last stages of degeneracy and dissolution.

This perfect disagreement is a perfect illustration of the sinking sand upon which the whole structure of Modernism is built. The day is rapidly coming when the floods of divine judgment will sweep away that structure, then comes the crash. "And great was the fall of it" (Matt. vii:27).



The two new volumes, "**The Angels of God**" and "**The Holy Spirit in the New Testament**," written by the Editor of "Our Hope," have been heartily welcomed and endorsed by all our brethren Bible teachers. We are thankful for the excellent reviews in a score of publications.

These two volumes stating important Bible doctrines, written in a simple style, are the beginning of a number of volumes of the same size which the Editor hopes to publish, if it pleases our Lord. We expect to publish treatises on the following Truths:

**The Second Coming in the New Testament.
Redemption in the New Testament.
The Church in the New Testament.
Prayer in the New Testament.**

Those who have read the volume on "The Holy Spirit in the New Testament" know that every text in the New Testament Scriptures is mentioned and explained in a brief way. The same will be done in these future volumes, so that these blessed truths are explained by the Word of God itself. It seems to us that this kind of Bible study, constructive and adhering strictly to the Scripture texts, is very much needed in our times.

But in order to accomplish this we need the full co-operation of all our interested readers. Before we publish the next volume on "The Second Coming in the New Testament," the two published volumes on the "Angels" and the "Holy Spirit" must be paid for, as we never go into debt in putting out the Truth of God. If a thousand of our readers take an interest, procure these two volumes, pass them on to others, recommend them for blessing to their fellow Christians, we would be enabled to publish all four volumes at once.



**Sinless Yet
Tempted**

This excellent brochure by our brother, F. C. Jennings, has been out of print for a number of years. It has now been reprinted in a revised form. The truth that our Lord had no sin in Him, that He had not a fallen human nature, and that He could not sin, is a very important truth. We refer the reader to the editorial in this issue on "a serious error." So many good Christians out of sheer ignorance dishonor our holy Lord by saying that there was a possibility for Him to sin. Mr. Jennings has given us a strong and helpful pamphlet on this question.



Special Offers

The special offers appear once more in this edition of "Our Hope." They will be withdrawn with the end of this month. The big department stores advertise constantly, "Do your shopping early." Do not leave it to the last minutes before the holidays! Some of the advertised books are importations from Great Britain and they may soon be exhausted. Then certain styles of the Scofield Bibles are some times out of stock when the demand is large, and the Oxford University Press cannot furnish them at once. It takes two or three weeks. So, please order at once and let us know your wishes.



Monthly Meetings The **New York** and **Boston** Monthly Meetings were well attended. We started the Boston meetings in October, the 25th season. The December Meetings, Thursday, December 4th, will be addressed by the Editor. The yearly **Boston and New England Bible Conference** will be held, D. V., in the Park Street Church the middle of March. The **New York** Monthly Meetings are held every first Wednesday of the month in the Church of the Puritans, Fifth Avenue and 130th Street. Mr. Gaebelien will be the speaker on Wednesday, December 3d.



**Splendid and
Blessed Meetings**

The Fall Bible conferences we were privileged to hold were seasons of blessing. We visited **Detroit, Mich.**, and had well attended meetings in the Central Presbyterian Church. Then we

traveled northward to **Winnipeg** over the **Soo Line**, which runs a very good and comfortable train to the Northern cities. Besides speaking daily in Elim Chapel, we addressed two large meetings in the Walker Theatre. After spending two Sundays in Winnipeg, we returned to **St. Paul**, speaking six times in the Union Gospel Mission. Here, too, we had rich blessing. Our next point was **Pretty Prairie, Kansas**. Large congregations gathered from different parts of Central and Southwestern Kansas and we addressed our Mennonite brethren exclusively in the German language. There was an excellent response to the Truth. The first week of November was spent with the Bible Hall of **Kansas City, Mo.**, and the second week in **Milwaukee, Wisc.**, holding a conference under the Wisconsin Bible Conference Association.

God willing, we hope to be in the City Mission of **Buffalo, N. Y.**, December 7-12th.

Do not forget to spend the evening of December 31 with us in prayer. We will gladly remember special needs in His presence. Send us your requests. We have done so for many years.

The Gospel of John

Chapter XVIII (*Continued*)

Verses 28-32

Our Lord's examination before Caiaphas and the Jewish Sanhedrim, which the three preceding Gospels, the Synoptics, mention, is passed over by John and instead he describes more fully the trial before the Roman governor, Pontius Pilate, adding certain facts which the other Gospels do not state. There is no use to inquire into the reason why this is the case. If these documents were simply historical, produced by men who write history, criticism of their work and their motives would be in order. But they did not write as historians, but were the chosen instruments of the Spirit of God who guided their pens. The author of these records had His good reasons why He held back certain information from the three men who wrote their accounts many years before, and used John to add the things they had to omit. We know, however, the scope and purpose of each Gospel record accounts, at least partially, for these differences.

It was early in the morning when they led their willing victim from Caiaphas to the judgment hall. The Greek for "early" is the same used in chapter xx:1, so that it was between daybreak and sunrise. The judgment hall was the praetorium, the governor's palace. Josephus, the great Jewish historian gives the information that the governors

appointed over Judea had their residences in Caesarea, but when they visited Jerusalem they used the palace of Herod for their residence.

The account shows the feverish haste with which these murderers pushed on. They could not wait till daybreak, but dragged the Son of God, before the day had fully come, into the presence of the Gentile official. When they reached the praetorium they halted. They feared defilement. According to the interpretation of the law by the Pharisees, entering the abode of a Gentile meant their defilement, and would exclude them from eating the passover (Num. ix:6-11).

The Lord Jesus had spoken of "straining at a gnat and swallowing a camel" (Matt. xxiii:24), and had called them more than once "hypocrites." Such they were. They had scruples about entering the house of a pagan, but had none whatever in bringing false witness against the Lord of glory to secure His condemnation by fraud and violence. Ceremonial defilement they feared, but not the committing of the sin of all sins—the rejection of the Just One, whom they betrayed and murdered (Acts vii:52).

But is it any better today in Christendom? The Ritualist and the Rationalist manifest the same hypocrisy. The outside of the cup is kept clean, the inside is full of filth and abomination. The Mexican bandit, and others in countries where Rome rules, will be very conscientious in going to mass, and going through all Romish superstitious inventions, while at the same time he schemes and plans his crimes, which do not seem to affect his conscience in the least as long as he has done his superstitious ceremonies. So it is in ritualistic Protestantism. It is the same in Modernism. The Modernist hypocrite can make much about moral reform; speak of evils in the world which ought to be remedied, put on a goody-goody front as a minister of righteousness, but, at the same time, he can deny that which is the foundation of all righteousness in the world, the revelation of God in His holy Word, the Bible, and sneer at the Virgin-birth of our Lord, and in denying His Deity betray Him many times more than the Jews did when they haled Him before the Roman governor.

Pilate, perhaps hearing the clamoring mob at such an early hour, or being notified by the guard, went out to them and said "What accusation bring ye against this man?" The Valerian law among the Romans demanded a definite charge against a person before that person could be condemned. So, as the highest magistrate, Pilate inquires as to the charge. The question put by Pilate was curt. They answered him in a disrespectful manner, which the proud Roman must have resented very much. "If He were not a malefactor, we would not have delivered Him up unto thee." The shrewd character of the Jew comes here to the front. The answer insinuates that the governor had said something foolish in demanding the nature of the accusation. "Do you think we would trouble you at this early hour if we brought to thee an innocent man and not an evil-doer?" But they aimed at something else. They tried to get the sentence of death signed without any hearing whatever before the civil court. "Is it not sufficient that we have found out ourselves that He is guilty? What is the use of having another examination? Pronounce the sentence of death!" The governor answered them in another short sentence. "Take ye Him, and judge Him according to your law." He evidently did not want to have anything to do with this case at all. From the other Gospels we learn that the motive of their accusation was "envy." Pilate's wife had also warned him not to have anything to do with this just person, for she had a significant dream about Him. The miserable coward he was, for political reasons, fearing man, he tried to evade the issue.

Perhaps Pilate thought they did not want Him to be executed, but that He should be chastised according to Roman law. If he did his wrong conception was at once dispelled by the answer from the Jews. "It is not lawful for us to put any man to death." The authority of the Roman government over the nation demanded that they had no longer the right to pronounce the sentence of death. The power which had conquered them had the exclusive right. They confessed themselves that what the prophets had predicted should happen had come to pass, when the iron

heel of Gentile power would be upon the nation. But it also came about in this way, so that the prediction of our Lord might be fulfilled. At least two of the Lord's sayings are in view here. He had predicted several times that He would be delivered by them into the hands of the Gentiles. This was now being done. In chapter xii:33 He predicted also death by crucifixion. Stoning was the mode of death used by the Jews. It was a mob, and not the law, which stoned Stephen, the first martyr. Rome had invented a more horrible form of death. Criminals were put to death by crucifixion. This was now to be fulfilled, what He had said, that He should be lifted up.

Verses 33-40

From Luke xxiii:2 we learn that the Jews then stated their lying accusations. He called Jesus with a loud voice to follow him (the meaning of the Greek word) inside of the palace to speak with Him privately. What we read from verse 33 to the unanswered question in verse 38, "What is truth?" happened inside of the palace, and the mob outside did not hear a word of it. The first question which the Roman asked Him was the question concerning His Kingship. "Art Thou the King of the Jews?" Pilate had evidently heard of the accusation brought against Him, and more than that, he could not have been ignorant of Jewish prophecy and the expectation of the coming of the Messiah, the son of David. The Roman historian Suetonius in his work states that at that time there was a widespread anticipation that a great king was about to take control of Jewish affairs and would rule in due time over the whole world. Pilate must have known of this. Each of the Gospels state this question of the governor, so that there can be no question it was uppermost in the mind of this man. He, therefore, examined Him concerning His kingship. Then he sentenced Him as King and had Him crucified as King, and put above the cross the fact that He is the King of the Jews, so that there might be no mistake about it. Strange it is in view of all these facts concerning the Lord Jesus Christ coming as the Messiah, the promised King, preaching the kingdom first to Israel, that certain teachers

can deny this, and invent a theory which lacks scriptural support and which opens the door to the post millennial hypothesis.

The Lord answered him with a question: "Sayest thou this thing of thyself, or did others tell it thee of Me?" Of course, He knew why Pilate had asked the question. He knew also the motive which had inspired it. He did not ask the question for information, but rather to speak through it to the conscience of the man who was to be His judge. If it had been a Roman officer who preferred this charge of being a rebel against the Government it would have been a serious matter, requiring the most painstaking examination. But the accusers were the Jews, saying that He claimed Kingship. But how could it be that the Jewish ecclesiastical authorities should complain of one of their own nation trying to emancipate them from the Roman yoke? Pilate knew how the Jews would have thrown off that yoke at any cost and welcomed any man who would lead a movement against the pagan oppressors. So the accusers were unwittingly the witnesses of His innocence. Of course, Pilate had never heard a word that the man who stood before him accused by the Jews had any desire whatever to lead a revolt against his Roman government and to set Himself up as king. And Pilate was not slow to see the point of the accused. His answer, "Am I a Jew?" shows that. He acknowledged that the accusation came from the Jews and therefore was a false accusation. With this answer he also voiced the fact that he, the Roman governor, despised the Jew. Many of the Roman authors and historians like Horace, Juvenal, Suetonius, Tacitus and Pliny, speak contemptuously of the Jews. We can imagine the sneering face of Pilate, when he spoke these words, as if he had been insulted. Then he added the truth, "thine own nation and the chief priests have delivered thee unto me. What hast thou done?" With this sentence he shows that the Jews were the accusers and that he had no use for their charge as to his sedition. Then he appealed to the prisoner to tell him what He had done.

The first question Pilate had asked: "Art Thou the King

of the Jews?" our Lord now takes up in His answer. "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews, but now is my kingdom not from hence." As Pilate was honestly perplexed He answered his question. Before Caiaphas and Herod He was silent. Later also He did not answer Pilate.

His answer has puzzled a good many. What did our Lord mean? In the mind of the pagan official the thought was uppermost as to the kingdom which the Lord would claim to originate and to control. The kingdoms which are of the world are established by human power, defended by the world's arms, and the world's money upholds them. "My kingdom is not of such a nature. When my kingdom comes," He wants to impress upon the mind of Pilate, "it is not established by the world." And so it will be when He returns as King and receives the kingdom, when all the kingdoms of this world will become His kingdom. It will come from above; not the world will give to Him the kingdom, but He will receive the kingdom from the hands of God His Father. If His kingdom were an earthly, worldly kingdom, such as the Roman empire, His servants would fight and prevent His condemnation.

The little word "*now*" is here of immense significance. "But now is My kingdom not from hence." The Jews had rejected Him. The promised and offered kingdom could not come. "*Now* My kingdom in temporal power and glory cannot come; it will come later but *now* the time is not. My rule is now of a different nature. In this dispensation I shall not have the earthly Kingdom to which I am entitled."

It seems the governor was unable to grasp this answer. He seemed to be convinced that the Lord Jesus was not a political offender. This much Pilate had understood, that the Lord spoke of a kingdom which is now not of the world. If He has any kind of a kingdom, then He must be a king. That is why he asked next "Art Thou a king then?"

Jesus answered: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that

is of the truth heareth my voice." The Lord bears witness here to the fact of His Kingship. He is a King. The original is best rendered, "Thou sayest, for I am a King." He gave Pilate to understand that He had not come into the world to build up a great kingdom by physical force, as is the case in a worldly kingdom. He came for a higher purpose. He came as a witness to the Truth, yea He Himself is the Truth. Three great facts are to be considered in this good witness which our Lord gave before Pilate (1 Tim. vi:13): (1) The Lord Jesus Christ is a King. As such He came, because He is according to the flesh the son of David, entitled to the throne of His father David. (2) The object of His incarnation was to testify to the Truth, to bear witness to it. His true humanity and His Deity are witnessed to by Himself. When He said, "for this end was I born" He states His true humanity, but when He declared "for this cause came I into the world" it is not a vain, unmeaning repetition of His birth, but shows that He pre-existed and came from above. (3) They only hear Him (receive Him) who are of the Truth. The meaning is those proceeding from the truth, who are born again by the power of the truth and the Spirit of truth, hear Him.

Pilate had listened. But the words of the Lord had fallen on barren ground. He has no answer save the question "What is truth?" Was it the question of an honest inquirer? Had his conscience been touched? Would he know more? Was he exercised in his soul? Such was not the case with the proud Roman. The man who said shortly before, with a sneer, "Am I a Jew?" would not inquire of an accused Jewish prisoner what the truth is and thus show willingness to be taught by him. If the question had come from him as a seeker for the truth the incident would not have ended so abruptly. The Lord would have had something to say to the inquiring soul. It was a sneering word, this interjection, "What is truth?"* He turned suddenly around.

*This famous inquiry of Pilate is certainly not the inquiry of an honest seeker for truth (Chrysostom), for he does not even wait for an answer; nor, apparently, the disconsolate question of one who despaired of ever arriving at a standard of truth (Olshausen); for there

He went out to face the murderous mob. He told them, "I find in Him no fault at all." What a statement! The judge who would sign ere long His death warrant must publicly declare that there is no fault in Him. He was found without spot and blemish as the sacrificial Lamb.

Then the politician comes out in all his lying characteristics. One only needs to watch certain politicians of our own day to discover that human nature has not changed a bit since that day. Pilate knows the man before him is innocent and guiltless and, therefore, he should be freed. But he is a politician and he must guard his own political interests. Supposing these Jews became offended? What will happen then? Perhaps a great disturbance, and the matter will be reported to Rome. It would not serve for his best interests. Our next chapter shows what finally induced him to pronounce the sentence (xix:12). Here he tries to wiggle out of the perplexing situation. They had a passover custom to have released by the government a notable prisoner (Mark xv:8). How and when this custom originated we do not know. He takes refuge under this custom. There was another prisoner, a robber, by name of Barabbas. He was also a murderer (Acts iii:14). He was a lawless outcast. Pilate makes the proposition, "Will you that I release unto you the king of the Jews?" Back comes the awful cry, "Not this man—Barabbas!" What sin in all the blackness of it and sinfulness of it, is here revealed, along with Satan's power. Oh! the horror of it, that man rejects the Holy One, the Just One. Such are our hearts.

Bishop Ryle remarks on this incident are helpful and worth repeating: "Even here at this juncture we have an illustration of the great Christian doctrine of substitution.

is no evidence that he ever sought the truth, either in philosophy or religion; nor the scoffing question of one who believes that the truth can never be found (Alford), and whose modern type is the positivist, who believes that all creeds are false, and God, immortality and the soul are unknowable, for there is nothing to indicate that such problems had any interest for him. It is rather asked, half in pity, half in contempt; the question of the practical man in the world, to whom this conception of a kingdom built on truth and maintained without an army and exchequer seemed but the baseless phantom of a harmless religious enthusiast (Ellicott). These are the views of four of the leading commentators.

Barabbas, the real criminal, is acquitted and let go free. Jesus, innocent and guiltless, is condemned and sentenced to death. So it is in the salvation of our souls. We are all by nature as Barabbas, and deserve God's wrath and condemnation; yet he was accounted righteous and set free. The Lord Jesus Christ is perfectly innocent and yet He is counted a sinner, and put to death that we may live. Christ suffers, though guiltless, that we may be pardoned. We are pardoned, though guilty, because of what Christ has done for us. We are sinners, yet counted righteous. Christ is righteous, yet counted a sinner. Happy is that man who understands and believes this doctrine, who has laid hold on it by faith for the salvation of his own soul."

(To be continued, God willing.)

Studies in Isaiah

BY F. C. JENNINGS

Chapter XXXIX

Now we again drop poetry and return to prose, and this would certainly appear the more harmonious with the contents of our short chapter, recording the failure in the testimony of a true saint, followed by the announcement of divine chastening on the nation.

The beloved Hezekiah, whose sincere intention was to "walk softly," has a more dangerous trial to undergo than the threatening of an open and powerful enemy, or the suffering from an internal disorder; and, what neither of these could effect, Babylon, coming in the guise of friendship, accomplished.

Both history and experience combine to tell us that the hour of peculiar blessing is the very hour of greatest danger. The natural tendency (unconscious as it mostly is) to **pre-sume** at such a time leads to a fall, as poor Peter found; for hardly had he heard the words, "Blessed art thou, Simon Barjona," before they are followed by, "Get thee behind me, Satan"; while, to go back to an earlier day, that faithful "man of God out of Judah," who had passed a day of faithful testimony, succumbs to the wile of an old "prophet,"

and never again shall he witness at all, for the setting sun throws its rays upon his dead body! Perhaps, my reader, you and I may know something of the same kind of failure and sorrow.

Nor is the history of that hour without its interest. Babylon was rising, and struggling to overthrow the dominant power, Assyria. She made but slow progress. Defeat after defeat did Babylon suffer, till her cause must have seemed hopeless (how slow does God's work, in the affairs of the world, appear to us creatures whose life is so short.) Yet those repeated defeats were but as "waves" that gave a misleading testimony as to the trend of the "tide" which was really rising, and, although this Merodach suffered many disasters after this, as did his son, eventually Nebuchadnezzar gains the coveted throne over the whole prophetic earth, and Babylon replaces Assyria.

It was unquestionably a community of interests that led to the external amity between Babylon and Judah, that the chapter records. A common antagonism will bring the most heterogeneous elements to a unity, but such an accord has the gravest danger for that party to it who is the Lord's. Thus if a Christian today finds himself or herself working beside, and yoked with one or many, to whom the Lord Jesus is not truly "all," the common object before each being looked upon as in a sense sanctifying the unhallowed association—let him or her beware. How frequently we see such associations for the purifying of politics or bettering the world in its distance from God; objects that are good enough in themselves, yet all on the world-side of the Cross, and therefore "wood, hay and stubble," that must eventuate in loss to the Christian in the future and often his present,—vexing his righteous soul here. This religious Delilah-world loves to weave the Nazarite locks of the true saint with her fair-looking, but Christless, work; it adds to her respectability, eventuates in his loss of the power that is due to separation and dependence, till he finds that, as in this matter of the Babylonian ambassadors, and as all history confirms, this world's politeness but too often hides Satan's policy.

Nor can I think that we are told the name of the king of Babylon, Merodach-Baladan, without some gracious purpose for our profit. The first part of this compound word seems quite clear in its meaning: the consonants that form the root—**m, r, d** make the root verb **marad** “to rebel,” and the derived substantive is “the rebel.” The suffix **ach** (really only one letter “k”) may be either the possessive “thy”; or, as Gesenius takes it, simply formative, and not to be translated. Now, it becomes difficult to prevent thoughts going back to the founder of Babylon or Babel*—**Nimrod**, a name made up of the same root letters, **m, r, d**, the prefixed **N** being again only formative. “Merodach” then is only “**Nimrod**” reproduced. The last part “Baladan” itself a compound: **Bal**, the negative “not,” and “**adah**,” “Lord”; so that the whole name of “Merodach-Baladan” would sound to Jewish ears “A rebel—not Lord”; which, thus applied, is surely suggestive enough!

But at once we say, What parent would give such an opprobrious name, or indeed any part of it to his own child, especially a proud dweller in Babel? That is certainly a very natural question; but the point for us is primarily not what the parent might mean by the word, or such a dweller in that city might understand from it, but what would the sound of it convey to the ears of the people of God in those days? And that seems quite clear as above. No doubt there are alternative meanings, and to a Babylonian they would convey quite an opposite sense, in accord with these, as is by no means unusual in such terms. To **him** “Merodach” would stand for, and recall, Babel’s supreme deity (as it is written “**Merodach** is broken in pieces,” Jer. i:2), who corresponded with the Greek Zeus or Jupiter, the prince of all the false deities, and the scriptural “prince of the demons,” **the devil!** Thus, behind “Merodach” the Jew might be reminded of Babel’s founder, Nimrod; and behind Nimrod the Christian may discern the **founder** of all the “confusion” that has come into this distracted scene, that mighty creature, now called Satan or Devil, who would

*For thus is the word always written in the original.

fain be "Lord," "as the Most High" (Isa. xiv; Ezek xxviii); but who, in this very name, is reminded that he is now but **Merodach**, a rebel; and **Baladan**, not Lord—that supreme dignity which he, by robbery, would grasp (contrast Philippians ii:6).^{*} But it was thus the Babylonians deified their founder, made him a god, and the devil secured their worship, according to 1 Cor. x:20. Nor has that condition passed away. Still is he "**the god of the world,**" and still men, called Christian, unconsciously worship him behind their mad coveting for this world's name and fame; its wealth and possessions.

Verse 2. Hezekiah was evidently flattered by such attention from a people who had to come from so far. He "was glad," and apparently of his own initiative, exposed to them all his precious things. This vain-glorious display is made the basis for the announcement of captivity—not to frowning Assyria; but to smiling Babel—not to the threatening, but the flattering Power: not to the dominant, but to the State still to be defeated and defeated and again defeated—how utterly improbable must it have appeared—how far away!

Nor can I think that we get the true force of this exposure if we stop at the mere externals. Of course **that** was all those ambassadors of Babel would see or care for; but Israel's wealth was not only the token of divine goodness, but I think always symbolized truer riches that are not so evanescent as those of earth. Let us accompany Hezekiah and the messengers through the house, and seek to look

^{*}To illustrate the double meanings that so many of these words have, take the very word "Babel" itself. God Himself gives us its true sense: "Confusion" (Gen. xi:9, mar.), a word that would for all time express its moral condition, under whatever aspect it might exist, whether civil or religious, city or church. But would Nimrod have so slurred his capital city? Surely not; and to him Bab-el would have the other meaning: "The Gate of or to God"; precisely as the modern representative of that ancient city proclaims herself, even to this day: does she not? Does not the Roman Church insist that there can be no salvation save through her—she, and she only, is the "Gate of or to God." She may pretend to modify this in some countries as a matter of expediency, but let the mask be dropped, and the proud face accords with the lips that make the same unchanged claim of being Bab-el; the "Gate to God," whilst she is really Babel, the author of "Confusion."

with anointed eye on the treasures thus exposed. They evidently are in three pairs

First, the precious metals: "**Silver and Gold.**"

These were just what the Christian apostle lacked altogether: "silver and gold" had he none (Acts iii). But they are symbols of God's own love-gifts **to us**: the "silver" speaking always of atonement (Exod. xxx): the price at which we have been purchased, the precious Blood of Christ; and the "gold" speaking of that **divine** nature communicated in the new-birth. The "silver," telling of the work **for**; the "gold" of the work **in** every saint.

Next: "**Spices and precious ointment.**"

These both speak of the work of God—not **for**, nor **in**, but—**on** every believer. And as the atonement, of "silver," is peculiarly the work of the **Son**; and the "gold," or regeneration, may be peculiarly attributed to God as **Father**; so these "spices" and "ointment" speak equally clearly of the work of the **Spirit** who puts the fragrance of Christ on all the Lord's people (Exodus xxx). Thus in these two pairs we have the "precious things" with which the divine Trinity endows every member of Christ.

In the third and last place Hezekiah shows:

**"all the house of his armour, and all that was found
in his treasures."**

This seems to be added to indicate, first, that Hezekiah appropriated all the divine gifts as if they had been intended for his own glory: and, next, showing the completeness of the exposure of all his personal possessions, whether as provision against external aggression, or indicative of the internal prosperity of his house; as though he would thus say: "See how rich and increased with goods I am."

Well, perhaps, we may also find that our Lord has blessed **us** with "precious things," along these two lines of armor and treasure. May we not see the former in Ephesians iv:10 to 18; and the latter in the same epistle. A little faith will find wonderful treasures in chapter i: verse 3 to 14, a casket filled with spiritual wealth.

But what could those visitors from Babel know of the real worth of these treasures? They were indeed, in the

point of view in which we have considered them, "pearls"; but in that same point of view the men were but "swine", who should in a future day turn and rend their possessors. But for that we must see Isaiah again coming to the king, and we will listen to the ensuing colloquy:

- Isaiah: "What have these men said? And whence came they?"
- Hezekiah: "They are come from a far country unto me—from Babylon."
- Isaiah: "What have they seen in thy house?"
- Hezekiah: "All that is in my house have they seen: there is nothing among my treasures that I have not showed them."
- Isaiah: "Hear the word of Jehovah Tzebaoth: Behold the days come, that all that is in thy house, and all that thy fathers have laid up unto this day, will be carried away to Babylon: nothing will be left, saith Jehovah. And of thy sons that issue from thee, whom thou shalt beget, shall they take away, and they shall be eunuchs in the palace of the king of Babylon."
- Hezekiah: "Good is the word of Jehovah which thou hast spoken. For there shall be peace and stability in my days."

History tells us of the fulfilment of this prophecy, and the prophet Daniel writes of that part of it that refers to the children of the king. Nor can we regard that punishment simply as a penalty for the display of wealth by Hezekiah, for **that** would have fallen on him alone, whilst he **personally** escapes. The **nation** was corrupt: the whole community was honeycombed with pride and apostasy under a fair exterior, and the incident narrated in this chapter afforded only the occasion for the judgment pronounced upon the people as a whole. Again Hezekiah's word has become true: "Jehovah hath spoken and hath brought it to pass," for after its capture by Nebuchadnezzar, nevermore to this day has Jerusalem been free—she has been downtrodden of the Gentiles and will so continue till the times of the Gentiles are fulfilled.

For this captivity to Babylon is really the beginning of that series of four monarchies that have followed one another; God overturning and overturning, replacing Babylon with Medo-Persia; that by Greece; that by Rome; and this last has still to be revived, although, as I now believe, not at all according to its **geographical** boundaries, as many of

us have thought, but rather by **spiritual** limits, in accord with the character of this day. We are standing at the verge of that revival, for it is clearly shadowed in the League of Nations; almost impotent, as that attempted Confederacy appears as yet to be.

But has not this sad history repeated itself? Has there not been something analogous to Hezekiah's error among us today? Have we not received many precious things in the way of "truth"? Have we not looked upon it as **ours**, to glorify ourselves therewith? Have **we** not in heart said: "I am rich and increased with goods?"

Have we not too often spread it out and made it common, before the eyes of those who also care nothing for it save only as a means of self-exaltation? and so the condition of Laodicea—proud and lukewarm—has been, and is being, formed and we, too, have become captive to the falsely-friendly Babylonian spirit that governs the day, as Samson to the Philistine through the wiles of Delilah. O, who can estimate the danger of dealing with God's gifts, whether the precious things of old, or the more precious truth of today, without penitence, without fear, but in order to show **our** wealth, or to gain the esteem of the religious world! As that led to the captivity of Israel, so shall this to the Lord's spewing the professing Church out of His mouth; nor, if I err not, is that even as far off as the reviving of the fourth world-empire, which is surely near.

Hezekiah—dear man of God, as he really was—shows his divine birth by bowing submissively to the Word of the Lord, which he owns to be "good." It is just that genuinely lowly spirit that ever characterizes all that is truly of God in this world, through all dispensations, and will evidence the remnant of faith this very day. He recognizes, too, the great mercy that has promised to keep him out of that time of temptation or trial. Both of the members of this final verse we can surely make our own, can we not, my beloved in the Lord? We, too, own the coming judgment on the faithless witness, the Church, in which we have our part, as did the Jewish king in the failure of his day, to be just and good; and we, too, may be humbly but sincerely thank-

ful for that sure and sweet promise to be kept, "out of that hour," and to be "forever with the Lord" before it comes.

Thus, with human failure met by divine grace, this second part of our book (so like our own lives in this) is brought to its close; nor can I refrain from one personal word of heartfelt acknowledgment of that gracious mercy that has permitted its finish. It was begun with the intention of passing quickly over these 39 chapters in order to reach what was thought to be of greater interest to Christian readers in the later ones. But as the book opened up, again and again I felt how much there was in it of practical blessing that had been hardly touched (although I would own my indebtedness to many gifted writers), and **beneath** the surface of many a dry statement, or incident, there were running rills of spiritual refreshment. Thus the intended rapid progress became increasingly slow, until I feared, like the Israelite king, that the thread of my life might be snapped from the loom before completing even these two parts. God be thanked for His mercy!

No one, who has not himself shared it, can conceive how conscious a writer is of coming infinitely short of expressing the divine beauties of the Word of God. But as a small taste will sometimes awaken a dormant appetite to healthy activity, so may the very little that I may have been enabled to give, awaken others who are more competent for a closer search.—F. C. J.

The Imminence Of Our Lord's Return*

By C. I. SCOFIELD

You will please note the limitations of my theme. I am not to speak upon the *fact* of our Lord's return visibly, corporally to this earth—that is assumed; nor upon the purpose of His return; nor upon the present bearing of the second advent upon the believer's service and life. These all are important and interesting subjects, but they are not my subject. I am to speak simply and only upon the *Imminence* of our Lord's return. The subject might be

*Address delivered in one of our Bible Conferences over fifteen years ago.

stated interrogatively, Is it true that Christ *may* come for His saints at any moment?

Let us put it that way. Remember, we are not just now asking whether there is to be a "secret rapture," nor whether there will be an interval, long or short, between the taking away of the Church, and the visible appearing of our Lord in glory on the earth. We shall come to that, if the Lord will, but remember meanwhile that no one questions that the rapture of the Church (1 Thess. iv:14-16) is the first of a stupendous series of events to accompany and follow the second advent. May that event occur at any moment? Is it ever impending; always possible? Our inquiry will proceed in the following manner:

First, we will look together at some of the more familiar representative passages which speak of our Lord's return, and see what is their natural, obvious meaning. Secondly, we will look at those scriptures which, as is claimed, interpose another, or other prophetic events or periods between the present time and the coming of the Lord.

The three great subjects of unfulfilled prophecy are the Second Coming of Christ, the period known as the Great Tribulation, and the Millennium. Unfulfilled prophecy deals with many events and persons, but these three are most prominent. The real prophetic question is, What relation in time do these three events bear to each other? If, for instance, the prophecies relating to the Millennium must be fulfilled before Christ can come, then it is the Millennium which is impending, perhaps imminent, and we may not look for our Lord for more than one thousand years.

If, again, the Great Tribulation must first run its course, then it is the tribulation which is imminent, and we may not look for our Lord until, at least, we find ourselves in the midst of the tremendous and desolating Apocalyptic judgments.

Now let us take up our inquiry. And *first*, we must look at some of the many passages which bear upon this question. Necessarily we must content ourselves with a few representative passages:

(Read Matt. xxiv:42-51, xxv:1-19; Luke xii:35-40, 41,

42; John xiv:1-3, 18; Phil. i:9, 10, iii:20, 21; 1 Thess. i:9, 10, iv:15-17; Titus ii:11-13.)

Now what is the natural, unforced and obvious meaning of these words? The believer is commanded again and again to "watch," and "wait,"—for the tribulation? for the millennium? for the destruction of Jerusalem? for the descent of the Holy Spirit? for the conversion of the world? No, not once, either here or elsewhere. But he is to "watch" and "wait"; to have his loins girded and his lights burning, trading meanwhile diligently with his Lord's talents—*because* he knows neither the day nor the hour *when his Lord shall come!*

He is "looking for the Saviour, the Lord Jesus Christ"; he has "turned to God from idols to serve the living and true God, and to wait for His Son from heaven, even Jesus." He is included by the apostle by whom he believed in the "we" who may be alive when the sleeping saints are raised and the living saints changed, and he is exhorted to be "looking for that blessed Hope."

I do not touch, for lack of time, upon the numerous passages in which this possibility of our Lord's return at any moment is made the ground of exhortations to the practice of every Christian virtue and the development of every Christian grace. You are familiar with these.

Now it is not denied that these Scriptures imply imminence, but it is sought to break their force—nay, to empty them of all meaning, by saying that they look over and beyond intervening events.

Post-millennialists assert that the thousand years' blessedness on the earth, which they make to be a spiritual reign of Christ in the hearts of a converted world, must first intervene.

The post-tribulationists assert that the Tribulation precedes the Advent.

Let us look at these claims in their order:

I. Does the millennium precede the return of the Lord?

Seeking for a Scriptural answer to this question, we turn naturally to those portions in which the present age from its beginning to its close is described, and ask if that description includes a pre-advent millennium. Three well known

passages occur to us at once (Matt. xiii:24-30, 36-43; Acts xv:13-17; 2 Thess. ii:1-8).

The first, the parable of the Wheat and the Tares, is peculiarly interesting and important because in it we have, first of all, a prophetic picture of this age up to the Advent, and then our Lord's own exposition of the prophecy. Here at least we are dispensed from expounding, and debarred from theorizing. We have but to read and hear.

Could anything be simpler? 1. The parable and its exposition bridges the entire period from the moment when our Lord spoke the words to the yet future end-time of judgment. 2. It describes the moral condition of the earth during the entire period. 3. That condition is precisely what we see; not to speak of the vast outlying Christless multitudes, there is, in the very sphere of profession itself a mixed condition—children of the kingdom and children of Satan growing together, *and so much alike* that the servants are not permitted to judge between them!

This is not a millennial picture, nor, since it covers the whole dispensation, is there room in it for a millennium.

Leaving out of view the many interesting exegetical questions in 2 Thess. ii:1-8, this, at least, is undeniable: 1. The moral state of the age from the Apostle's own time to the revelation of the man of sin, who is destroyed by the epiphany of Christ, is described. 2. That moral state is a "working" of "the mystery of lawlessness" right on from the Apostle's time to the end-time. 3. There is a hinderer—the Holy Spirit in the Church, no doubt—but He only hinders, He does not extirpate. 4. He is finally taken out of the way, and then the mystery breaks out into manifestation. *This* is not the picture of a millennium, nor is there room in it for a millennium. We say, therefore, that the millennium cannot precede the Advent. The return of the Lord is pre-millennial, not post-millennial.

II. Does the tribulation precede the return of the Lord?

It may be answered at once that the tribulation precedes the visible appearing in glory of the Lord *upon the earth*. Matt. xxiv:29, 30 expressly asserts that this glorious appearing is "immediately *after* the tribulation of those days." If,

then, the Church is to pass through the tribulation it is *that* event which is imminent, and *not* the coming of the Lord for His own, described in 1 Thess. iv:14-18.

The question, then, is: Does the Church pass through the tribulation, or does the rapture precede by at least the space of the tribulation the glorious appearing of our Lord on the earth?

For answer we turn, naturally, to the passages which inform us that there is to be a tribulation. To these passages alone are we indebted for all our knowledge of that event. They are: Jer. xxx:7; Dan. xii:1, to be read with Matt. xxiv:15-30 (and parallel); Rev. xii:7-11; Rev. vii:1-17; and Rev. iii:10. These are all the words of Scripture which bear upon this event. When we turn to them, all difficulty disappears.

Jeremiah tells us that it is the time of *Jacob's* trouble, Daniel, that *Daniel's* people are affected by it. Our Lord, commenting upon the Daniel prophecy, pictures, as might be expected, a scene entirely earthly and Jewish. The abomination is to stand in the holy place, *and this is a sign*; warnings are given to those in Judea, and the *Sabbath* day is mentioned. That Israel is the "woman" of Rev. xii, and that the tribulation reaches its intensest anguish only after the casting down of Satan all are agreed. How entirely congruous therefore to find that Satan persecutes "the woman that brought forth the man child."

That saints are in the Tribulation is proved by Rev. vii. That they are not the Church is evident for, 1. Their *position* is not churchly. It is *Levite* (verse 15), the Church is *priestly*. 2. The Tribulation saints are *before* the throne; the Church is *on* the throne (Rev. iii:21, i:6). 3. The Church has a distinct promise that she shall be kept "from (literally 'out of') that hour." 4. Without raising the question of whether the four living creatures or the four and twenty elders of Rev. iv and v symbolize the Church, it is sufficient to say that by one or the other of these the Church is symbolized, as all agree, and that we have, therefore, the Church in heaven before a seal is broken, a trumpet sounded, or a vial poured out on the earth.

Summarizing then, we say:

1. All the Scriptures addressed to the Church speak of the coming as imminent.

2. The passages which describe this present age exclude the possibility of a millennium before the Advent.

3. The tribulation is distinctly said to be the time of *Jewish* trouble, and that of the inhabitants of the *earth*.

4. *There is no tribulation without the personal Antichrist.* According to 2 Thess. 1-8 Antichrist will not be revealed until the Hinderer is taken away. The Hinderer *can be* no other than the Holy Spirit in the Church.

5. The saints described as coming out of the great tribulation are not churchly.

6. The Church has a distinct promise that she shall be kept from that hour.

7. The Church is seen in heaven, according to the order of events in Revelation, before the tribulation begins.

We say, therefore, that it is the rapture of 1 Thess. iv:16-18 which is imminent, and that it precedes not only the millennium, but also the tribulation and the glorious appearing of our Lord upon the earth.

Behold a Miracle!

Saul, a son of terror,
Advocate of Error.

Paul, the humbled One
Now of God—A Son.

Chosen vessel of the Lord,
Though thou strive against His power,
He must break thy spirit proud,
Bow thy knee in this thine hour.
Yea, by sound of Jesus' voice,
And His bright and dazzling glory,
Blind thine eyes to all beside,
Make thee tell another story.

Bind thee as His willing slave,
Change thy being and behavior,
Find new channels for thy zeal,
In the service of thy Saviour.

OUR HOPE

To the heart of many a one,
 Just the name of Saul struck terror,
 Hounding, persecuting saints,
 In the madness of thine error.

E'en consent to Stephen's death,
 Hold his garments while they stone him,
 Blind, thou canst not see that soon
 Brother in the Lord thou'lt own him.
 Men and women haled to death,
 Yea, and to the loathsome prison,
 Hating those whom soon thou'lt love,
 Ignorant of the coming vision.

Saul, the high-bred Pharisee,
 Scorning contact with the lowly,
 Paul, the broken penitent,
 Owning Jesus Christ as holy.
 Saul, blasphemer of the Name,
 To the saints of God most precious,
 Paul, Apostle, worshipper,
 Owning Him, the Lord most gracious.

Miracle of love and grace,
 Is the changed heart of each sinner,
 O, the foolishness of strife!
 God must always be the winner.
 Waste of purpose and of strength,
 Puny all this opposition,
 Man to strive against his God,
 Mad, the daring proposition.

Yet, Thou knowest well, O Lord,
 How to humble man's proud spirit,
 Bring him to the very dust,
 Leave him not a shred of merit,
 Make him say at last, "Speak, Lord,"
 "I did hate, despise, abhor Thee,
 But thy miracle of grace •
 Hath compelled me to adore Thee."

Saul, the once "desired" one,
 Now, hath naught of self to offer,
 Paul, God's "little" one, made great
 In captivity to suffer.
 Lo! the One he once despised,
 Now, he humbly bows before Him,
 Taught, in just a moment's time,
 How to worship and adore Him.

Paul, the aged prisoner,
 Self-condemned, as chief of sinners,
 Ever seeking precious souls,
 Thus, of souls, the chief of winners.
 Trophy of the grace of God,
 From whose love naught e'er can sever,
 Now to see his Master's face,
 This will be his joy forever.—H. McD.

Current Events In the Light of the Bible

Mussolini, the Great Mystery Man of Europe. Perhaps the most prominent man in Europe today, is the Italian leader Mussolini. It is said that he is of Jewish descent, though a Roman Catholic. For the close student of prophecy he becomes a very sinister person, though no one knows, except the Lord, if he will assume the great leadership in European affairs, as some expect him to do.

"Benito Mussolini used to be an ardent socialist, and socialism since time immemorial has been the Church of Rome's pet aversion. There must have been corresponding anxiety when the generalissimo of the Black Shirts, in October, 1922, marched on Rome and usurped autocratic power over all and sundry in Italy. Mussolini is a Roman Catholic, like the overwhelming majority of Italians, but has never ranked as a particularly devout one. The dictator proceeded to establish the most cordial relations with Pius XI. One of the first things Mussolini did was to present to the Pope an ancient historical library in Rome, which was formerly Vatican property. Then, among the thousands of new laws which the Mussolini parliament enacted at the Fascist premier's instigation were several deliberately conceived in the Roman Catholic interest. He ordained that the crucifix, which had long since been removed from the school-rooms of Italy, should be

replaced. He passed a law, again making religious teaching a compulsory feature of the public school curriculum. In every way, Mussolini made gestures toward the Vatican that were bound to conciliate the Pope and the vast community in Italy for which he speaks. In that day when the dictator may find himself faced with a life-and-death struggle for political existence, his entente cordiale with Pius XI may prove a decisive factor in Mussolini's favor; for, despite the latent warfare existent between their government and the Vatican, the personal religious loyalties of 30,000,000 Italians—three-quarters of the nation—are to the successor of St. Peter."

A few weeks ago the London "Christian" had some pointed statements on this man and his career:

"It becomes increasingly evident that Signor Mussolini is a man of mystery, operating in a set of circumstances that are full of omen. From the day when the Fascists seized the reins of power by trickery, publicists have discussed, for the most part with bated breath, the next phase of Italian policy. Speaking generally, the prophets of statecraft do not see far; moreover, they have a way of leaving out of account considerations which may have a determining influence in the expected issue. The Rome correspondent of 'The Times,' however, in a communication published last week, took no narrow view of possibilities in Italy. Standing for authority as opposed to democracy, Fascismo was summed up in few words:

What gives strength to the conception of authority in Italy is the Latin tradition—the tradition of the universal and unquestioned authority of the Roman Empire, followed by the tradition of universal and unquestioned authority of the Roman Church, and represented or revived today in its political significance by Fascismo.

Those who have studied Roman history, and are in a position to view its records in the light of Papal pretensions and claims, must acquiesce in the soundness of this judgment. They will also agree that so long as Signor Mussolini maintains the principles which have brought him from obscurity, certain things may be confidently expected—things which, while calculated to yield a new Italian consciousness, threaten international developments of serious import. To this end, there may, for the present, be moderate professions on the part of Fascists, but, nevertheless, behind and above mere appearances there will all the while be reason to apprehend intentions and purposes full of menace for Italy and the world at large."

The Boast of Cardinal Gasparri. The papal secretary of state, though there is no more "church state," Cardinal Gasparri, made some significant statements during the past summer.

"There are 300,000,000 Roman Catholics in the world. The great war obliterated, without the lifting of a finger by the Pope, the three principal enemies of the Roman faith—the Kaiser, the Czar and the Sultan. Today, ten years after the commencement of the war, there are more than twice as many foreign states which maintain formal diplomatic relations with the Holy See than there were before the war. In 1914, only eleven states had envoys at the Vatican. Today, twenty-four are thus represented. There will shortly be three more. The only important nations not so represented at present are the United States, Sweden, Norway, Denmark, Finland, China, Turkey and Mexico. Even Soviet Russia has a minister at the Vatican. Relations with Japan are by way of establishment. A papal delegate is now stationed in Tokyo. Practically all of the new states created by the war have envoys at the Holy See. Papal influence in both hemispheres is of such a character that the nations, who watch one another so vigilantly in the general diplomatic field, recognize the importance of having their own spokesmen at the Vatican. Germany has two envoys—one who represents the Reich and another who is the minister of Bavaria."

Those who believe that the secret machinations of the Vatican had much to do with the world war, may read a good deal into the statement that the war disposed of the three leading monarchs who were the enemies of Rome. The whole utterance of this cardinal shows that Rome is rapidly nearing the goal which she tries to reach, the restoration of the temporal power of the Pope. Rome will succeed. Nothing can prevent her success, for the Bible tells us that there will be a revival of her power. She is pictured as the scarlet clad woman, which rides the ten-horned beast, that is the restored Roman empire. But her power will not last long. Her judgment will be terrible. The Book of Revelation gives us the prophetic history of what is to come:

(chapters xvii and xviii): "Then all heaven will rejoice when the great whore is judged, and she is stripped of her power, and He comes whose right it is to reign. He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand. And again they said, Hallelujah. And her smoke rose up for ever and ever" (Rev. xix:2-3).

China's Great Danger. For years we have heard of the yellow peril. That such a menace exists no student of present day conditions in the world can deny. There is grave danger today that China may fall into the hands of the most vicious power in existence, Russian Sovietism. China's danger is worse than that. The "Christian" colleges and "seminaries" which have been in existence in that land through the union movement have become religious Bolshevists. They are steeped in modernism, and mission work throughout China is increasingly leavened with this form of infidelity. Modernism is the way-preparer of Sovietism, just as the real Gospel is the most powerful and effective weapon against that beast of lawlessness.

We met this summer Dr. Hugh White, of China, one of the outstanding loyal missionaries in that country. He sent us the following brief description of conditions in China:

"America has expended untold millions for missions in China, and has done a wonderful work. Churches, schools, universities, have been established all over the land. Hundreds of thousands of Chinese have accepted the Saviour, and such a ground work of Americophile sentiment has been established as to give the greatest hopes for the future.

"All this is threatened from without and within. From without is the hostility of the Japanese Monarchy, which has taken up the mantle of the Manchus and keeps China in a ferment with bandits and civil wars. From without, also, now we see the 'Red' menace actually settled in Peking, with their Ambassador, and with the controlling vote in the Chinese Eastern Railway.

"From within we see all the union mission colleges and most of the theological seminaries tainted with Modernism,

which is now coming to be recognized as Bolshevism in the making. Not only so, but even the American children are endangered in the schools for them, and young missionaries in the language schools have to run the gauntlet for their faith.

"It has become increasingly evident that the trouble has all arisen through the union movements, in which unbelievers got recognition as believers of the Word. They have now come into positions which dominate much of the mission work.

"To meet the need, there is absolutely one essential—union of those in all denominations who are loyal. Two thousand two hundred missionaries have banded themselves into the Bible Union of China.

"Perhaps the greatest stroke of the Modernists has been their seizing of Shanghai. Here all missionary co-operative work centers, and the Modernist manipulators have placed certain of their men on all boards and committees centering in Shanghai.

"The Evangelicals are beginning to 'sense' the fact that to meet this, they must have a focusing center in Shanghai, a center equipped with the strongest educational facilities, to reach both Chinese and Anglo-Saxons. The Lord is providing workers for just such a movement, and all true believers at home should and will back up the movement."

That, on the other hand, Sovietism is planning to subjugate China is not a visionary thing may be learned from the following reliable news item from the Associated Press Bureau:

Moscow is making progress in its program to sovietize China. The power it exerts over the Peking Government recently has been shown in several instances, and now it apparently is moving toward the realization of a plan which even the best-informed doubted it would undertake this year—a military advance in Manchuria.

Information from Changchun, which is 150 miles from Harbin, on the Manchurian Railway, is that the Soviet forces stationed in the maritime provinces have been reorganized. Several regiments have been ordered to the Chinese and Korean borders, for the purpose of "strengthening the frontier guard," which hardly is necessary, inasmuch as General Chang's forces are moving in the opposite direction.

Fifty military instructors from the Red Army have been accepted by Peking and Kiangsu. The party has been dispatched on its mission, but it is not clear how it is going to reach the capital.

A plot has been discovered to form a small army of Chinese com-

munists and to attach the Fengtien (Manchuria) army in the rear. The Fengtien army has adopted protective measures, and has proclaimed martial law in Harbin and at other points on the railway line.

All this is in full swing with the Prophetic Word. The great Northeastern Confederacy which is one of the great instruments for evil, under Satanic leadership, as this age closes, is headed by Russia, the land of the North. The Asiatic nations will fall in line, and, when it is consummated, the world will get its fill of trouble, which will not end till He comes who alone can save the world from its impending ruin.

The Parousia: A Period

The Question Stated

(Continued)

IV. THE PLACE OF AWARD AND PREPARATION.

For aught that is known, the point or place where the saints and the Saviour meet to be inseparable forever, and where these transactions are carried on to a conclusion, is no other than the Holy City, unseen indeed of men but locally descended to such point in the earthward progress of the Lord. In the vision of Daniel there seems to be a hint of such local change of the throne of the Ancient of Days, when the judgment is set for the destruction of the Beast, and when there came with the clouds of heaven the Son of Man near to the Ancient of Days, to receive the Kingdom. The similar scene in the vision of John where the Lion of the tribe of Judah comes to the throne to take the title deed of the usurped authority and dominion of the world out of the right hand of Him that sat upon the throne, confirms this intimation, and especially when at the opening of the sixth Seal the throne of judgment is seen through the disparted heaven by affrighted men on earth. Symbolic as such visions may be called, and however interpreted, they must have to do with certain realities such as the throne of God and the coming kingdom and the destruction of the Lawless one; and locality must be assigned to them all. A fitting locale must exist some-

where for the translated saints during this time of great preparation for the momentous scenes to follow; and such place may be the Holy City, or that abode in the opened heaven of the Millennial day of which the Son of God, the King of Israel, spoke at his first coming "Verily, verily, I say unto you, ye shall see the Heaven opened, and the angels of God ascending and descending upon the Son of man."

Even though named a "pavilion" or "tabernacle" where "in the secret of His presence" the saints shall rejoice in His salvation, it may still be the New Jerusalem, for it is called "the tabernacle of God", when seen coming down out of heaven to abide on the new earth at the close of the thousand years. It is also suggestive of nearness in that the Beast is said "to blaspheme God, and His tabernacle, even them that dwell in the heaven" (Rev. xiii:6; xxi:1-5).

There presented before the presence of His glory, faultless with exceeding joy, they come forth with Him in the beauties of holiness clothed in fine linen, pure and white; as confessed overcomers on earth they issue forth from heaven in the day of His welfare, to overcome with Him all enemies, being His called and chosen and faithful; as adjudged and rewarded, having occupied till He came they assist in the establishment of His Kingdom; as having seen Him who is their life in manifested glory, they shine forth with Him countless as the dew drops of the morning, the Sons of God revealed with Him as the Head of a new and disenthralled creation (Psalm cx; Psalm viii).

PART IV.

The translation of the Church before the Great Tribulation, or the exemption of the Church from the Great Tribulation.

Admitting the Rapture of the Church before the Day of the LORD, and the precedence and continuity of the blessed phase of the Advent, the query remains whether the Church will be removed from the earth before the Great Tribulation begins.

The Tribulation,—a time of great trouble and trial before the Day of the LORD, is plainly foretold by the prophets and the Lord Jesus.

“Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it” (Jer. xxx:7).

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book” (Dan. xii:1).

“For then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should be no flesh saved, but for the elect’s sake those days shall be shortened. But pray ye that your flight be not in the winter, neither on the Sabbath day” (Matt. xxiv:20-21).

“And I said unto him, Sir, thou knowest. And he said to me, These are they which came (come) out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb” (Rev. vii:14).

AN ORDER OF EVENTS

From various scriptures an order of events can be shown as preceding and succeeding this time of trouble; but most fully in the prophecy on Olivet is the order of events given by our Lord in answer to the questions of His disciples: 1. The preaching unto all nations. “The gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come” (Matt xxiv: 14). “And the gospel must first be published among all nations” (Mark xiii:10). 2. Great wars, famines, pestilences and earthquakes; “all these are the beginning of travail.” These follow the preaching, and are not to be confounded with those of the past and present, long before the time of the end; for Luke says, “before all these” the preaching takes place. “For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows” (Matt. xxiv:7-8).

“But *before* all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for My name’s sake” (Luke xxi:12). 3. The great tribulation. This, as opened by the abomination of desolation in the temple area of Jerusalem differs from the ordinary tribulation during the previous time of preaching. It is the consummation and completion of the travail begun in the time of wars and famines (Matt. xxviii:15-28). 4. The time of great signs in heaven, earth and sea, “immediately after the great tribulation” (Matt. xxiv:28-29; Luke xxi:25-26). 5. The special sign of the Son of Man in heaven” (Matt. xxiv:30). This may be the cloud and throne of glory seen through the parted heaven. (Rev. vi:12-17). 6. The coming of the Son of Man “in a cloud” in great power and glory, to punish the ungodly (Matt. xxiv:30; Luke xviii:7-8, xxi:27). 7. The redemption of the “elect,” and their gathering together from the ends of the earth (Matt. xxiv:31; Luke xxi:28; Jer. xxx:7-11). All these are events predicted in the synoptic Gospels and savor of Jewish experiences and of a well-defined time which our Lord called the “end” in the foregoing prophecies. He spoke also in earlier predictions of the “end of the world”, or consummation of the age (Matt. xiii:36-50, xxviii:20). This tribulation will be worldwide, but its focal point of intensest trial will be Jerusalem and Judea, where the great Oppressor and his armies will be destroyed by the appearing of the Lord to “punish the host of high ones that are on high, and the kings of the earth that are on the earth” (Is. xxiv:21).

TWO ADVERSE THEORIES.

Before taking up the main question, two theories regarding the time and the people of this tribulation should be considered; the one which fixes its beginning at the siege of Jerusalem by Titus, the other at the rise of the papacy.

1. On a comparison of the predictions in Matthew and Luke, it will become evident they do not refer to the same time or same trouble. That the “great distress in the land

and wrath upon this people," foretold by Luke xxi:21-24, cannot be the same as the great tribulation of Matthew and Mark, is shown by the one test that the latter, just as Daniel and Jeremiah, predict deliverance in this time of trouble, and a deliverance of Jacob, Daniel's people, Jews, while Luke foretells a captivity of Jews and a treading down of Jerusalem of more than 1800 years, for the "times of the Gentiles" are not yet "fulfilled." The Lord Jesus is quoting Daniel, but Daniel associates this time of trouble with the deliverance of the living and with the resurrection of the just; neither of which has been true of any seige under Roman rule. The great tribulation of Daniel and Matthew cannot therefore have yet begun. In Matthew the oppressed are regarded as the "elect," and in Daniel called "the holy people" and therefore promised deliverance, in Luke they are merely called in a distant way "this people." In Matthew nothing is said of a destruction of Jerusalem in connection with the time of trouble; in Luke the trouble comes to its height when the city is taken and the inhabitants are led captive among all nations, the city being trodden under foot for an indefinite period. In Matthew the days are shortened or else "no flesh should be saved," an expression wholly inapplicable to a time of trouble now measured by eighteen centuries; in Luke the days are prolonged into centuries. In Matthew the questions answered are concerning the end of the age and the coming of the Son of Man; in Luke concerning the destruction of the temple, and therefore of the city; the latter events are past, the former future.

It should especially be noted that in this theory, though some of its advocates introduce him at its end, the Anti-christ or the Beast does not appear at all in the *beginning* of the time of trouble, whereas both in Daniel and John such tribulation is due altogether to the Beast; it could not begin without him; he is the cause of it; accordingly the trouble in Luke, the dire distress and dreadful persecutions of the Jewish people begun 1800 years ago, is not that of Matthew.

2. The other theory begins the existence of the Beast

with the rise of the papacy; but its time of tribulation is not then but later in the centuries, and its subjects are not Jews but Christians.

In view of the fact that the Lord Jesus in Matthew expressly connects such a tribulation, not with the course of the centuries, but with "the end of the age," and when the preaching of the gospel for a witness to all nations is about concluded, and a tribulation specially of Daniel's people and in close connection with the first resurrection, it seems strange that it should ever have been assigned by any to past centuries and to other people.

This theory, which views the Tribulation and the Anti-christ as of the past and of the present has its truth, but it cannot without self-contradiction adopt and adapt certain scriptures which expressly pertain to Israel. Its foreshadowings are not fulfillments; and prophetic truth is cast in analogous moulds. Each system and theory touching the Beast, whether pagan and past, or papal and present, has had its foreshadowing truth and its use, has been of comfort to suffering saints in their day; but a complete and final fulfillment must incorporate experiences which are peculiarly Jewish while not excluding those of apostate Christendom. Much of historic material may be pertinently adjusted to the "Mystery, Babylon the Great," but its application to the "Beast" does not meet all the requirements of the prophetic Word. The principal of interpretation that a day stands for a year in prophetic scriptures has not been proven. Daniel's sevens are sevens of years not sevens of days. The time-measures of "the Beast" are also without warrant transferred to "the Woman," who is nowhere seen in the visions of Daniel and is introduced into the scenes of the Revelation in a timeless way. The measure of the duration of the Beast cannot be true of the Woman, for he outlives her. As an undated but previously persecuting power she is destroyed by the beast and his allied kings, and then succeeded by him as the oppressor whose times are exactly given both by Daniel and John. Whatever incorporation of the papal Church and the world power entitled the papacy to all

anti-christian names, still it is true, the spirit of Antichrist must yet be embodied in another and final form when not only the Woman but also her Daughters have all disappeared, and a lamb-like dragon-tongued "beast," the false prophet, becomes the mouthpiece of the other "beast," the man-god.

What lineal descent this "religious" Beast may have to the papacy, if any, no one can now assuredly tell. In all this question the Tribulation must be made the chief test.

It is self-evident, from the language used, there cannot be two such tribulations; one in the past with the rise of the papacy, and to go on until Christ comes to destroy the Beast, and which has to do with Christians; and another in the future which has to do especially with the Jews and the Beast, who heads up in himself all lawlessness, and with his confederate kings sets himself against Jehovah and His Christ saying, "Let us break their bands asunder and cast away their cords from us." The inexcusable persecutions and martyrdoms of Christians during the papal centuries belong rather to a time and spirit thoroughly Babylonian, and not to the brief day of an autocratic imperialism dominant over the Jews in Jerusalem and over Gentiles in all lands.

It should be recalled that not only Jeremiah and Daniel connect this time of trouble especially with their own people, and locate it in the time of the end, but that the Lord Jesus re-affirms this, not assigning it to other people and times: Jacob's trouble and the end of the age are inseparable; no other people can Jacob represent, no other time can be named; and Daniel's people are the same whom Michael represents, and for whom he stands up when their time of trouble and of deliverance comes (xii:1).

That Gentiles also out of every nation and of all tribes, peoples and tongues, would be in the Great Tribulation, is the revelation of a later day, but no such tribulation has yet been. Believers out of all nations were not so oppressed under an emperor and ten allied kings at the destruction of Jerusalem, under Titus A. D. 70. Neither had emperor and kings previously destroyed a persecuting

religious system and power, the Babylon. The Great Tribulation involves a great oppressor and a great deliverer, and a great day of wrath, but also a brief trouble, or no flesh would be saved, and not a tribulation extended through twelve centuries, and the deliverance needless today from loss of power to oppress.

(To be continued)

Seven Thousand

Shall we never have done with hearing about the seven thousand, who in the days of Elijah did not bow the knee to Baal? Whenever a weary and discouraged servant of the Lord laments the low condition of the Church, and the abounding wickedness of the world, some one is sure to parade them before him, as a sufficient answer to his complaints. Whether at the fireside, or table, or in public assembly he vents his sorrow over the progress of false doctrine and unbelief and iniquity, he is at once reminded of the seven thousand, and exhorted to take courage. Hence it is not strange that during a recent meeting, a kind and cheerful but profoundly ignorant brother said to one, who expressed the opinion that truth and righteousness and peace will soon be smashed, "Remember the seven thousand, that bowed not the knee to Baal."

"I do not forget them" was the reply; "but I would not give twenty-five cents for the entire lot. If God chose to illustrate the vastness of His infinite and sovereign grace by taking them to heaven, let us be thankful; and yet let us not imagine that they were of any account down here. So far as poor Elijah was concerned, it does not appear that he even knew of their existence, and they left him to battle alone for Jehovah against a whole nation. While he was thundering his denunciations in the face of angry Ahab, they had such a prudent regard for their own comfort and ease they managed to keep silent. If they were secretly on the Lord's side, they contrived to be on the popular side too; or at least they were shrewd enough not to expose themselves

to danger or derision by an open manifestation of their sympathy with the lonely prophet."

It is sad enough to know that the immortal seven thousand have multitudes of imitators still. There is an unwritten public sentiment, like the common law, and most people are quick to learn it, and to be conformed to its requirements. Ask them why they hold such a view, adopt such a custom, form such a habit, reject such a doctrine, and the only reason they can really give is that they understand it is the thing to do. Alas! too many preachers recognize the mastery of this public sentiment, and no matter how they ascertain it, whether through books or magazines, or religious newspapers, or by watching their leaders, they are careful not to antagonize prevailing opinion. They usually get a reputation for prudence, sagacity, wisdom; but the true name for it is *cowardice*; and they belong to the seven thousand.

Among professing Christians also immense numbers never say a word for the Lord Jesus, and never do a thing for Him, from year in to year out. Nothing can keep them away from their place of business, or from a social party, or fashionable entertainment; but the slightest headache, or disagreeable weather, or sense of weariness will keep them from the prayer meeting and from the preaching of the word. They may "go to church," as they call it, on the Lord's day morning, if they feel like it, or if they are not traveling; but it never occurs to them to meet with others to implore the blessing of God, or to teach in the Sunday-School, or to show the least concern for the salvation of sinners. They will turn out if any thing sensational is to be produced from the pulpit, reminding us of those who gave no attention to old Diogenes, while he discoursed of virtue, but gathered in crowds about him when he fell to singing a funny song. "Ye gods," he exclaimed, "how much more is folly admired than wisdom!" Or they are like Dame Partington, who declared that "she attended in Boston any paradox church, where the gospel is dispensed with." Such folks are good for nothing, even if God takes them to heaven, and they belong to the seven thousand.

The proportion between them and brave witnesses for the Lord is about the same as in Elijah's day.

The official figures give us many millions as belonging to evangelical churches in this country. Of this number at least one half must be cut off at once, if only those who are "in good and regular standing" are meant. In this immense number all are included, it must be remembered, who can be induced to "join the Church" by such methods as are adopted in a big revival, usually resulting in a total loss of at least nine tenths of the so-called converts in less than six months. The grieved Pastor who is left with this chaff on hand is greatly cheered if one out of seven from the remainder exhibits any sustained zeal, or manifests any sincere Christian life. Alas! the vast majority in churches must be enrolled among the miserable, good-for-nothing seven thousand.

—*J. H. Brooks.*

"Beloved, now are we the sons 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. And every man that hath this hope in him purifieth himself, even as He is pure" (1 John iii:2-3).

The Heart of the Lesson

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
DECEMBER AND JANUARY

THE CONVERSION OF ZACCHEUS

(Dec. 21. Luke xix:1-10)

Golden Text, Luke xix:10

Daily Readings

Mon., 15, Luke xix:1-10. Tues., 16, Acts ix:1-9. Wed., 17, Acts xvi:25-36. Thursday, 18, Acts ii:41-47. Fri., 19, Acts x:34-48. Sat., 20, Psalm lxxxv:1-7. Sun., 21, Psalm xxiv.

I. LESSON OUTLINE

1. A Seeking Soul (verses 1-4).
2. A Seeking Saviour (verse 5).
3. A Saved Man (verses 6-9).
4. A Divine Mission (verse 10).

II. THE HEART OF THE LESSON

We have a vivid portrayal in simple guise of the way of salvation in and through Christ Jesus presented unto us in this lesson. And the

golden text stands central to the whole portion. The fame of the Lord had preceded Him and the rich publican of Jericho was stirred by the announcement that the One he had learned of from others, this One who had but just healed the two blind beggars of Jericho, men he knew quite well, and to whom he had given a pittance again and again; this One was to pass along the Jericho road near his home. But the problem was how to see Him without being seen or committing himself in any way. He solves this by choosing the view from a sycamore tree. And up scrambles the richest man in Jericho to a place of vantage for his view of the wonderful Man of Galilee.

But there was another seeker abroad that day. One who had come purposely via Jericho to find this very man. Christ ever had a purpose and a plan in all His life and walk; and He knew just how much Zaccheus needed Him, and just where to find His man. It is well to remember the words concerning Christ in Heb. iv:13: "Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do." He it was who by His Spirit put the desire in the heart of this publican to seek to see Christ; and He it was who directed this man to the meeting place where he could be brought into vital contact with the Lord of Glory.

And so the meeting took place between the Omnipotent Saviour and the needy Zaccheus; for though rich in the things of the world, he was wretchedly poor in the wealth that alone counts in the world to come. Can you picture the scene: A great crowd coming along the Jericho Road watching and listening to One who was the central figure of all; and the eager man up the tree peering at the whole scene. And then to the amazement of Zaccheus, the One he is seeking to see, stops just where he has taken up his place, and, lo, He is looking at him, and then, is it true? Is He speaking, and to him? Yes, listen: "Zaccheus, make haste, and come down; for today I must abide at thy house." Wonder of wonders; He knows my name, He knew just where I was hiding; and still greater wonder, He is coming home to stay with me today! Could anything be more gracious and wonderful than that? Yes, for that is exactly what He desires to do for every poor helpless sinner the world over, and the age through. Only the abiding is to be eternal now, and this is indeed the climax of grace.

What else could this man do but act as he did, and receive him joyfully. Would that every one who hears the Word would do the like; it will be the beginning of a new life to all who do. Will you note the different verdicts here. The religious world said, "That He was gone to be guest with a man that is a sinner." O, yes, these men knew Zaccheus well; and in their self-righteousness clearly stated their estimate of him in the terms "a sinner." But what does the Lord say, "This day is salvation come to this house, forso much as he also is a child of Abraham." Not that he was saved because he was a Jew; but in that as a man of faith he was a spiritual descendant of the pioneer of faith—Abraham. And with the Saviour in the heart and the home, how else could it be but salvation to that house and that man; and it was a household matter evidently.

What crystal clear evidence of real salvation we have here; When Zaccheus went up the tree, he was the richest of the publicans of Jericho. But when at the command of the Lord he came down and took Him home, he was more than likely the poorest in material wealth. For at once he divides with the Lord in the gift of half his wealth to the poor; and out of the remainder he purposes a fourfold restoration—the law required but one plus twenty per cent. His wealth melted away; but O how rich in Christ!

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GOD'S GIFT TO THE WORLD

(Dec. 28. John i:14-18, iii:16-21)

Golden Text, John iii:16

Daily Readings

Mon., 22, John i:1-18. Tues., 23, John iii:1-16. Wed., 24, Luke ii:1-7. Thurs., 25, Luke ii:8-20. Fri., 26, Matt. ii:1-10. Sat., 27, Isa. ix:1-7. Sun., 28, John i:1-10.

I. LESSON OUTLINE

1. The Incarnate Word (i:14). 2. The Testimony to Him (i:15). 3. The Fulness of Grace and Truth (i:16-18). 4. The Way of Faith into Life and Blessing (iii:16-21).

II. THE HEART OF THE LESSON

We have chosen this lesson that was given as the alternate for last Sunday rather than the review scheduled because we have here a very special word in the Gospel for our hearts.

In the opening word we have the truth concerning the tabernacling of the Son of God, the Word—for such is the word for dwelt—among us. And the marvellous divine statement is that He was full of grace and truth. In no other Person, and in no other way, and at no other place than the cross could these two meet without compromising or weakening either the one or the other. But in Christ and at Golgotha we have such a meeting. And note that in all this we have the glory of God revealed as never in any other person or place: “We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.” O, the divine fulness and wonder of it all!

To this One in His divine fulness and grace John the Baptist bare a glad and clear testimony; and in this he is figuring forth to us the work that is ours in this present day; for the need is as great as ever; men have need of grace today as much as when the Lord was here in Person; and praise be to His name, He is ever the same Christ who meets the need of the whole man. Out of His fulness we are all day by day receiving, and grace upon grace. But let us ever remember the sharp contrast here between Moses and Christ, between the law and grace; and may we never permit ourselves to seek for grace and blessing under the law. Remember the invitation of the Lord in Heb. iv:16, “Let us therefore come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need.”

Then in verse 18 we have virtually a key to the rest of the Gospel of John. Literally it reads, “No man hath seen God at any time; the only begotten God, which is in the bosom of the Father, He hath declared (interpreted) Him.” Mark that God alone could interpret God the Father, and that One by eternal generation, uncreated, Himself God, who as Son of God came to tell us all that we can possibly know of God. But then again, it is as the “Embosomed Son” that He comes, and so it is the heart of the Father that is revealed to us everywhere we find the Lord speaking or working miracles. So that He says, “He that hath seen me, hath seen the Father.” So we may study through the whole of the Gospel of John with this key in hand and find everywhere the revelation of the Father.

And now shall we go to our other portion with this divine key. One of the most excellent men of the day has come to the Lord for instruction, and the Lord startles him with the word of the Father to him, “Ye must be born again.” Only then could any one really know the

Lord Himself or the Father who had sent Him, or the heavenly things that He came to make known. And then to the heart query of this startled man the Lord reveals the way that the Father's heart has planned into life for the poor and needy sinners of the earth. "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." Every word is replete with divine grace and mercy and the fulness of our Father's love unto us. It is the Gospel in epitome. The full provision of grace upon the part of God, and accessible to the poorest by way of simple faith in Him.

Remember that the mission of the Son of God is not one of condemnation of the world, that was unnecessary, for the world was verily guilty before God, "All had sinned and come short of the glory of God." Nay, the mission was one of salvation through the finished work of Calvary, and via faith. But men must needs beware how they deal with this grace of God that has come to them. The unbelieving heart writes its own condemnation in its refusal or neglect. And the failure to come to the light for salvation, but leads to hatred of the Light and of the Lord Himself.

CHRIST'S TRIUMPHAL ENTRY

(Jan. 4. Luke xix:29-40)

Golden Text, Luke xix:38

Daily Readings

Mon., 29, Luke xix:29-40. Tues., 30, Luke xix:41-48. Wed., 31, Matt. xxi:1-16. Thurs., 1, Mark xi:1-11. Fri., 2, John xii:12-19. Sat., 3, Zech. ix:9-17. Sun., 4, Zech. xiv:1-21.

I. LESSON OUTLINE

1. The Chosen Way of the King (verses 29-32). 2. The Seated King (verses 33-35). 3. The Triumphal Ride (verses 36-38). 4. The Cavil of Unbelief (verses 39, 40).

II. THE HEART OF THE LESSON

In reading the record of the life of our Lord, and comparing it with the prophetic word concerning His coming we cannot fail to note how exactly every word was fulfilled, and every detail was carried out. And we can surely argue correctly, that if this is the case with the first advent, it will be equally true of the second Coming of our Lord. The Old Testament record of this scene is intimately connected with the now nearing advent of the King; one needs only read the ninth of Zechariah to see this definitely set forth. Just as surely as the Lord came riding into Jerusalem on the colt that day, so surely will He come again in all His glory and power (Acts i:8-11).

An untrained colt upon which never man sat is the chosen animal for this journey. How frequently we have the Lord using the hitherto unused things for His service. In Elisha's day it must be an unused cruise for the healing of the waters (2 Kings ii:19-22). At the incarnation, it must be a Virgin womb; at the burial it must be a virgin tomb (Luke i:26, etc., xxiii:50-56). And here it is an untrained colt unaccustomed to the yoke. But the Lord could guide that animal, and when it was returned to its owners it had not need of being broken, it was the best trained animal in all Palestine. It is a picture of the nation to which He came, and it was a prophecy of what He would one day do with that people. But it also has a word for us today, as telling how the Lord of Glory can take and use one never before under His control, and that so effectively and blessedly, that the whole life is

ever afterwards for the Lord. Note here the precious words of Matt. xi:28-30 and ponder what it has to say about the yoke. If we will but let the Lord have His way with us what rest and what peace of heart and of soul will be ours.

Humility ever characterized the first coming of the King to Israel. Could anything be more so than to see the One who sat upon the throne of the universe, the Creator and the Upholder of all creation, meekly sitting upon one of the lowliest of His creatures, and with nothing of royalty about the improvised saddle or the caparison of His mount. Nothing of royal dignity about the attendants that followed Him. No wonder that it was an offence to those haughty religionists of the day. But everything connected with the first advent of the Lord is an offence to men. The manger is an offence, Nazareth is an offence, the carpenter's life is an offence, the cross is the supreme offence; and now in their religious folly the second coming is an offence, forsooth it spoils all their religious plans of social betterment and uplift and exalts the One whom they deny as being either God or Saviour. But coming He is in glory and great majesty and power. Not then upon the colt, the foal of an ass; but upon the mighty war horse as picturing forth the righteous war that is to be then waged by Him against His inveterate foes who have challenged Him to come and to fulfil His Word (Rev. xix:11-21).

The men and the women who have followed Him, and the little children who knew Him could not but acclaim Him as the promised King; and so today all who know Him must needs acknowledge Him as their rightful Lord and Master. And so at His glorious second coming shall He be acclaimed by the redeemed and all the holy angels; yea, unto Him every knee is to ultimately bow, and every tongue is to confess Him as Lord to the glory of God the Father. But this does not suit Jerusalem in any way; it is entirely too much stir to make about such an insignificant one as the carpenter of Nazareth; and they object most strenuously. But poor blind men who read the Word without understanding it in any wise. They saw only a mere man; faith saw the Christ of God. And if faith is denied utterance the very stones must needs cry out in praise to the One who came to His own fulfilling their prophecies, and they knew Him not and received Him not.

THE LAST JUDGMENT

(Jan. 11. Matt. xxv:31-46)

Golden Text, Matt. xxv:40

Daily Readings

Mon., 5, Rom. iv:23-v:11. Tues., 6, Rom. vi:1-23. Wed., 7, 2 Cor. v:1-21. Thurs., 8, Matt. xxv:31-46. Fri., 9, Psalm 1:1-23. Sat., 10, 1 Cor. vi:1-20. Sun., 11, Rev. xx:1-15.

I. LESSON OUTLINE

1. The Assize of the Living Nations (verses 31-33). 2. The Commendation of the Judge (verses 34-40). 3. The Condemnation of the Judge (verses 41-46).

II. THE HEART OF THE LESSON

Our title is absolutely misleading; this is not the last judgment at all—the last judgment is in Rev. xx:11, etc., and is postmillennial; this one is premillennial. It has to do with the living nations at the coming of our Lord to reign. Perhaps the best line of study is to give

a brief outline of the whole subject of judgment as found in the Word. The popular idea of one general judgment for all men, when for the first time we shall learn of our future place in eternity is untenable in the light of the Word. Instead of one judgment there are seven and in the order suggested by our Bible readings for the week.

First in order is the judgment for the believer's sins. This has already been had in the Person of Christ upon the cross of Calvary. Remember what God says about sins in Isa. liii:6, and note the offering spoken of in verse 10; and compare with this 1 Peter ii:24. Then we read Rom. iv:23-v:1 and see that the sins have all been put away forever, and Rom. viii:1 tells us the precious story of our absolute freedom from all judgment for sins. But only as we believe in the Lord Jesus Christ.

Then follows the judgment concerning this old nature that you and I are conscious of possessing. This is set forth in the 6th of Romans. There God tells us that we have been put to death in Christ, and that our old nature has been crucified, so that we need not serve it any longer. Never are we told to reckon it dead, for that would be untrue; but we are told to reckon ourselves dead, and are exhorted to yield our members no longer to sin for its use, but to yield ourselves unto God. This is the judgment of self and the old man that has been had at Calvary, and that He is asking me to have by faith at any time.

Then there is the coming judgment of the believer for the work done in the body since he believed unto salvation; the judgment for the way he has been building upon the foundation Christ Jesus the Lord. This is set forth in several Scriptures (1 Cor. iii:9-15; Rom. xiv:12; 2 Cor. v:5-11). This is to be had when the Lord comes to receive us unto Himself. And in view of this the Spirit calls to all diligence in the work and way of the Lord, and the doing of everything to the glory of the Lord.

Following this is the judgment of the living nations when our Lord comes with us to set up His earthly kingdom. It is a judgment based upon what they have done with His people and the testimony borne by them to the nations after the exodus of the Church. The passage should be studied in the light of Rev. vii:1, etc. The Church is neither before the throne or among the sheep; they are the people for the millennial kingdom who have received the testimony—the multitude of Rev. v:9-17. The goats are the rejected ones who have not believed.

Next there is without question a judgment of Israel the people of God as set forth in Psalm l. A careful perusal of this Psalm will make all clear and plain. The charge is in verse 20, "Thou sittest and speakest against thy brother; thou slanderest thine own mother's son." And this they have most assuredly done unto Christ. And God says, "These things thou hast done, and I kept silence; and thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes." The sequel is in Psalm li.

Then comes the Judgment of the Great White Throne which is recorded in Rev. xx:11-15. It is post-millennial; and it has to do only with the wicked dead; for only such are before the throne; and the sequel is the lake of fire as per the record.

Coupled with this, either as preceding it or as immediately following it is the judgment spoken of in 1 Cor. vi:3 that of the angels. Very little is said about it, and it is unwise to attempt to solve the problem, or dogmatize concerning it; sufficient is the Word of the Lord concerning it. And so the full rounded subject of judgment is before us clearly in the Scripture; and we need be at no loss to know the truth concerning it all; nor to be disturbed in any wise by error about it all.

OUR HOPE

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Editorial Notes

The All-Sufficient One We begin another year. Our years come and go; all about us is changing, there is nothing permanent in this world, all is subject to change and decay. But one never changeth; He abideth and is always the same. Our blessed and adorable Lord remaineth as He is and as He always has been and always will be. What He said to Joshua long ago, is as true today as it was then "I will not fail thee, nor forsake thee." What Isaiah declared of Him has not been changed since then "He shall not fail nor be discouraged." All His promises are the same and as unchangeable as He is. Several thousand years ago He spoke to His people through His chosen instrument words of cheer and of comfort. "Fear not, I will help thee."—"Fear thou not, for I am with thee: be not dismayed, for I am thy God. I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness." He still speaks thus to His own and assures them of His faithfulness and of His power. He is the same yesterday, today and forever. Of Him it is written "Thou Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thy hands. They shall perish, but Thou remainest; and they shall wax old as does a garment; and as a vesture shalt Thou fold them up, and they shall be changed, but Thou art the same, and Thy years shall not fail" (Hebr. i:10-12). As our years come and go and the end of our earthly pilgrimage draws nearer, our need, as His people, is to draw closer to Himself and to find our all, our joy,

our help, our strength and our comfort only in Him. He is the All-sufficient One, the Christ who is enough.

He is our All-sufficient Saviour. We found Him so when we turned to Him with the burden of our sins. His all sufficiency to save is the result of His work on the cross. He bore our sins in His own body on the tree, dying as the just One for the unjust, being made sin for us that we might be the righteousness of God in Him. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth and maketh intercession for them" (Hebr. vii:25).

He is all-sufficient for victory over our foes. The conflict in which we are engaged as His children does not lessen. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of this world, but against the wicked spirits in the heavenly places." As the end approaches these powers become increasingly active, till the time comes, which seems to be so near, when the true church is called to her heavenly home, and Satan will demonstrate his vicious power through the demon world. Then he manifests great wrath for he knows that his time is short (Rev. xii:12). Never before has he been so active as to-day with his deceptive wiles. The flesh and the world are also the means he uses to ensnare the children of God. Defeat in this conflict in which we are engaged is not necessary. We can be victors, yea more than conquerors through Him who has loved us. Our old man was crucified with Him, we can reckon ourselves dead unto sin, and He assures us "Sin shall not have dominion over you." All our enemies were defeated by Him. He conquered the powers of darkness and therefore we read that when we resist the devil he will flee from us. He also has overcome the world and our faith is the victory which overcomes the world. The victorious life is a simple proposition. He has won every victory and as we look to Him, our risen, glorified Lord, as Israel's hosts

in battle against their perpetual foe, Amalek, looked to Moses on the mountain-top, thus conquering the enemy, we too shall have the victory. He is all-sufficient in every battle; all-sufficient for victory.

He is enough for the sorrows, trials and troubles of His people. He is all-sufficient to sustain us in all circumstances, in the perplexing experience often so mysterious. He announced before hand that His own should have tribulations in the world. Tribulations, suffering and persecutions are repeatedly announced by the Holy Spirit as the lot of God's children in this present evil age. The choicest Saints have often been suffering saints. It is so still and always will be so. Often the sufferings and trials of God's children are unexplainable; they are mysteries which we cannot fully understand now. But one thing we know "that all things must work together for good," and we also know that He is able to carry us through every trial and sorrow and sustain us in every tribulation and bereavement. He is the same today as He was when His chosen people were suffering in Egypt. He knows, He sees and He hears (Exod. iii). He is touched with the feeling of our infirmities, for He was also tested in the same way in all things, apart from sin. He enters into all our sorrows and is with us in every fiery trial. "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 shall the flame kindle upon thee" (Isaiah xliii:2). He is Himself afflicted in all our afflictions (Isaiah lxiii:9). Well may we sing triumphantly "Hallelujah, What a Saviour!" Nor do we need to fear anything concerning the future. "I will fear no evil for Thou art with me."

He is all-sufficient for every spiritual need we may have. He is the fountain which never runs dry. He is the inexhaustible reservoir filled with the supplies of His infinite grace. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every

spiritual blessing in heavenly places in Christ Jesus" (Eph. i:3). "For in Him dwelleth all the fulness of God bodily. And ye are filled full in Him who is the head of all principality and power" (Col. ii:9,10). "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii:32). "And of His fulness have we all received grace upon grace" (John i:16). Whatever our spiritual need may be we but need to turn to Him and find Him all sufficient, as well as every ready to supply that need.

In a certain hymn we sing "Christ alone can satisfy." To the woman at the well He said "Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give Him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into eternal life" (John iv:13,14). All earthly, physical things, the best, the choicest, the most attractive, the most charming, can never satisfy the human soul. All earthly cisterns are but broken, empty things. He alone can give what satisfies and if we drink of Him, and drink deep, we shall find that we thirst no longer for the things which are for but a moment, and which can never satisfy. A child of God may be in an impoverished condition, but even then, without earthly comforts, having Christ as his portion is enough. Like the poor woman who laid upon a bed of sickness and in want, when she was asked what her needs were, she answered "I have Christ, what need I more?". He is enough.

And what will it be when we are at last with Him! In eternity we shall be in His fellowship in never ending glory. May we then find Him daily the all-sufficient One. This is our need and in this is our strength.

"Leaning, resting, trusting, loving,
Enter thy new year!
For the Lord who lives to love thee
Will be always near,
Shielding, guiding, caring, blessing!
What hast thou to fear?"

**The
Knowledge
of Him**

To know the Lord Jesus Christ means salvation, eternal life and eternal glory. "And this is eternal life, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent" (John xvii:3). That saving knowledge of the Lord Jesus Christ the Son of God, who died for our sins and was raised on account of our justification, is reached by all through the grace of God, who acknowledge themselves lost and guilty sinners, dead as to their spiritual nature, destitute of righteousness, enemies of God, and who believe on the Lord Jesus Christ, sent of God, who paid the price of redemption on the cross. With the believing acceptance of Him as Saviour begins our knowledge of Him and our fellowship with Him. True Christianity is the heart knowledge of the Son of God. True spiritual life is to know Him. Progress in spirituality is to know Him better. True service for God and our fellowmen springs from the knowledge of Him. Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, self-control, are the fruits produced by the Spirit in the heart of the believer who knows Him (Gal. v:22-23).

The highest possible knowledge the human heart and mind is capable of receiving is the knowledge of the Lord Jesus Christ, because in Him are hid all the treasures of wisdom and knowledge (Col. ii:3). Let a man get all knowledge offered by all the institutions of learning in the whole world, and if that man knows not Christ, he is groping in darkness and all his earthly knowledge will perish. The only knowledge which satisfies, which gives peace and joy, assurance and strength, is the knowledge of Him. And that knowledge can never be exhausted. We know Him and His love; we rejoice in Him with joy unspeakable and full of glory. Yet there is no saint who has ever been able to comprehend, what is the breadth, and length, and depth and height, and who knows the fulness of that love of Christ, which passeth knowledge (Eph. iii:18-19). Every true believer must grow in the grace and in the knowledge of our Lord Jesus Christ

(2 Peter iii:18). There is no limit to that growth. There is always more to know about Him. The more we know Him the more we long to know Him. The saint who probably knew the Lord Jesus Christ more than any other human being ever knew Him, is the Apostle Paul. He saw Him in the glory light on the road to Damascus. From that miraculous experience onward His one great ambition was the Lord Jesus Christ. "Not I, but Christ" was his constant cry. Yet with all this knowledge of Him, fellowship with Him, and intimate intercourse with the Lord, when writing to the Philippians from the prison in Rome, he expressed his heart's desire to know Him. "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made comformable unto His death" (Phil. iii:10).

A better knowledge of Him, His loveliness, His power and His glory, is the great need of all His own. In the beginning of another year may we long for that knowledge of Himself as never before.



The Christ "For we know in part, and we prophesy
We Shall in part. But when that which is perfect
Know is come, then that which is in part shall
 be done away. for now we see
 through a glass darkly; but then face to
 face; now I know in part; but then shall I know even
 as also I am known" (1 Cor. xiii:9-10-12). All we know
 down here is an imperfect knowledge. We know only
 in part. We know the Lord Jesus Christ, but only in
 part. We wait for that to come which is perfect, and
 that will come when He comes and is manifested in
 glory. We shall know Him then in all His gracious and
 glorious fulness.

We shall know Him when that revelation takes place as the *glorified* Christ. For this He prayed the Father. "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold my glory, which Thou hast given Me; for Thou lovedst Me

before the foundation of the world" (John xvii:24). He prayed that His own might know Him, when brought at last into His presence, as the glorified Christ. We shall see Him then in the fulness of His acquired glory, the glory which Father gave Him in resurrection as the head of His body, and the head of the new creation. It is this glory which we shall share with Him, in that day, when He shall be glorified in them that believed, as well as admired (2 Thes. i:10). What glories will then burst upon our view when we meet Him and see Him as it is! No mind can imagine what it will be to behold Him as the glorified Christ.

We shall know Him as the *transforming* Christ. We shall be like Him for we shall see Him as He is (1 John iii:2). This is the hope of God's calling to be like His Son. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called; and whom He called, them He also justified, and whom He justified, them He also glorified" (Romans viii:29-30). Our body of humiliation will then be fashioned like unto His glorious body and we shall be changed into the same image from glory unto glory (Phil. iii:21; 2 Cor. iii:18). He Himself will bring His many sons unto glory (Heb. ii:10).

We shall then also know Him as the *revealing* Christ and the *rewarding* Christ. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. v:10). This is not a judgment seat when eternal salvation is decided, but a judgment seat on account of the believer's works. "Therefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God" (1 Cor. iv:5). Whether we built the wood, hay and stubble, or the gold, silver and precious stone will

then be made known by the revealing Christ, and He will reward His servants. This was Paul's hope when he wrote "henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them that love His appearing" (2 Tim. iv:8). How many mysteries and secrets will then be revealed and cleared up. He will reveal and reward the faithful service of His unknown saints, who toiled, prayed and wept in secret.

Nor must we forget that in that day we shall know Him as the *comforting* Christ. To the remnant of Israel, redeemed and restored, He says "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem" (Isaiah lxvi:13). He is the comforting Christ for His people now, and in the midst of trouble, sorrow and bereavement, He speaks peace to the heart. Still greater comfort awaits us when we are in His presence. Things which were mysteries of providence in our lives, will all be solved and we shall be comforted by Himself. He will wipe our tears away. Blessed thought that even our tears are known to Him and not forgotten by Him. David speaks of this so beautifully. "Thou tellest my wanderings: put Thou my tears into Thy bottle; are they not in Thy book?" (Psl. lvi:8). This shows that He even keeps track of our tears. They are known to Him and some day He will wipe them all away. So let us weep more; weep over ourselves; weep over the unsaved; weep over the conditions in His church; weep over this poor, blind world; weep in secret, and He will comfort us the more when He remembers our tears.

We shall know Him as the *triumphing* and the *reigning* Christ. What a triumph will be His in the day of His manifestation! Now He is slandered, dishonored, ridiculed, mocked, rejected and despised; but then every knee must bow and every tongue must confess Him. All things will be put in subjection under His feet. Every enemy will be dethroned and every lying tongue be silenced. We shall know Him and see Him in His tri-

umph, when He receives His own throne and begins His reign as King of kings and Lord of lords. His triumph will be our triumph; His exaltation our exaltation; His reign our reign, for we shall reign with Him over the earth. Well may we then look forward with holy and joyful anticipation to that full knowledge of Himself, when we shall see Him as He is. What a power such a prospect of glory should have over our lives now! Gladly we should suffer with Him, be ignored by the great religious world, be satisfied to be nothing, have no name and no honor. Gladly we should spend and be spend, sacrifice ourselves, toil on, sing our songs of praise unto Him in the night, and look forward to the coming day when we shall know Him.



Daily Things As we enter into a new year let us re-
We Must member that the Christian must do cer-
Do tain things daily. If we do these things
 we shall keep in His fellowship and grow
 in the knowledge and grace of our Lord
 Jesus Christ.

We must worship and praise Him daily. "*Daily* shall He be praised" (Ps. lxxii:15). While this refers prophetically to the millennium, it is true also of those who are saved by grace. *Daily* must we exercise our holy priesthood and offer up our spiritual sacrifices, the fruits of our lips.

We must *daily* call on His Name. "I cry unto Thee *daily*." The marginal reading is "all the day." (Ps. lxxxvi:3). What the water is to the fish, prayer is to the Christian. Take the fish out of the water and death results. So if a Christian stops praying his spirituality dies. The need is more daily prayer.

We must also *daily* search the Scriptures. "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures *daily*, whether these things were so" (Acts xvii:1). Here is an opportunity to become a nobleman and nobelwoman in a spiritual sense. The

aristocracy of heaven lives and moves in the Word of God, feeds on it daily and discovers the unsearchable riches of God's inexhaustible treasures.

There is also *daily* conflict. "Be merciful unto me O God; for man would swallow me up; he fighting *daily* oppresseth me. Mine enemies would *daily* swallow me up; for they be many that fight against me, O Thou Most High" (Ps. lvi:1-2). If in these sad days of declension we walk with God, we shall have our share of conflict. The enemy will be active against us. It is also necessary that we practise *daily* self-judgment and self-denial.

"He said to them all, If any man will come after me, let him deny himself, and take up his cross *daily*, and follow me" (Luke ix:23).

Daily we must wait on Him and for Him. "Blessed is the man that heareth Me, watching *daily* at My gates; waiting at the posts of My doors" (Prov. viii:34). We shall have a happy new year as we know these things and do them daily.



**Unto Thy
Name Give
Glory** When Dr. Adolph Monod, one of the saintliest men that ever lived, came to die, he gathered about his bed the believers to whom he ministered, for words of parting counsel. On one occasion he said, "There is a verse of Scripture, which I have always felt could not be true of me, however true it might be of others. It is this: 'We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts, and pleasures, living in malice and envy, hateful and hating one another' (Tit. iii:3). But now, my friends, standing on the shores of eternity, and in the light of God's presence, I must testify that it is true of me, and true to the fullest extent of its meaning." So all real saints have said when the glory from the throne has fallen upon them. They see the evil of their hearts as they never saw it before, and as one of them expressed it, they cast overboard their preaching, their

praying, their good works, their experiences, that they may swim into the harbor on the plank of free grace. For ever and ever our song will be, "Not unto us, O Lord, not unto us, but unto thy name give glory" (Ps. cxv:1).



**Lessons from
the Birds**

Bird-life, like everything else in nature, is wonderful, telling out the wisdom of our Creator-Lord. The instinct birds possess, the power to fly, some of them more than 200 miles in an hour, their unerring migrations and many other things reveal to us, for whose benefit these creatures exist, the beneficence, the care and the incomprehensible intelligence of our Lord. Their plumage, some of which so gorgeous in coloring, as well as harmonious, was produced by the Creator, it seems to us, for the exclusive enjoyment of man. Yet how few eyes are open to all this.

We love to watch them and watch their graceful movements, their constant activities, their ordered life and listen to their happy song. Our Lord used these creatures of His to teach us some lessons. He assured us that the sparrows on the house-top, though worth no more than two for a farthing, are nevertheless under the constant watch-care of our heavenly Father. Not one of them can drop without His will. And we are worth more than many sparrows. The love which cares and watches over sparrows, cares and watches much more over us. Again He said, and well may we remember these precious words in the beginning of another year, "Take no thought for your life, what ye shall eat and what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" He used them to inspire our confidence in His care for us and to allay within us all undue anxiety for the future. As someone said—"Looking down in the tender abound-

ing compassion upon benighted and erring humanity, labouring, restless, fevered, about the petty provisions of the present life; anxiously looking onward to the future; borrowing the distresses of the morrow to aggravate those of today; loading themselves with burdens of grief which do not belong to them, and which they are not required to bear, our Lord surveying with deep compassion these scenes of toil, and sleepless anxiety, and wasting solicitude, stretches forth His hand, and lifts up His voice—saying, “Behold the fowls of the air.”

He also has given us a striking lesson in connection with the domestic hen. Look at her! What devoted affection, how vigilant she is for the safety of her brood, how diligent for their sustenance, how ready to interpose even her life for their protection! When an enemy appears, how anxiously she calls to assemble them, that she may cover them with her wings. When a storm or the night approaches, with what kind complacency she hides them beneath her feathers, and communicates to them the vital warmth of her own body. It is by this most beautiful and affecting picture that our blessed Lord sets forth the anxious and unextinguishable compassion of His heart for sinners, even for the most guilty and ungrateful—“O Jerusalem, Jerusalem; thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.” O that we all might learn these lessons more and more and trust Him, our Saviour-Friend, His God and our God, His Father and our Father, and know each day, He careth’s day by day in this new year, beloved friend and child of God, roll your burden upon Him and take no thought for the future.



**Hints on
Bible Study**

There are more people studying the Bible today than ever before. The value of true Bible study cannot be over-estimated. The Bible may rightly be called the spiritual mother of the Christian. We are “born again, not of

corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (1 Peter i:23). Then the Spirit of God exhorts, after having spoken of the living and abiding Word of God as our mother, to use that Word—"As newborn babes, desire the sincere milk of the Word, that ye may grow thereby" (1 Pet. ii:2). Just as a newborn babe needs the mother's milk, so the born again soul needs the milk of the Word to grow and to develop in knowledge and character. Among Christians are found spiritual monstrosities. Now and then one sees a child which is physically and mentally undeveloped. Some disease took hold on the little one and growth was arrested. Such are a sad sight. But equally sad to look upon are the thousands of Christians who were once born again but who have never advanced to a true Christian manhood but have remained babes, never exhibiting any growth whatever. The chief reason of such a stunted growth is the neglect of using the mother's milk, the Word of God. An evangelistic campaign is held somewhere. The Gospel is preached and some accept and are saved. They join some denomination. The preaching to which they have to listen has little of the Truth of God in it. The milk of the Word which these new-born ones need is greatly watered, so that nothing of the real nourishment remains. Then they drift back into worldly ways without any manifestation of the life which they professed to have received.

How necessary it is to eat and drink the Word of God! Without it growth in spirituality is impossible. All we need is therein supplied—milk, meat and strong meat. We therefore make a few remarks on the use of this priceless gift of our God.

From time to time we receive literature which urges Christians to read the Bible through in so much time. Generally it is a year. In order to accomplish this task so many chapters have to be read each day. We do not think anything of such a plan, nor do we urge Christians to do this. It looks to us like a man who makes up his mind that from now on he is going to eat a stated breakfast and a certain kind of a supper, consisting of the same amount of food, for a whole year. No matter how he feels, appetite or no

appetite, good digestion, or indigestion, he must eat the same breakfast and supper every day for a whole year.

The whole Bible from Genesis to Revelation should be read, but there is no profit in forcing oneself to do it in a certain time. Bible reading without meditation and proper spiritual digestion is unprofitable. Far better it is to read a few verses, stop, pray, meditate, and assimilate it.

Needless to say we must first of all approach the Book of books in the spirit of deepest reverence. As we hold the blessed volume in our hands let us remind ourselves, first of all, that it is a divine book, and that God Himself speaks in this Book. Let us remember that it is all God-breathed. It is the Word of God, living, powerful, and a two-edged sword, the Word which is forever settled in the heavens. What James says of prayer is also true of Bible study. We must approach the Bible in the spirit of unwavering confidence, that every word is true. "For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord" (James i:6-7). The man who thinks that only parts of the Bible are inspired, and that he must discover what is really the truth and what is not, will never receive anything from the Lord.

In the next place we must approach the study of the Bible in the spirit of true humility. It is well to confess our own ignorance, telling the Lord that we know but little of His Truth. All the great men of God manifested such a humility. Moses did, for he was an humble man. Solomon confessed before the Lord: "I am but a little child, I know not how to go out and how to come in" (1 Kings iii:7). Jeremiah said to the Lord: "Behold I cannot speak, for I am a child" (Jerem. i:6). All His chosen instruments—the mighty men of God of the first centuries, the men of the reformation, and many others through whom the Lord restored His Truth—were men of the deepest humility. Nothing hinders so in a real spiritual study of the Word as pride of intellect, or confidence in scholarship.

We must study the Word of God with prayer and dependence on the illuminating power of the divine author of the Book, the Holy Spirit. The understanding of His Truth

must come in answer to our prayer for help through the Spirit of God. "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hidden treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom, out of his mouth cometh knowledge and understanding" (Prov. ii:3-6). The Holy Spirit dwells in us. He must be our guide and He will be, for the Lord Jesus Christ has given us the other Comforter to guide us into all Truth; His Word is Truth, and that is where we find the guidance of the Spirit. The Christian who thinks that he can be guided apart from the Word of God is truly misguided. The Spirit is in us, "that we might know the things that are freely given to us of God" (1 Cor. ii:12). The unction of the Holy One teacheth us all things, if we depend on Him.

We also must approach the Bible with the one great desire to know Him better, who is the living Word, the Lord Jesus Christ. He Himself said on earth: "Search the Scriptures, for they are they that testify of Me." Never will we open our Bibles in vain if our heart yearns for Him, to find something new about Him, something which will make the Lord Jesus more precious to our souls. The Holy Spirit's work for us consists in part of taking the things of Christ, in order that we might see and enjoy them. And when we see Him our hearts receive new joy, new peace, and our spiritual needs are supplied through the vision of Himself.

Furthermore, we must come to the study of the Word of God with the spirit of self-judgment. It is through the Word that our hearts are uncovered in His presence. How wholesome this is to see ourselves in His light, the light which has no darkness at all. The walk in the light is to bring everything into the light, confess all that is not right, judging ourselves. Thus the study of the Word keeps us in that precious fellowship with the Father and the Son.

Now, as to the method of Bible study opinions differ. Some say study it topically; others say pick out the leading chapters of each Book and study them. We have found in our own experience the study by books the most helpful. Each Bible book has a great purpose, it has a key, it is ar-

ranged by the Spirit of God in a certain way; it is put together in perfect order. We recommend, therefore, the study of each book. Take time to do this. Superficiality in Bible study is harmful. In studying a book compare Scripture with Scripture. Do not rely on the marginal references; find your own references with the help of the Spirit of God. Thus the Book will open to your soul. We have followed this method in our "Annotated Bible" work, and we believe this is one of the reasons why our gracious Lord has been pleased to help so many of His dear children into a better knowledge of the truth.

The most fascinating occupation for a believer is the systematic and the prayerful study of the Holy Scriptures.



Our brother Dr. Thomas, now with the **Dr. Thomas** Lord, wrote a few months ago, one of **on Divine** the clearest treatises on the question of **Healing** the so-called "*Divine Healing*" a term which is unknown in Scripture, which we have ever seen in print. The article is a strong, but justified criticism of a volume which a member of the Christian and Missionary Alliance wrote on "Our physical Heritage in Christ." Our brother's criticism is much needed at this time for Bosworthism, McPhersonism, Doweism, Priceism and other cults which teach these errors are flourishing evidently unchecked, with evil results in different ways. We therefore reprint the greater part of Dr. Thomas's able refutation, knowing that the Lord will use it with those of His people who believe in a sane and sober interpretation of the Scriptures. We believe these men and women who go about claiming to heal the sick, using all kinds of spectacular methods, are one of the saddest signs of our sad times. How long O Lord, How long?



Renan's Ernest Renan was a French infidel Jew with brilliant literary gifts. In his last **Rebuke** book, a posthumous work, he insists upon a historical basis of Christianity. We quote his words:

“One fundamental thesis to which I cling more firmly than ever is that, not only did Jesus exist, but that He was great and beautiful, a thousand fold more real than insipid earthly greatness, than insipid earthly beauty; but His charm was known really to but a dozen persons. These, however, had that love for Him, that it became contagious, and imposed itself upon the world. We believe then, that there is an historical reality in the gospels. That reality is the foundation of Christianity.”

These words rebuke many Modernists of today, who are trying to overthrow such a historical basis. They say and teach the young that there is too much doubt as to the authorship and trustworthiness of the New Testament books to entitle them to credit. Destructive Criticism tries to destroy the historicity of the Gospel records, claiming that much is legendary. Surely the French infidel Jew Renan will rise up in judgment against the Modernist and condemn him.



The *Los Angeles Bible Institute* has been **McPhersonism** for some time under an unjust suspicion **Repudiated** of being in fullest sympathy with the Pentecostal movement of Mrs. McPherson. It came about in a way which we do not care to mention. We are thankful to say that this suspicion has now been removed by the directors. They have declared their stand against this movement and also warned against it. The declaration and resolutions state their position on “divine healing,” the gift of tongues and the baptism with the Spirit, as evidenced in McPhersonism.

The resolutions pronounce against the wholesale public healing meetings. On the gift of tongues they speak as follows: “We find no scriptural basis for the present day manifestation of the so-called gift of tongues, which is usually attended by intense emotionalism which renders its devotees less fit, physically at least, for christian service.”

The meetings called “tarrying meetings” are in full

swing in a certain room of the "Angelus Temple." Eyewitnesses say that the happenings there are distressing. We know of similar meetings elsewhere in which young girls and young men rolled on the floor in a shocking manner and also foamed at the mouth. We are glad that the Bible Institute warns against this sinister fad, as we put it mildly.

"In some religious gatherings meetings are held in which the people tarry and pray for the gift of the Holy Spirit. It is commonly reported, however, that in some of those meetings those present have been guilty of disorderly conduct unbecoming Christian people, and having a tendency to bring the religion of Christ into disrepute. We therefore believe that all Christians should be warned against these practises as being without any scriptural basis."

We trust these resolutions will restore the equilibrium of the Institute and that the trouble-makers will cease from troubling. On the other hand these warnings against McPhersonism should serve to keep others away from this movement. The faculty of the Institute is composed of men who stand for the truth and who had never any sympathy whatever with McPhersonism.

In connection with this we want to thank our friends and readers for the clippings they sent us from California newspapers. We deplore with many hundreds of other believers that an aged evangelist of the Methodist denomination endorsed Mrs. McPherson personally as well as her movement and at the same time he denounced those who have no faith in her and her schemes. Our aged brother had been warned again and again, with the affection and respect becoming his age, and from different quarters, of the danger of fellowshipping this delusive movement, but we are sorry to say, without any effect. He has deeply grieved hundreds of his best friends.

Our beloved readers and friends on the coast, who know what McPhersonism is, may rest assured that a day of reckoning is coming. While great harm is being done and many are led astray into this delusion, it will

not last forever. As there are great financial resources behind this woman's movement, administered exclusively by her, it will prosper for a time. We all can well afford to wait till our Lord deals with it, as He has so often done before with similar erratic and fanatical movements.



**Excellent
Progress in
the School** The many friends of the *Stony Brook School for Boys* will rejoice with us over the progress of this school and the blessing which has rested upon it since the beginning of the third year, last September.

We have now seventy boys. They all love the school. The new faculty under the leadership of Principal Frank E. Gaebelin is doing splendid work and every master is enthusiastic over the school and its wonderful future. An excellent Christian spirit prevails and all the different activities, athletic, literary and social are carried on in the same spirit. The instruction in the Bible and the faith once and for all delivered to the saints is done by the Principal, who has the ear and heart of every boy. The new building is progressing rapidly and will be a great asset to the school. The home of the Principal, known as "the Grosvenor House" has been completed.

We want to thank our readers for their financial support and for their prayers. Much of the success and blessing of the school is due to your kind help. We still need some ten thousand dollars to see us through this year without debt and after that we hope the school will be self-supporting. We have established a scholarship fund out of which we shall support the boys of parents who are unable to educate their boys in this school. Money invested in this great cause will bring blessed returns. Boys can be reached by the Gospel when they are young and be established in the truth before they enter institutions in which everything is against the Bible.

Will you continue to help the school? It would be a great thing if our beloved readers would put the school upon the basis of self-support and add to the scholarship-

fund. The Editor is supporting now two boys in the school. If you have boys whom you wish to send to the school we will be glad to mail you a catalog. Application for entrance with the new term beginning in February should be made at once.



**Blessing in
Meetings**

We are thankful for His blessing which rested upon the different meetings the editor held during the closing months of the past year. He graciously guided us in going to places where He wanted us to go. Especially grateful are we to have been enabled to minister to our German Mennonite brethren in Kansas. We had meetings for a week with them, speaking mostly in the German language in the high school building of **Pretty Prairie, Kansas**. We had in the evening meetings generally over 1,000 hearers and the Word preached brought rich blessing to many hearts. We hope, if it pleases the Lord, to devote a great deal of our time during this year to ministry among these good people.

In **Milwaukee, Wisconsin**, the Lord also gave blessing. Milwaukee is a hard place to reach. For years we were anxious to bear a witness there, but the door seemed to be closed. Through the efforts of two brethren, Mr. C. W. Conaway and Mr. Huston, as a result of our meetings last Spring, the **Wisconsin Bible Conference Association** has been inaugurated. We had a splendid conference, well attended and owned by our Lord. A noon-day meeting in the Y. M. C. A. was started during our stay and more work is planned to reach other places in the state. Our readers in Wisconsin should get in touch with these brethren.

In December we held the monthly meetings in **Boston** and in **New York**. Both were well attended and the ministry of the Word was much appreciated. A week was spent in December with the City Mission of **Buffalo, N. Y.** Our brother E. Clark is doing a splendid work there. Then we visited also **East Aurora, N. Y.**, where we addressed three afternoon meetings.



**Future
Engagements**

The Lord willing we expect to spend the month of January in **Dallas, Texas**. Our work will be in connection with the new theological Seminary under the leadership of our brother Lewis Sperry Chafer. We shall lecture during the day to the students and give addresses on certain week nights in Dallas, Fort Worth and other places.

The first ten days of February we hope to spend, if it pleases the Lord, in **Baton Rouge, La.**

The first week in March we have promised to **Johnstown, Pa.**, and the yearly **Boston and New England Bible Conference** will be held D. V. in the Park Street church in the second week of March. Dr. R. A. Torrey will be one of the speakers. We are undecided which of the numerous invitations before us to take up, but shall probably give the entire month of April to the ministry of our German-speaking friends in Kansas and Oklahoma. Please pray for guidance and for blessing upon this oral ministry.

**Bible Institute
Colportage
Association**

Our readers will find on the third cover page of this issue some of the excellent publications of the Bible Institute (Moody) Colportage Association advertised. We are in full sympathy with this association. They are doing a great work, not only in publishing good evangelical literature, but also through their free tract department. Millions of tracts have been circulated by them in prisons, lumber camps and elsewhere. We hope our readers will be interested in these publications and in their good work.



Divine Healing

Our volume on the Holy Spirit in the New Testament has been of great help to many. The fantastic teachings which are so prominent in our day relating to the Holy Spirit are refuted in this little volume, we mean such as "the Baptism with the Spirit" and the second blessing theory, Pentecostalism. There have been numerous deliverances out of these unscriptural teachings by means of this book.

We have been urged to take up the question of the so-called **Divine Healing** in the same manner as we have followed the texts as to the Holy Spirit. The Healing delusion is the menace today which threatens thousands of real believers. The number of men and women who go about claiming to heal the sick, daubing peoples' foreheads with a little oil and then holding out their hands for "love-gifts" which amount to thousands of dollars, increases. Many fall into this trap because they have never studied this question as to healing by examining the miracles our Lord performed, which the Apostles performed, and then comparing them with the spurious claims and the unscriptural practises of these Twentieth Century healers.

We are at work on a volume which we hope will be even more largely used than the volume on the Holy Spirit.



Appreciations

The **Annotated Bible Work** is increasingly appreciated. Those who have secured the nine volumes write us that they are grateful for the spiritual help it gives. We also receive many letters on the two volumes written by the editor of "**The Angels**" and "**The Holy Spirit.**" These two books do a great deal of good. We hope and pray for a still larger circulation. If you have received blessing through these books, please speak to others about them.



**Fine Things
to Come**

The next six numbers of "**Our Hope**" will contain many choice things. Our friend, Mr. Walter Scott of Great Britain, sent us two articles. Then we have articles in reserve on "Solomon's Song," also several excellent articles on "The Language of Nature," several good things from Dr. Northcote Deck, splendid original poems and smaller contributions.

Sometimes friends write us "What a pity that the edition of your magazine is not 100,000 copies monthly." We feel the same. It remains with our friends and readers to extend the circulation of the magazine. You are doing a good work if you send the magazine for a year to a friend, a preacher, or a missionary. It is money well invested.

The Gospel of John

Chapter XIX

Verses 1-5. The opening verses of this chapter bring us face to face with the sufferings of our blessed Lord and the shame which was heaped upon Him. We behold Him scourged, crowned with a cruel crown of thorns, mocked, dishonored, smitten and then made a public spectacle. For the heart of every child of God this is a deeply affecting scene. As we read it and meditate on it the eyes fill with tears, the very innermost soul is moved, and we praise Him that He suffered thus in our stead.

What an awful sentence—"then Pilate therefore took Jesus and scourged Him!" The scourging of criminals, beating them with rods, floggings with whips, have been in use among many nations, and are still used as penal measures among civilized nations. Cruel Rome outdid all others in the ancient world in torturing their helpless prisoners with the scourge. According to Josephus and other sources, Rome tormented malefactors in every possible way before they were put to death. In many cases the scourging with a cruel, knotted scourge in which sharp pieces of iron and nails were embedded, continued till the bones were exposed and the victim died. When we think of the body of our Lord, the body which knew no sin, the body which was never racked by disease, that tender body, which He yielded in our behalf, we cannot even imagine how painful this scourging must have been to Him. Some have taught that Pilate did the scourging himself, because it says that he took Him and scourged Him. The statement means that he gave command that this be done. Rough, half-barbarian soldiers were His tormentors. As they hated the Jews, they were only too willing to treat Him with the utmost cruelty. The place where it was done was the common hall (Matt. xxvii:27), a filthy guard room. The loving

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substitute of sinners suffered stripes in our behalf (Isaiah liii:5; I Pet ii:24).*

After the scourging was over, which Pilate had commanded as a compromise to save the Lord from the death penalty (Luke xxiii:16), the soldiers began their mocking torments. They had heard of the accusation and the claim that He is the King of the Jews. When they were through with their bloody work, and their victim stood bleeding before them, they began their cruel sport. One perhaps suggested a coronation. "Let us crown him king." "But what crown is He to wear?" "Make it a crown of thorns!" Thorns are very plentiful in Palestine, as the silent witnesses that God's curse rests upon the land. It did not take long to gather thorns and to weave them into the form of a crown. Then they pressed this instrument of torture upon His blessed brow, so that His precious blood streamed down His face.

But little did these soldiers know what they were doing. They only had one thought, mocking the king of the Jews and venting their hatred in cruelty upon Him. They did not know that they were witnessing through their vicious action to the fact that their victim was bearing the curse of sin upon His head. Thorns are the emblems of the curse which rests upon creation. Thorns came into existence after man's fall (Gen. iii:18). Unknowingly the rude soldiers demonstrated with their crown of thorns that the Lord Jesus is the curse-bearer.

What became of the crown of thorns? We do not mean what became of it after it had served its purpose. Hundreds of Romish churches in Italy, Spain and Mexico claim to possess pieces of the original crown. If we were to collect them we could form a thorn hedge a few miles long. What we mean is, was the crown of thorns at once removed when the mock scene had been ended? Or did this crown remain on His brow? We believe some of the master painters, who were godly men, had

*The teachings of certain "divine healers" including the Pentecostal leader, Mrs. McPherson of Los Angeles, that our Lord was scourged for the physical healing of our bodies, is a miserable, unscriptural invention.

the right conception when they pictured Christ crucified with the crown of thorns still on His head. It was on the cross He bore the curse.

They also put a mock royal robe upon Him. It was a purple robe, for purple was the color of Roman imperialism. In the examination in Luke xxiii:11, we read that before Herod, He was likewise mocked by soldiers, who arrayed Him in gorgeous robe, in which He was sent to Pilate. We do not know if it was the same garment which was now put upon Him. It was done in mockery; the vile soldiers showed their contempt. It was a Roman custom whenever a new emperor ascended the throne to greet him with the two words "*Ave Imperator*"—Hail Emperor! This custom they imitated, mocking the Lord with their "Hail, King of the Jews."

From the other Gospels we learn that they bowed their knees in mock worship and also put a reed, as a mock sceptre, into His hands. Finally they spit upon Him. Oh! what awful hatred they manifested against the Holy and Spotless One. Man was shown what he is, and what he is capable of doing through the power of Satan, which was manifested in this scene, in both Jew and Gentile. They also smote Him with their hands. This was also probably done with a rod, so that He was bruised afresh—"bruised for our iniquities." One act of scorn and contempt followed the other. All man could do to Him was done under the energizing power of the prince of this world.

The commentators of the early church applied all these sufferings, and the shame connected with it, to us for whom He suffered. He wore the crown of thorns that we might wear a crown of glory. He was clothed with a robe of shame and contempt that we might wear the robe of righteousness and glory. He bore all the contempt so that we might wear all the glory.

Then Pilate appeared again before the Jewish mob. He made an announcement: "Behold, I bring Him forth to you, that ye may know that I find no fault in Him." For the second time the Roman Governor bears witness

to the innocency of the Lord Jesus in the same words as he did before, "I find no fault in Him." After this testimony had been given the Lord Jesus came forth wearing the crown of thorns and the purple robe. "And Pilate saith unto them, Behold the Man!" Artists have painted this great scene, but no brush could depict Him as He was led forth from the filthy guard room, with His face marred, His back a mass of wounds, the blood trickling down His face as the crown of thorns remained on His head. If angels can weep all heaven must have been in tears, while demons laughed and sneered.

Behold the Man! Ecce Homo! Was it contempt or was it pity? Perhaps it was more the latter than the former. Pilate had watched the patient sufferer.

Just as Isaiah had predicted, He opened not His mouth. While others, who were scourged and tortured cursed their tormentors and uttered fearful shrieks and groans, the Lamb of God was silent. Pilate knew He was guiltless. Thus pointing to Him, the thorn-crowned, bleeding Man of sorrows, clothed in the mock robe, the Roman tried to awaken contempt and pity in the hearts of the clamoring crowd. Like the soldiers who were ignorant of their doings, so Pilate did not know what he was saying. "Behold the Man!" This is the message which would be sounded all over the world—Behold the Man—Behold Him, the Lamb of God!

Verses 6-11. Pilate, who evidently tried to avoid the condemnation of the Lord, because he knew He was innocent, had miserably failed. His attempt to produce contempt for such a miserable king had failed. Greater still was the failure to create pity. Here were hearts of stone, hearts which knew no pity, but under the influence of the murderer from the beginning, these hearts would not be content with anything less than His death. As soon as He appeared and they laid their eyes on Him, a mighty shout arose, led by the chief priests and their attendants—Crucify! Crucify! Crucify! Let it be noticed that the chief priests were the foremost in raising the cry for crucifixion. It is a painful fact that in

every age, none have been such hard, cruel, unfeeling, and bloody-minded persecutors of God's saints, as the "ministers of religion."

Then Pilate, in order to be relieved from the task of condemning an innocent person, said, "Take ye Him and crucify Him, for I find no fault in Him." He seemed to be vexed and irritated. In his anger he said, "do it yourselves." If they had taken him at his word he would have been unable to permit it, for it was against the law for the Jews to put any criminal to death. For the third time he uttered the significant verdict, "I find no fault in Him."

When the chief priests discovered that the political accusation had been a failure they appealed to their own law. "We have a law, and by our law He ought to die, because He made himself the Son of God." The law which they had in mind is the law concerning a blasphemer (Lev. xxiv:16). The penalty demanded by the law was death by stoning. As we have learned in the study of the Gospel of John, three times before the Jews tried to stone Him, and each time when He claimed equality with God. They changed therefore the charge to blasphemy. It frightened the superstitious pagan when he heard that the man whom he had scourged, who had been tortured and mocked by his soldiers, might be after all a supernatural being. The warning his wife had sent to him may at this time have come back to his memory. If he was afraid before, he became the more afraid now. Therefore he went back to the hall and spoke once more to the prisoner.

Having heard from the chief priests that He claimed to be divine, Pilate asked the Lord, "Whence art thou?" The question suggests that he was eager to hear from His own lips who He is, from where He has come. Pilate knew undoubtedly Roman and Greek mythologies, that gods visited the earth; he was acquainted with these superstitious beliefs. It may be that his question was put to ascertain whether the prisoner was not after all a supernatural being. Perhaps he hoped to hear some-

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thing positive from the lips of the Lord Jesus which would enable him to dismiss the whole case and thus deliver Him from the hands of the Jews.

But he was doomed to disappointment in this expectation. Jesus gave him no answer. He stood silently before the man who was to be His judge. Why did our Lord keep His lips closed at this extremely critical moment? Though our Lord was now delivered unto the Gentiles and had been scourged and mocked, He was still the omniscient Lord, who knows all things. He knew what was going on in the heart of Pilate; He knew the state of his soul. The Lord had given him the truth. He had rejected it. In spite of the conviction that the Lord Jesus was without fault, Pilate had Him cruelly scourged, and permitted the soldiers to crown Him with a crown of thorns, to spit in His face and to bruise Him. He deserved no further notice. He was unworthy of an answer.

But there is another reason why our Lord was silent and refused to answer the question. Pilate was an instrument of Satan. He belonged to the seed of the serpent, and the old serpent whose chief aim has always been and still is to prevent God's eternal purposes in redemption, would have liked to use Pilate in keeping back the Lord Jesus from going to the cross, where Satan would be stripped of his power. He had tried this before. It was his aim on the mount of temptation, when he offered the kingdoms of the world to the Lord. When Peter said, after the Lord Jesus had announced His coming death, "Be it far from Thee, Lord" it was the same being who used Peter to keep the Lord from the cross. The Lord knew who stood behind Pilate and what would have happened had He answered Pilate's question. Supposing He had told him, "I am the Lord, God is my Father; I am from above"; and at the same time manifested some of His hidden glory, it would have probably impressed Pilate in such a way that he would have refused to go a step further and never permitted the crucifixion. The Lord knew His hour was come. He was subject to the Father's will. It was His will that He

should now be obedient unto death, the death of the cross. He knew the Father wanted Him to be silent and refuse the answer to Pilate's question.

It is plainly to be seen that Pilate was very much vexed at the silence of his prisoner. "Speakest Thou not to me? Knowest Thou not that I have power to crucify Thee, and have power to release Thee?" And now the Lord answers him in a calm and dignified manner. He had spoken of power to crucify and power to release. He gives him to understand that he could have no power whatever except it were given to him from above, that is from God. It was the will of God which permitted the use of this power, for all that the Prophets had spoken concerning His sufferings and His sacrificial death was now to be accomplished. God's will had to be done. But this did not leave Pilate guiltless. But the sin of the Jews, the sin of Caiaphas, of Judas, along with the other chief priests, was greater. They were not like the pagan Pilate, in ignorance as to who He is, for they knew the display of His divine power and grace in their midst, as well as the testimony of their own Scriptures concerning His person. "On account of this he that delivered Me up to thee hath greater sin."

(To be continued, God willing)

Studies in Isaiah

BY F. C. JENNINGS

PART THREE

Chapters XL to LXVI

The manifestation of God in His ways with Israel

INTRODUCTORY

One cannot approach this last part of our book that speaks so clearly and directly of our Lord, both as to His sufferings and the glory that shall follow, without fear lest he should fail to discern the intent of the Spirit in moving this holy man of God thus to speak; or, on the other hand to deduce what is not in accord with that intent: that is, to err either in omission or commission.

We know well that we are about to enter an apartment of the divine word in which are treasures of gold, silver, precious stones of truth, but without the light given by the same Spirit, Who is the real Author of the book, we shall fail to find them. May the Lord deign to anoint our eyes with that eyesalve that shall cleanse them from all film, and enable us to see "wondrous things" in this precious word.

With this in view, I cannot esteem it necessary to take up these pages with any lengthy attempt to shew the unity of the whole book in the single authorship of its threefold parts. For 2000 years and more there was not a whisper of a "Second-Isaiah"; or (since no one has ever discovered to whom these marvellous pages could be attributed, he is called) "The Great Unknown."

In the eighteenth century there arose a school of theologians—mostly residing in Germany, comprising names that have since become notorious, rather than famous, among all who love and reverence the Bible, as Eichorn, Paulus, Hitzig, Nobel and others, whom we can but class with those keen-witted false-prophets that our enemy constantly sends out into the world to offset the grace of God.

For just before the time of their appearing, Wesley, Whitefield, Watts, Doddridge, Venn and a host of kindred-spirited evangelists had been commissioned to go over all the earth with the gospel of Christ; and then later the modern "Tubingen School" (as it is called, since most of its adherents were connected with the university of that name) sent out its poison marked with that sure evidence of its Satanic source by claiming superior insight, a higher degree of candour and knowledge, generally, enwrapped in the appropriated name of "Higher-Criticism."

But it must not be thought that it is because investigation as to the genuineness of this part of the book is feared or shirked that it is not taken up. Christian scholars, certainly not *less* entitled to respect, both on account of their ability and of their integrity than those

with German names as given above (and indeed including many from that country as Keil, Delitzsch, Hengstenberg and many others); have followed patiently all the arguments of these opponents of truth, have analyzed them, and torn them to shreds.*

But for us the clear testimony of the prophets, apostles and inspired writers of the New Testament will be all that we need. John Baptist testifies of himself as "the voice of one crying in the wilderness **as said the prophet Esaias.**" This is followed by Luke (chapter iv:17-21) the Lord Jesus Himself distinctly confirming the genuineness of chapter lxi. Then come Matthew (chapter viii:17); and John (xii:37-41). As to Acts viii:26-40, Birks writes: "If these verses, which the eunuch was reading, are not Isaiah's, and do not really predict the sufferings of the Lord Jesus, but are a doubtful guess at the sufferings of Israel by a nameless writer in the days of Cyrus, —what conclusion will follow? The eunuch would have been deceived and taught a double falsehood by a conspiracy of no less than three parties, the evangelist Philip, an angel of the Lord, and the Holy Spirit of God! This grand religious fraud would then have been the first step in the conversion of Ethiopia to the Christian faith!" Paul adds his voice to the sure truth in the tenth chapter of his letter to the Romans v:16-21: and one feels that to pursue the theme further would be an unjustifiable waste of time.

The root of the attack really lies in the determination of the human will to eliminate God from His creation altogether. Admit that God **is**, and can be active in the affairs of men and all difficulties of that character disappear. Take the simplest and clearest "proofs" of the

*As an illustration of this Birks notes "Forty words, even under the first letter of the alphabet alone, in which the later resemble the earlier prophecies of Isaiah, and which do not appear at all, with one or two slight exceptions, in the writings which are known to belong to the time of the exile, or the return from Babylon. . . ." "The verbal argument, on which the modern theory has relied in the teeth of all external evidence, when once fairly and inductively examined, is a powerful refutation of the hypothesis of a Deutero-Isaiah."

impossibility of Isaiah having written this part of the book that has borne his name. How could Isaiah speak as if he himself were one of the captives in Babylon, whereas when he wrote Israel was not there at all? and "it is a first principle that the historical horizon of a prophet belongs to his own time. He takes his stand in his own generation and looks onward from it." A piece of reasoning quite worthy of self-styled Rationalism; for putting this into plain English it means that *being a prophet he cannot see beyond the horizon of his own times!* For, if he can, where is the limitation of his Vision?

But we are even told the very name of the man who should decree the building of the city and the house, long before he came into existence! Marvelous beyond credence, is it not? that God, Who could call all worlds into being, should be able to foreknow what lay in the future for His people Israel, and by His Spirit actually communicate the name that a man should bear before he was born! That is far too great a strain on the credulity of, and is detected at once as evidence of fraud, by the keen intellect of Rationalism!

But even as to this name of Cyrus, hear what Josephus, the Jewish historian writes: "Now Cyrus learned this (as to building the House) by reading the book Isaiah had left of his own prophecies 210 years before . . . These things Isaiah foretold 140 years before the temple was destroyed. When Cyrus therefore had read them, and had admired their divine character, an impulse and emulation seized him to do what was written."

With this the first verses of Ezra come into line: "Thus saith Cyrus, king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth, and *hath charged me to build him a house at Jerusalem.*"

It is therefore certain that whoever wrote that prophecy wrote it before—and long before—Cyrus was born, or the fraud would have been transparent; but who but God could possibly be the Author of such a prophecy let the human hand be whose it may? How well Delitzsch writes of this blatant Rationalism: "Modern cri-

ticism visits all who dare assert that Isaiah was indeed the human writer with the double ban of want of science and want of conscience. No prophecies find any favour in its eyes save such as can be naturally explained. It knows exactly how far a prophet can see, and where he must stand in order to see so far. But we are not tempted at all to purchase such omniscience at the price of the supernatural."

But we will then leave this question of authorship, and if the learned rationalists of our day prefer to call him "The Great Unknown," we shall adopt the words of the Holy Ghost used in another connection, and say "whom ye thus ignorantly name has been declared to us as **ISAIAH.**" For that is the only name among men that by its very significance fits the contents of this "third part of the book." **Does it not mean "The salvation of Jehovah"?** And might not these chapters from xl to lxvi be so entitled, and to have as its author one whose significant name expresses it? In these we do get "the Salvation of Jehovah" more clearly set forth than in any of the O. T. pages.

But further, there is peculiar and inimitable beauty in the numerical structure of this third part that, apart from all other proof (and this abounds), bears on it evidence of its perfect unity with the parts that have preceded it. It is not too much to say that the **three** subdivisions of this **third** division are divinely marked out for us. Twice we get the words "There is no peace saith my God to the wicked" marking the termination of the first and second parts by the inerrant Finger of God.*

But this imprint of the number of divine manifestation, "3", is more marked in this later part than anywhere else. I have already noted that Delitzsch** gives a testimony

*I am aware that Birks and others refuse this division, but, I am convinced, without sufficient basis.

**And with him "this scheme is adopted by Havernick, Hahn, Ruckert, and among our more modern English writers: Darby, Kelly and very many more."

as to this that is of peculiar value, since he draws no deductions from it, and is *apparently* unaware of the striking value of what he finds, so that none can say with regard to these writers that they have first put in what they afterwards take out.

“Three!” Why here we get—not one three, but this raised again and again to ever higher powers: THREE main divisions of this third division, and each one of this three itself divided into THREE, and these again similarly subdivided into THREE.

I am not unaware that this will be met with a shrug and perhaps a pitying smile by many; but they might as well assume to pity those who with gladness discern the beauties of His works impressed on all nature, and the more discerned the closer studied—from those constellations that pursue their march through the heavens and to which our earth is, as to comparative size, but a grain of sand, down to the invisible diatom: the aid of the telescope on the one side and the microscope on the other only revealing perfections of His unrivalled finger-prints, not discernible to nature’s vision. That same bond of perfection that binds in unity all nature, also binds together the parts of our book, although it may, and does need, more than nature’s powers to discern them.

Let me then repeat that God Himself has put His finger-print on this part of the book in the divisions. It is composed of 27 chapters divided into three of nine each, thus:

- 1: Chapters 40 to 48, closed by the words “*No peace to the wicked*”
- 2: Chapters 49 to 57, closed by the words “*No peace to the wicked*”
- 3: Chapters 58 to 66, closed by the same finality of “*No peace to the wicked*” in Gehenna.

The subdivisions of the first are

- 1: Chapter 40 to 43, 13
- 2: Chapter 43, 14 to 45
- 3: Chapter 46 to 48.

But once again take the first of these

- 1: Chapter 40
- 2: Chapter 41
- 3: Chapter 42 to 43, 13.

But let my reader consider for himself chapter 40 and can he fail to discern again the three divisions

- 1: Verses 1 to 11. The God of all comfort speaks to Israel
- 2: Verses 12 to 26. Contrast with vain idols
- 3: Verses 27 to 31. Divine strength manifested in weakness.

Yet even once again note the threefold division in verses 1 to 11

- 1: Verses 1 to 2. The "voice" of comfort Jehovah
- 2: Verses 3 to 8. The "voice" telling of contrast; frail man and the eternal word
- 3: Verses 9 to 11. The Voice of Jerusalem "*Behold your God.*"

Surely, surely so marvellous a structure can no more be attributed to chance or mere coincidence than the structure of a flower or of a butterfly's wing.

Divine Healing

By the late DR. W. H. GRIFFITH THOMAS

A criticism of "Our Physical Heritage in Christ" by Kenneth Mackenzie.

I.

First and foremost, I believe that it is not only not in harmony with, but really opposed to, the teaching of Scripture. This, in my judgment, is always the most vital and fundamental objection to the author's position.

His interpretation of the Lord's supper is seriously lacking in this respect, and if one were to ask for real proof of his contentions from the New Testament, the result would be that there are none available. Mr. Mackenzie writes approvingly of the extraordinary statements found in Mr. Bosworth's tract, in which it is actually said that there are thousands to-day in the cemeteries before their time because they did not discern the Lord's body in the Lord's supper "as broken for their healing." For the same reasons it is contended that "there are thousands of others who are sick who can be healed." Now it is necessary to say, kindly but firmly, that there is no basis whatever for this interpretation, and to teach it in this way is both absolutely unscriptural and certain to give rise to false hopes. I say it advisedly, that Mr. Bosworth's position is

not only incapable of proof by exegesis, but is perilous in the extreme in practical life. I would also remark that Mr. Mackenzie's references to the doctrine of the Church of England and of the Protestant Episcopal Church are contrary to everything that is known of the history and interpretation of the Prayer Book.

Mr. Mackenzie, like others, speaks of "the fourfold Gospel," and here again it is obvious that there is no such Gospel in the New Testament. Paul certainly did not preach it. For example, in regard to the healing of the body Mr. Mackenzie says, "Let us never give up the hope of bestowment. Let us look for it daily, count upon it, live for it, die (if needs be) in confidence of it." (p. 2). This is wholly different from the gift of Christ for salvation, which we accept and can enjoy at once.

Mr. Mackenzie has, of course, to face the question as to *whether healing is in the Atonement*, and maintaining that it is, he again fails to show *what there is in sickness that needs to be atoned for*. Further, if healing is in the Atonement, *why is not death included at the present time, since this is equally a bodily result of sin?* I have always noticed that Mr. Mackenzie and those who take his view of healing never properly face this question of death. When Mr. Mackenzie argues that healing is in the Atonement from Matt. 8:17, it is curious that he does not see that this passage is quoted in support of one of our Lord's miracles of healing and dates something like three years before the atoning death of Christ. It is adduced in proof of Christ's gracious ministry of healing, but not a hint is given in the text or elsewhere that it refers to the Atonement.

Romans 8:11 is, of course, quoted in support of the present healing of the body, though most of the leading commentators are entirely against this view, and, so far as I can see, the text is entirely opposed to the interpretation. In verse 2 we read of "the law of sin and death," and then in verses 3 to 9 we have the law of "sin," and in verses 10 and 11 the law of "death," the whole context pointing forward to the Resurrection. Further, the word "quicken" means to "make alive" that which was dead, and so far as I can see is incapable of being interpreted here or elsewhere as an accession of vital force to our body at the present time.

Mr. Mackenzie evidently finds it very difficult to explain the reason why Paul's thorn in the flesh was not removed, for he endeavours to explain it by distinguishing between "absolute healing and conferment of Divine life for the body" (p. 95). He also says that many believers in healing have never been healed in the common acceptance of the term: but they know the power of the Lord to sustain them in the face of uninterrupted pain and weakness (p. 95). No one questions the latter statement, but the former entirely gives his case away, for if believers in healing have never been healed. It is obvious that healing cannot possibly be one of the elements of a "fourfold Gospel"

The story of Trophimus is also an obvious difficulty. Mr. Mackenzie is compelled to say that the "story is not all told" and that "there may have been some reason why it was not God's time to heal him when the Apostle left him perhaps in a hasty departure" (p. 98). This is delightful and almost amusing in its quiet assumptions, for which, of course, there is not the slightest warrant in the Scripture. Again, *the contrast between this and the Gospel for the soul as the gift of God is impressively significant.*

In regard to Timothy we are told that having a weak stomach he "could not thrive on the germ-infected water which was provided

in the community where he lived" (p. 98). This is another piece of information which I cannot remember to have seen in the reference to Paul's advice to Timothy. And the illustration from unsanitary conditions in China is altogether wide of the mark. Mr. Mackenzie thinks that the Apostle was very careful in telling Timothy only "to use a little" and then he surprisingly adds, "God often holds His own in apparent bondage to these bodily conditions in order that they may not be tempted to load their systems with toxic deposits which clog the tissues and lead to fatal disorder" (p. 99). But there is not the faintest hint of all this, and if it were not so serious a matter, it would be ludicrous to observe the way in which Mr. Mackenzie tries to avoid (I will not say evade) the plain statements of Scripture. There are several other points of exegesis which are equally unwarranted or, at least, are so imaginative as to require proof before they can be accepted. Thus, we are told that Adam and Eve were enveloped with light, and hence were not ashamed because of "the sheen of light which enveloped them with the grace of the most beautiful garments." This is based on the poetic statement about God Himself in Psalm 104: 2. It is also puzzling to read that the words "take me" in Genesis 15:9,10 literally mean "take for me, as my substitute." I cannot find that the Hebrew or any of the best commentators give the slightest hint of this view. Then, too, we are told that the word grace "conveys the idea of the longing of God for the love of men, a hunger to dwell in their hearts." It would be interesting to know where Mr. Mackenzie derives this idea, which I have failed to find in any of the authorities at my command.

II.

My next contention is there is no warrant for making healing dependent on our faith. Mr. Mackenzie lays great stress on this, saying that "if faith were uniform and always victorious there would be no room for questions in the realm of healing" (p. 71). But there is no indication that Christ always required faith or that the Apostles made this demand in every instance. Nor is it correct to distinguish between immediate and gradual healings in the way Mr. Mackenzie does. He truly says that all the recorded healings in our Lord's life were immediate, "while in our day healings are more often gradual." He does not see that this practically gives away his position. To-day people take healing by faith even while they are obviously sick, and then when there is gradual healing it is attributed to faith and prayer. *But Christ's healings were not only immediate but patent to all.* It is, therefore, incorrect and unfair to say that "not all Christians are ready for healing" (p. 87). This is only an attempt to account for the many disastrous failures associated with "divine healing."

III.

My third point is that "divine healing" is not in accordance with facts of everyday experience. (a) *How is it that healing is not universal, even among true believers in it?* Dr. A. B. Simpson was physically and mentally affected for the last two years of his life, and, so far as is known, never really recovered what he was before. When this has been presented to believers in healing, it has been actually asserted that this devoted servant of God must have somehow or other departed from the pathway of full consecration, otherwise he would have been healed. To my mind this contention is

not only false and even cruel to the memory of Dr. Simpson, but is manifestly an effort to avoid an awkward fact.

Some months ago I met a missionary, who frankly confessed to me that he had been deeply impressed in his field with the fact that all around him were missionaries of other societies doing a full day's work each day while taking quinine, and that missionaries of his society, although the only ones who believed in healing, were never well. I understand that since permission has been given by his Board to take quinine each day (as a food!) he has done a better day's work than before.

(b) *There is also the question of broken limbs*, which I have never yet seen satisfactorily dealt with by advocates of "divine healing." This fact goes far to indicate the belief, as a writer said some time ago, that "God is a good physician, but not a surgeon." Why should not God be able to heal a broken limb or to provide new teeth if we believe in healing at all? When a missionary smashed his false teeth and said, "If God wants me to have teeth, let Him grow them," he was, at least, consistent, even though unwise. Mr. Mackenzie, in facing the question as to whether it is a sin to consult a physician or to use means if one is trusting the Lord for healing, points out that "all men have not faith for healing" (p. 125). But he at once goes on to say, "they may have it in other lines," and he refers in this connection to George Muller, who once received an impression when one of his children lay ill of scarlet fever that he was to "wait for the supernatural healing which he felt God alone could give." And although an immediate answer was granted, Muller testified that he never again received that impulse; "and in all future cases he relied upon the wisdom of the physicians and the efficacy of the medicines" (p. 126). On this Mr. Mackenzie finds some counsel to God's people to be sure they have faith before they seek to obtain healing. But he does not see that this is absolutely opposed to the "fourfold Gospel" and to the astounding and deplorable view of Mr. Bosworth *that it is as easy to be healed of cancer as it is to have forgiveness of sins*. Like Muller, whose strong faith and deeply spiritual insight no one can question, there is no thought of denying the power of God in using means and obtaining the help of a physician, for surely all medical skill comes from above and can be rightly utilized as an instrument of God's working. To distinguish between ordinary faith which uses these means, and a faith which has not reached the superlative altitudes" (p. 131), meaning the avoidance of means, is entirely groundless, and not only so, it contradicts the claim made for healing as being part of the Gospel. It is impossible to believe that the Apostle Paul would have had as his constant companion "the beloved physician" if there had been anything wrong in utilizing his skill.

(c) Mr. Mackenzie, like others of his school, is *unable to explain the many undoubted failures connected with healing*. *No one doubts, or should doubt, for a moment that God can, will, and does heal in answer to prayer, but it is quite another thing to say that this is virtually, if not literally, the only right method*. There are many cases during recent years in which at mission services *there have been the most distressing failures*.

Even those of the Christian and Missionary Alliance, with whom Mr. Mackenzie is associated, are unable to vindicate their position in many cases. Thus, we are told that quite recently an accident occurred to members of the Senior Class of the Nyack Institute,

who were returning from a meeting. The auto-bus ran over an embankment and turned on its side, and while most of the occupants escaped serious injury, seven were taken to the hospital for treatment, and all were able to leave the hospital within a few hours, except two, one of whom suffered with a broken arm and crushed shoulder and the other with a dislocated shoulder. But why were not these cases immediately healed?

In another issue of the paper, we are told of a missionary who died not long ago. He suffered from a carbuncle which at one time "looked as though the poison were affecting his whole system," and we read that he had "for a couple of years a serious form of kidney trouble also." Why was he, a noble, true-hearted missionary, not healed? Another who lately died, at the age of eighty-seven, is said to have been helpless because of paralysis during the last seven years of her life. Yet another who died at the age of eighty is recorded to have been failing in health for over two years. Another case is mentioned as having been made a subject of prayer, and yet we are told "for protection and diagnosis a doctor was called, but from the first it was felt that God alone could and must work." Then follow these words: "Her deliverance was very marked several times, and there was hope that she would recover. She was really delivered from the disease and then other complications set in, and quite suddenly she passed away." It is impossible to avoid asking why God could not and would not deliver from the complications as well? Not the least important illustration of the impossibility of Mr. Mackenzie's position is the following, which I quote without comment, because it tells its own story: "We have just received the sad news of the death at El Paso, Texas, of the beloved wife of Rev. S. F. Bosworth. . . . Much prayer has been offered for the healing of our sister who has fought a long fight of faith, and has witnessed a good confession amidst much suffering."

From all this it will be seen that the question of "divine healing," as it is called, is seriously wanting when the two tests of Scripture and practical life are applied to it. As I have already remarked, *no one who knows the Gospel and the power of prayer can question for an instant the ability and willingness of God to heal without the use of means*, but to make this part of the Gospel and to emphasize in the way that is being done in various missions to-day is harmful to the best interests of the people, because it raises false hopes and teaches a view of the New Testament which is wholly unwarranted. I have followed the movement now for several years with the greatest possible care, but the more I see of it, the less I feel that it is justified by the Bible or experience.

Mr. Mackenzie naturally calls special attention to *the work of Mr. Hickson*, but here again, together with many instances of physical blessing, *there are serious failures and sad disappointments*, and what is more, Mr. Hickson's churchmanship is of a kind that no Evangelical who knows and follows his New Testament can possibly endorse; on the contrary, he feels *that it is subversive in many respects of the pure Gospel of Christ*.

"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."

Current Events In the Light of the Bible

The Vatican designates 1925 a Holy year. A papal bull was issued some time ago, addressed to the "Pious Bishops, Servants of God, and all the Faithful" declaring the year 1925 a Holy Year. The bull calls upon the people to restore human society by returning to the holy customs of the church. The Pontiff prays fervently that all non-Catholics should seek refuge in the true church and also that conditions in Palestine may be so arranged as to assure the rights of the Roman Catholic religion. Here are the statements of the pope.

"In the perfection of charity we desire that the churches, which through age-long and deplorable differences keep from the Roman church be joined to us. Nothing that could happen would be dearer or more pleasing to us than that. If not all collectively, many at least, from their bosoms should pass to the one and only fold of Christ. We would embrace them with special affection, numbering them among our dearest sons."

Sweet words of honey! Many so-called Protestants follow the seductive call and go back to Rome. We understand the Anglo-Catholic movement in Great Britain is growing rapidly and in our land there is also an increasing tendency in the same direction. True believers cannot be deceived by the alluring words of the system which God's Word designates "the great whore and the mother of harlots" (Rev. xvii).

Revival of Paganism in Europe. It is said that many pagan rites are flourishing in Paris. There are certain secret cults which worship Satan and practise the so-called "Black Mass." In Budapest are found a large number of people who are given up to weird fire dances with tortuous evolutions around flaring braziers, with strange incantations, patterned after certain pagan reli-

gions. Spiritism still holds the center of the stage. Mediums are kept busy "asking the dead" and the different forms of demonism hold sway in nearly all the European countries. Vienna is going crazy on astrology and Serbia has been visited by a succession of religious fanatics, while in Transylvania a new Rasputin has arisen. Immoralities of the worst kind increase especially among the young. What shall be the end of all this? That there will be no return to God seems evident. Europe is steadily and surely getting ready for the coming leader, the man of sin.

The Palestinian Revival. The Jewish Tribune calls attention to the large and ever increasing number of Jews who settle in Palestine. In one recent month 2670 Jews entered the ports of Palestine, the largest number on record since the days of the return from the Babylonian exile. It is reported from Warsaw, that the emigration of Polish Jews to Palestine is also growing continually. Parties of emigrants, consisting of artisans, workmen, as well as some manufacturers and men of means, leave weekly on their journey to the old homeland. This movement includes the so-called Chassidic rabbis (the strictest orthodox Jews) and their followers. The lack of money to take care of the new arrivals is the only hindrance. A fund of three million dollars is now to be collected to assist in the great restoration movement. Palestine is getting ready for the final scenes of the times of the Gentiles. There will be a dark night followed by a glorious morning.

Declining to oppose Anarchists and Revolutionists. The following Associated Press news gives astonishing information: The Y. W. C. A., with a membership of more than six hundred thousand, will not co-operate with the United States bureau of education in the observance of education week, November 17 to 23, Roger N. Baldwin, director of the American Civil Liberties Union, announced tonight. Mr. Baldwin said this decision of the

national board of the Y. W. C. A. had been conveyed to him by the general secretary of the women's organization.

Mr. Baldwin declared "certain interests," causing the officers of the Y. W. C. A. to "decline to participate" in education week included the following suggested topics for speakers in the education week program, which is issued by the American Legion, the National Education Association and the United States bureau of education:

Revolutionists, communists and extreme pacifists are a menace to those guarantees (of the constitution).

The red flag means death, destruction, poverty, starvation, disease, anarchy and dictatorship.

Stamp out revolutionary radicalism.

The Y. W. C. A. in religious matters has sided with Modernism. As we have shown before in our "Current Events," the modern evolutionary process is as follows: Destructive Criticism, Modernism, Lawlessness, Anarchism, Destruction, Ruin and Judgment. Some of the leading women colleges in our country tolerate the red propaganda. It is also going on in Universities, as it was shown a few years ago in a pamphlet published by the Western Reserve University. If Modernism continues to masquerade in these institutions as Christianity, deceiving young people, the saddest page in American history will soon have to be written.

Modernistic Antagonism to the Bible and to Christ. While we were in Detroit, Michigan, this last fall, Mr. C. C. Morrison, the editor of the "Christian Century," a modernistic, liberal periodical, addressed a Y. M. C. A. club in their building. One of his addresses was on "the going Christ and the coming Christ." The going Christ is the Christ of our Fathers, the Christ who was born of the Virgin, who died for our sins, who rose again, who is returning to earth. That kind of a Christ is disappearing. The coming Christ is the application of Christ's teachings and principles to industry and human relations, etc. Here is what the "Free Press" of Detroit reported:

"The world moves, and as the Bible was written centuries ago it has outstripped in a good many ways the Bible. We are

unable to accept the Bible in the same way our fathers accepted it. What people of today want to find in the Bible is not words, nor a system of theology, but information concerning the great personalities of Biblical times. The Bible is a vast population of great spirits who have gone the way you and I are going, and who have tested life in its depths and tell those coming after them their own experience and the meaning of life to them.

"Creeds and forms must go," Dr. Morrison declared. "In the place of creed and form must come the application of Christian principles to industry and human relations. The day is past when that kind of religion in which people shut their eyes and open their Bibles blindly in the belief that the Book commands and that every part of the Bible is the same. We are coming to feel that the Bible is not merely words, but that it has a humanitarian aspect.

"The ministry changes in its attitude also, as the world changes. There was a time, and it wasn't so long ago, when not more than five per cent. of the clergy attended the theatre. But now a common sense and a clear understanding has changed all that, and the men of the cloth are now aware there are other things good besides Shakespearian plays on the stage.

"Christianity is more than not merely playing cards, or dancing, or going to the theatre. It involves our having a conscience on our great social problems and processes, and we must apply the Scriptures to this great new world in which we live."

Poor blind leader of the blind! The Lord Jesus Christ gave a picture of you when He said, "Ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in." Modernism is the cancer eating into the vitals of the professing church. It is said that mysterious Radium if applied in time, cures cancer. Radium with its marvellous activity of light and life, may be taken as a picture of the Word of God. The modernistic cancer is too far gone. There is no more hope. These men of corrupt minds, reprobate concerning the faith will wax worse and worse, deceiving, and being deceived (2 Tim. iii:8,12).

We mention all this in the beginning of 1925 to warn. Do not expect anything like a reformation or a return to the Truth. The apostasy is on and when 1925 closes it will be worse than when the year began. God help us all to be faithful, loyal and uncompromising.

What Jewish Rabbis have to say. It is interesting to listen in these days to some of the leaders of Judaism and hear what they have to say of conditions as they

are in our times. We give the utterances of a number of rabbis in the greatest Jewish city that ever was, New York City.

Rabbi Nathan Kras of the Temple Emanuel spoke on "The Messianic Age." He said: "Most other nations point to a past golden age, but the Jews have placed their golden age in the future—the Messianic Age. Just when it will dawn is in the lap of the Eternal. But it is the duty of the human race to strive by its conduct to bring about the realization of those ideals, by the practice of which the age of the Messiah will be indicated." If this rabbi would only go to his own Hebrew Bible and believe what the Prophets have spoken, he would soon discover that there can be no Messianic age without the presence of King-Messiah. Christians, nominally so, are just as blind, for they are constantly trying to bring in the Kingdom, without the coming and presence of the King.

Rabbi Stephen S. Wise said:

"The counsel is offered by some of our fellow Jews to take no notice of the Klan, as if forsooth we had called this loathsome spirit from the vasty deep of hate. The truth is that the Klan has not so much affronted as challenged us, and we would be less than men if we left the burden of reply altogether to others assailed by the Klan. I am prepared to assent to the truth that the most real and terrible challenge by the Klan is of and against the Church of 'White Protestant Gentiles.'

"Instead of instituting heresy trials against a saintly old Bishop in Ohio or against a commanding spiritual leader such as Harry Emerson Fosdick, let the Churches of Christ 'wrest the Christ from this devil's crew.' Let the Christian churches of the South put on trial for blasphemy against their Christ, and for perversion of His teachings, the leaders of this most foul and unnatural crime against the soul of Christianity and the very life of our American ideals. Against the Klan not one rabbi of the synagogue, but the Bishops of the American Christian churches must speak. And when they speak, let it be with the courage and directness of the platform of one of our political parties, which declared within the week concerning the Klan: 'We scorn its support. We prize its ill-will.'"

To this many nominal church-members, who do not know the Lord Jesus Christ as their Saviour, will also give full assent.

We give a paragraph from a sermon preached by Rabbi Jacob Kohn:

"There can be no doubt that in the quest for human happiness the discoveries of modern science will play an important part, and there are some who therefore believe that in the future the supreme mandate will come from science and not from religion. Whether man's accession to power from science will actually be used for his salvation or his destruction will depend upon the controlling motive, which alone can be derived from the religion of man."

One more paragraph. Rabbi Israel Goldstein said:

"We are facing the climax of our career. Old age has not made us sterile, nor ambitionless. We shall try to merit that ancient blessing which has been promised unto the righteousness. 'In old age they shall still blossom forth; they shall be fresh and green, to proclaim that the Lord is righteous.'"

What a dead, life-less thing Judaism is! But a Christ-less Christianity is worse than a dead Judaism.

"In Journeyings Often"

BY NORTHCOTE DECK, M.D., F. R. G. S.

Solomon Islands

On the south coast of Guadalcanal in the Solomons, between mountains that rise 6,000 feet high and the rocky resounding shore, lies a narrow shelterless strip of coast. Here, on mountain sides, in climbing valleys or on rocky points, are perched the villages of 1,000 converts, whom it is one's arduous duty and privilege to visit once a year for the baptisms.

But the absence of any shelter on the whole eighty miles of coast makes it impossible to visit the schools from the mission ship. The only way is to be landed at Inakona, the mission center, and to work the coast from the shore. There being no other white man on the *Evangel*, to land one and to take the ship away to wait at Marau, the nearest harbor to Inakona, I had arranged to be taken along in a recruiting vessel. But she was late, and with no news of her there was not time to wait. So we went over in the *Evangel*

to Marau, hoping as a last resource to try and get along the coast in the ship's motor dinghy.

The weather had been very unsettled, with heavy rain squalls each night, which made one anxious, and when, after waiting a day, we steered out of the shelter of Marau Sound in the tiny 13-foot open dinghy with her little 1½ H.P. engine working bravely, it seemed rather as if we were committing our bodies to the deep. Inakona was sixty miles away, and the only certain landing was on a small reef right out to sea, thirty miles along the coast. Elsewhere there were only open beaches, where a few hours of wind would make landing through the surf impossible. There was a heavy ocean ground swell running as we got out into the open, which was ominous for safe landings, but there seemed no other way, and so much prayer had been made for the trip, that it seemed right to take the risk. We could get no life belts, but I took three boys who could swim well, and we had two good kapock pillows handy, which are unsinkable!

With a following wind, and a vertical sun it was desperately hot all the way to the reef, which we reached in six hours, very cramped and stiff. But by now the storm had begun to gather in the southeast, and we almost decided to sleep on the tiny island, twenty yards long, a mile out to sea. But we could do no mission work there, and had no tent or shelter. So we set out anxiously to run down the fifteen miles to Talisi before the gathering storm, wondering whether landing would be possible when we got there, as otherwise the first real shelter, Wanderer Bay, was forty miles further on, and night was fast closing in. However, God knew all about it, and we did get ashore quite safely and **very** thankfully. That night, with the dinghy hauled out under the trees, while the wind howled round the houses, a bed on the floor of a native house seemed a very snug and happy place!

Next morning Inakona was reached in three hours good travelling, and a safe landing made, and the dinghy again put away under the trees! Later in the day the sea became almost impossible. This was Friday, and there was not time to get ready for the big Inakona baptism by the Sunday, but a number were examined, and on the Sunday we had

great gatherings. The beautiful new leaf church had just been finished, and it was a great luxury to have all the people *in* the church, instead of having half of them standing along outside, under the eaves. It was a **great** day, and one of the addresses showing from Rom. i:21 the original apostasy from God of their own far back ancestors, and of the resulting idol and spirit worship, gained rapt attention. "No gammon! This thing very true. We coming back along the God belong our own forefathers now!" was the comment of a number.

The Inakona missionary, Mr. Rutter, had had a most trying time through a most unusually wet and stormy season. For four months he was almost a prisoner in the house through unprecedented rains which kept the rivers on either side of Inakona in chronic flood, and stopped even the native Christians from visiting him, and he was largely shut up to prayer for his people.

And his and many other prayers have indeed been answered. For when we came to visit the outstations we found the Christians and schools brighter and far more established than ever before. This is largely through the homecoming of a number of Onepusu trained teachers, and the 1,000 people of understanding who have found peace or have come to find it, are at last adequately cared for.

Biti, the furthest and wildest district, we reached in two hours in the launch on the Monday morning. At once the busy examination of the candidates who were gathering from the surrounding mountain schools began, one after another beaming teacher arriving in Indian file with his following flock of men, women, and little poddy children. That night the village just hummed with people, while the examination was protracted into the night in the church with our one hurricane light. In all twenty-six were accepted and baptized in the still early morning, in a beautiful mountain stream. Then followed the Lord's Supper, and I remember, in the intense and reverent stillness, noticing the rising blue sea flecked with white horses, through the church door during the service, and thinking how mad it was to be leaving for the next very bad landing at midday when the wind and sea had so increased. And yet we were

there on the Master's service, the One who was Master of wind and sea, and we could not hurry our meeting of Him. And He saw to it that it was all right, for we got ashore on the steep dangerous boulder beach at Kolina, right into the arms of the waiting converts, with one wild rush through the surf.

Tambala is the center here where the people gather, and the baptism is held. But the news of our coming had miscarried, the people were mostly in their gardens, there was no food in the village, and a dog had eaten all our bread at Biti while we were at the baptism! We had a tin of meat and some eggs, which, however, do not go well alone! The baptism was smaller than for years from the absence of a number. These mountain baptisms are always intensely impressive. The trees and hills rising steeply on either side, the great boulders round which the white foaming water rushes and swirls, each surmounted by a cluster of brilliantly clad natives; the double line of men and women waiting with bowed reverent heads, and over all the great rushing sound of the river quite filling the air. The stream was so swift it was difficult to stand, and it was very cold, but at last all were safely baptized, and we once again thanked the Great Unseen Spectator for His presence and blessing.

Putting to sea from Kolina was the most anxious of all, and our little dinghy was almost overwhelmed, when well out, by a big incoming roller; but after that it was good going to Inakona, where two days later we had our third baptism, making fifty-three for the district. Working the coast in the launch in this way saves the very tiring climb along the cliffs from Inakona to Biti, and leaves one much fresher for the examinations and meetings. How kind the One in whom we trusted was, in enabling safe landings in each place! For when the recruiting vessel kindly called for us on the Friday we found that the landings had been so bad further east that she could not recruit natives waiting on the beaches.

The shepherding of a thousand souls in such an isolated district is a very serious undertaking, but it is also an enormous privilege. Yet these two, deep sacrifice and intense

privilege, very often must go hand in hand in a missionary's life. It has been well said that in heaven "God will not look us over for medals, or degrees, or diplomas, but for SCARS!" And there must often be a very real taking up of the cross, even though the compensations are a thousand-fold. Mr. Rutter of Auckland, who spent the last two years at Inakona, is at present on furlough and is suffering from insomnia, for whom we would ask much prayer.

Thank God, with our people there is little question about the fact of **the new birth** in the converts. But our chief and grave concern must ever be **the sustaining of the new life** in each heart and village. And this entails a continual supply of teachers robust enough in faith to stand fast and to grow spiritually in villages lately heathen, and with grace and gift enough to help others to a like "high calling."

One recently had a valued letter from a group of laymen consecrated to prayer, in which they asked "when opportunity offers, tell us about the work, **but especially about the difficulties.**" That shows the spiritual discernment missionaries so value. There are going to be difficulties, and they are going to increase and intensify as the work grows and the blessing deepens. **But they can continually be prayed away!**

Perhaps the greatest and most urgent of our present anxieties are: (1) The health of the workers at the big Onepusu training school, with its humid situation, and the intensity of its spiritual instruction. The work is the most important and fruitful in the mission, but the price has to be paid, and the strain of the routine is severe. "How I bear you on eagles' wings!" is the least we can covet for the staff.

(2) The hard worked, big engine of the *Evangel* is in some ways the mainspring of this island mission, where the ship is the only visible link between the stations. We recently averaged twenty-three miles a day for thirty days, besides constant meetings and baptisms. The engine has been giving a good deal of trouble lately, and takes much of one's physical strength, which needs pouring out in prayer and writing and constant visiting. **Yet engines too, can be run by prayer!**

And now "the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto **the coming of our Lord Jesus Christ.**" For there is a throneless King waiting in heaven, and there is a kingless throne waiting on earth; and some day, soon, the throneless King shall come to take His seat upon the kingless throne. **And it is in our power to hasten that coming!**

No Place for Self

Wouldst follow Jesus in the way?
 To follow Him however far or near
 Means self-abasement.
 Wouldst mark His footsetps day by day?
 To work with Him in lowliness and fear
 Means self-effacement.
 For he who would come after me,
 Must cross out self continually.

—H. McD.

The Parousia: A Period

The Question Stated

(Continued)

If the prophecy of the Great Tribulation is fulfilled in the papal persecutions of Christians, then there is none for Israel; if however it can be shown a great tribulation awaits Daniel's people, and also for Gentiles with them, then it cannot have been in the past; for there was to be but one such time of trouble.

In brief, a consistent interpretation of the governmental metals and the clay of the image of Nebuchadnezzar's dream, the image being the measure of the duration of the times of the Gentiles, compels to the conclusion that since there were no ten toes of democratic clay in the early papal years, the equivalents of the ten horns out of which an eleventh horn could rise, the saints to be persecuted by an eleventh horn, belong to a time of trouble yet to come.

Nor were there ten toes of clay in the first century when Christianity arose, nor in the seventh, when the papacy arose, upon which the Messianic stone could then fall and grind the whole image into powder, and itself become a great mountain, and fill the whole earth. The toes, the horns, the Horn, the martyrs, the Beast and the Stone are yet to appear. The saints the Woman persecuted are not the saints the Beast persecutes, for the Beast destroys the Woman.

Neither are the Woman and the Beast as incorporate as the papacy and the papal church have been and are; nor can they be confounded with each other, for the Beast and his allied kings exist as the world-power after the church-power has passed away.

I. HINTS AND SUGGESTIONS OF THE EXEMPTION OF THE CHURCH.

To resume; the proof of the exemption of the Church from the Great Tribulation, might at once be found in the need of a protracted period of time for all the transactions connected with the blessed phase of the parousia; but the mode and speed of their disposal is wholly unknown to man. On mere human calculations, centuries might not suffice.

As the argument to follow is necessarily cumulative, attention may first be called, in passing, to certain suggestive facts and words of various scriptures, which however are incidental and not to be pressed unduly; such as the translation of Enoch years before the deliverance of Noah, the latter corresponding to the deliverance of Israel, the former to the rapture of the church; and the name of Jesus as the bright and morning star of the churches (Rev. xxii:16), appearing before the rising of the Sun of righteousness of the Messianic day, on Israel (Mal. iv:2; 2 Peter i: 19).

Attention should be called to the disputed reading of Rev. v:9-10 in the light of i:6, for the former may read, "And thou wast slain and redeemest us to God by thy blood out of every tribe and tongue, and people, and nation;

and thou madest them to our God a kingdom, and priests, and they (shall) reign on the earth." The "us" rests on the very best authority (only one manuscript is against it), and would be confirmed by i:6, where the apostle, speaking for the whole Church, says: "Unto Him that loveth us and loosed us from our sins by his blood; and He made us to be a kingdom, priests unto His God and Father;" so that the new song which both the "elders" and the "living beings" sing may be understood as sung in its first part by the elders who say "us," and in its second part by the living beings who say of the elders "them." It is noteworthy that the authority for the "us" and "them" is almost the same.

This word "us" would prove the elders represent the glorified Church and as seated on thrones (tenantless in the vision of Daniel when the Christian Church was not in existence), engaged in the judicial preparations which precede both the Wrath and the Tribulation. It would also prove this division of the Apocalypse follows in order of time, the first containing the letters to the Churches; that is, the career and judgment of the Church are all finished before the judgment of the world begins; and that the two phases of the apocalypse and parousia, the blessed in relation to the Church and the punitive in relation to Christendom and Israel, find their counterpart in the order of the scenes of the second division of this book: the voice of a trumpet said to the Seer, who on earth had been beholding "the things which are" of the Church period, "Come up here and I will point out to thee what things must needs come to pass after these" (Rev. i:19, iv:1).

There is also much suggestion in the references made to the "tabernacle of God," which in one vision is spoken against by the Lawless one, and in another and later is seen descending out of heaven as the New Jerusalem, the Holy City of the translated saints; but the very time when the Beast is seen blaspheming the "tabernacle, even them that dwell in the heaven," is that of the Great Tribulation; so the inference might be that the Church is already in the Holy City while the tribulation is going on, and also that the city is nearer the earth now, and become the meet-

ing place of the risen and transfigured saints, and the scene of all their presentations and preparations in view of the great events to follow. Likewise a distinction can be made between the wedding of the Lamb, when the Lord comes for His Church, and the marriage supper or festivities which follow; between the meetings on the way, and the onward progress when she, now called "the wife," is said to have "made herself ready" and radiant in the robes of righteousness and appears with Him who, as King of kings and Lord of lords, is about to execute judgment on the earth (Rev. xix:7-14).

II. EXEMPTION AND THE SILENCE OF THE EPISTLES, OR THE RULE OF A PRESENT AND CONTINUOUS TRIBULATION.

It is significant that in the epistles nothing is said of the Great Tribulation. It is found only in the discourse of Jesus on Olivet and in the Revelation. Suffering and tribulation were to be the normal condition of the Church until her Lord returned; but "much tribulation" (Acts xiv:22) is not the great tribulation. The fiery trial and judgment of the house of God of which Peter writes was already present (1, iv:12-19). The "is to try" is not a phrase of future time but of intent. "Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened to you." And the sufferings of His saints preceded the tribulations of the world: "if it begin *first* with us."

The revelation of glory is related to present sufferings; v:1, 4, 10; the transfiguration described as an earnest of the fulfillment of prophecy concerning the power and coming of the Lord was beheld only by the chosen disciples, and appeared not in a way suggestive of deliverance from a great trial; the words "be diligent that ye may be *found of Him in peace* without spot and blameless," have a tone altogether foreign to a time and experience of oppression under a lawless apostate, even though an appeal for holy living is made in view of the "day of the LORD" upon the ungodly; for "the error of the wicked," against which Peter

warns his readers, is the scoffing denial of the coming of the Lord (2 Peter i:10-19; iii:1-4; iii:14-17; Jude 18). In the epistle to the Hebrews, and in that of James, all is present suffering and to be terminated by the coming of the Lord (Heb. x:32-37; James v:1-9). In the Epistles of John, the Antichrist is foretold as yet to come, and so his persecution was also future, though he warns against the great anti-christian lie, "And now, little children, abide in Him; that, when He shall appear, we may have confidence and not be ashamed before Him at His coming" (1 John ii:28). And in the Apocalypse he writes as one in a present tribulation. In the epistles of Paul this tribulation is not named. As in the other apostolic writings, all the sufferings are present and belong to the timeless interval of 1800 and more years between the first and second comings of the Lord.

In 1 Thess. iii:3-4, the earliest of all his epistles and the epistle in which is found the statement of the removal of the Church by rapture, Paul plainly speaks of their affliction as such to which Christians are as a rule appointed and which were then taking place as he had forewarned them; and years later when writing to the Church at Philippi he still utters the same truth, "For unto you it is given in the behalf of Christ, not only to believe on Him but also to suffer for His sake" (i:29). In 2 Thess. i:1-10, in which is foretold most fully the destruction of the Man of Sin in whose days the Great Tribulation comes, Paul again alludes to their afflictions, and conjoins them in seemingly close proximity with the Apocalypse of our Lord Jesus Christ in flaming fire to destroy His and their enemies; but, as has already been shown, in one prophetic scripture events often appear close together which in other scriptures are seen widely separated.

Whether writing the earliest letter or the latest, the one to the Philippians, Paul sees the one class of adversaries and the other of saintly sufferers; the token of perdition of the one and of salvation of the other; and both salvation and perdition joined to the seemingly one appearing of the Lord (1 Thess. i:5; Phil. i:28).

These afflictions certainly could not be those of the Great Tribulation, for the Man of Sin had not yet been revealed,

but the great truth, ever of comfort to the saints of each successive generation, was impressed upon them, of a time to come when they should have rest and their persecutors tribulation. It also may be noted, that while in the second Epistle such time of "rest" is associated with the word "apocalypse," in the first Epistle the saints are represented as being all together and presented to the Father at the "parousia" of Christ; so that the blessed phase of the parousia, even the gathering together of *all* the saints corresponds to the blessed phase of the Apocalypse and its "rest." Not the "rest" comes at the time of the flaming fire, but the destruction. Accordingly, in the passage itself, the main thought being the perdition of the ungodly, the clause, "and to you that are afflicted rest with us" is virtually parenthetical (2 Thess. i:6-10). The tribulations begun in the apostolic day and continued ever since are distinguished from those of the Great Tribulation; the latter terminated by the Apocalypse of wrath on enemies, the former by the coming of Christ to take the saints to Himself; the two stages of the second advent appearing as one, just as the two advents of the Messiah are seen in the Old Testament as one. It is with the present trials and sufferings, even though they be of martyrdom, the future glory and sovereignty are associated (2 Tim. ii:10-13).

In brief, the attitude of believers throughout the Epistles is that of an ardent expectation of the coming of the Lord Jesus to deliver them from the present sufferings of this present evil age, to transform their bodies in which they now groan, and to take them to Himself to the place He went to prepare, and to the glory they are to behold and receive (Phil. iii:20-21; Gal. i:4; 2 Cor. v:1-10; John xiv:1-3; xvii:24).

III. EXEMPTION AND SPECIAL PROMISES.

The rule of an experience of present continuous tribulation is clearly mirrored in the Epistles, and a special promise of exemption from the Great Tribulation proves it.

In the one and only allusion to the Great Tribulation in the Epistles to the Seven Churches of Asia, the promise of exemption is found: "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 that dwell upon the earth. Behold I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev.iii: 10-11).

That these Seven Churches, exhorted by the sevenfold Spirit, do in some sense foreshadow phases of the one universal professing Church unto the end, will hardly be doubted, while also in a timeless way two ever-present classes of the Church are mirrored in them, the watchful and the overcoming, and the worldly and unfaithful. In the case of the last four letters, the threat is heard of the Great Tribulation as impending, and the promises to the overcomers all savor of exemption from the great trial and of participation in the power and sovereignty of the coming Lord and King.

In all the Seven there is however no promise like that of the Philadelphian Church, which, if fulfilled at all, must be fulfilled through rapture before the Great Tribulation. The promise is not, "If thou wilt keep the words of My patience," but "Because thou hast kept;" nor is it, "I will keep thee during the tribulation," but "I will keep thee from the hour of trial." The Church then of the Philadelphian phase will not be in it. However conditional the fulfillment of other promises may be in these Epistles this one will surely be kept. For aught that is known, the Philadelphian period may overlap to some extent the Loadicean, and so as to include in the exemption all who admitted Christ to sup with him; to sup, the hint of the last hour of the lukewarm Church, whose corporate testimony is lost, and whose form of godliness, devoid of power, draws down the consuming judgments of God. But even here the Spirit is still warning the Churches, and Christ is yet waiting to bless; the High Priest for a little longer is tending this lamp, however dim the light of the almost quenched Spirit; the one true Body is about to be completed, and the hour is about to strike for the Son to leave His Father's throne, and in righteous judgments prepare to take possession of His own throne; but the door is not yet opened in heaven for the Apocalypse of judgment while

Christ is still knocking at the door of the Church on earth (Rev. ii:19-22; iv:1).

That the Loadicean church is not a martyr church is evident, for such the Lord would not spue out, and yet it is the last form of the professing church and not in any tribulation; it therefore follows that the Great Tribulation comes later and that such as correspond to the Philadelphian character and to the obedient of the Loadicean time will be exempt from the hour of trial to come upon the earth-dwellers.

In a word, the evident corporate unity of Christ with the overcomers of the Seven Churches as the One Church, is great proof of exemption from the tribulation. The promise to the Church of Thyatira is in contrast with the threat of casting the worldly into a great tribulation. "And he that overcometh and keepeth my works unto the end, to him will I give authority over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I also have received of my Father; and I will give him the morning star" (Rev. ii:26-28). These words express a remarkable oneness of Christ with His Church in the sovereignty promised the Anointed of Jehovah in the second Psalm, and the time of the coming for His people is intimated in the reference to the "morning star." The "I also" implies what ever the Head of the Body receives He shares with His Body, and as the morning star rises some time before the sun, so Christ appears to His Church before He rises as the Sun of Righteousness to Israel. Most significant too is the fact that the nations are angry and tumultuously assemble to cast away all the restraints of divine law, defying Jehovah and his Christ, at such a time before the Sun arises; for the promise to the Church is not only of authority over the nations after they are subdued and become the inheritance of the "Messiah," but also of a *participation in the previous smiting and dashing to pieces*; so it follows that the fellows of Christ must have been first taken to Himself before He smote the nations in His wrath; and that for such an interval of time between the Rapture and the Wrath, the Church was with Christ preparing in the

heaven above for her authority and rule, while the nations were ripening for judgment on the earth beneath.

In accordance with this truth concerning Christ and His Church, is the mysterious hint in the eighth Psalm revealed in the Epistle to the Hebrews, of the Lord Jesus as not alone the Son of Man under whose feet all things shall be put, but that He is such in association with redeemed and glorified sons of whose flesh and blood He partook; they with Him are the "Son of Man" to come in conjoint power and glory; the First-born Son with the Church of first-born sons (Heb. i:6, xii:23). Verily, "Unto angels hath he not put in subjection the coming inhabited earth, but unto Jesus and his glorified brethren, now all conformed to the image of the First-born (Heb. ii:5-18, i:6; Rom.viii:29). Christ alone is not the seed of Abraham, but they also who are Christ's; for the completion of His body, "to every seed its own body," Christ is waiting. When it is complete Christ comes.

In view of such promises of exemption and participation, and of the order of events during the intimated interval of time, it may be consistently concluded the Church, the completed Body of Christ, the seed of Abraham, the final number of the Brethren of the Lord Jesus will not be in the Great Tribulation. What martyrs out of a lawless Christendom and a proud Judaism may yet appear when the Man of sin is revealed, the later visions of the Apocalypse disclose. "They shall be priests of God and of Christ and shall reign with him a thousand years" (xx:4-6).

(To be continued)

The Heart of the Lesson

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
JANUARY AND FEBRUARY

THE LORD'S SUPPER

(Jan. 18. Luke xxii:14-23)

Golden Text, Luke xxii:19

Daily Readings

Mon., 12, Luke xxii:14-23. Tues., 13, Luke xxii:7-13. Wed., 14, Luke xxii:24-30. Thurs. 15, Matt. xxvi:17-30. Fri., 16, Mark xiv:12-26. Sat., 17, Jno. xiii:1-30. Sun., 18, 1 Cor. xi:23-34.

OUR HOPE

I. LESSON OUTLINE

1. A Heart Desire (verses 14-16). 2. The Cup of Fellowship (verses 17, 18). 3. The Lord's Supper (verses 19-20). 4. The Traitor Exposed (verses 21-23).

II. THE HEART OF THE LESSON

Should you have any unsaved or mere professing church members in your class be careful about presenting clearly and definitely the gospel of grace to them for their salvation. This feast belongs solely to the born again ones. Yet must we tell them what we mean by the feast; for such in reality it is.

It is well to compare carefully the records of the four gospels with that of I Cor. xi:23, etc. to see the full teaching concerning this precious feast. We may note only the salient features. In the record of Luke xxii and I Cor. xi the words of the Lord are "this do for a remembrance of me." It is the full love of His heart calling for the loving heart response of the one who truly knows Him, and who would lovingly keep tryst with Him at the Supper. With what grace do we have Him speaking His heart's desire to us, saying, "When the hour was come He sat down, and the twelve apostles with Him. And He said unto them, With desire have I desired to eat this passover with you before I suffer" (Luke xxii:24, 25). And without in any wise wresting the word we may be sure that such is His desire now. And we may link up with it His other precious word, "Where two or three are gathered together in my name, there am I in the midst of them." Wondrous, precious fact is this! And how blessedly it fills the place with His presence and our hearts with His love. And who that knows Him thus but would keep tryst with Him with all gladness of heart. And what grace for Him to make an appointment thus with Himself for us. It is so gratifying to His own heart of love and grace toward us.

How surely the feast speaks thus to the heart. The Bread in both its material and the process through which it has passed speaks to us of Him who is our Bread of Life; of the body fitted by the Spirit, and fitted for the cross where He endured the wrath of God and gave Himself for us. The cup with its fruit of the vine, speaking of the crushing in death, of the awful winepress of the wrath of God which was His portion in that dread hour of darkness as forsaken of God He endured to the utmost upon the cross of Golgotha. A winepress that brings to us the cup of blessing overflowing in grace and mercy toward us. Surely there is a remembrance of Him. A remembrance that tells of our first meeting with Him in grace; and then of all the blessed times by the way. Even to the very moment of our coming to the table to commune with Him, and by faith know anew His love and grace and mercy in His very presence.

So the feast becomes a very showing of the Lord's death till He come. Do not miss the full precious force of this. For the showing does not merely mean a showing to our fellow saints then and there present. Nor does it suggest a showing to the people in the town, city or other place where we are then meeting. Nay, it is surely a showing of it to our adversary who is ever seeking our defeat and harm, if not our ruin; as telling the foe that our whole trust and comfort and hope is in our beloved Lord and Saviour Jesus Christ whose death we are here commemorating. It is a showing to the interested angelic hosts who desire to look into these things, they who were present with our Lord during His life, if so be they are cognizant of the scene, and we deem they are (I Cor. xi:10) that our whole heart trust is in the crucified risen One, the Lord Jesus Christ. But above all it is showing of it to our God and Father, and our Lord and Saviour in the power of the Spirit. And it is our heart's message to Him telling how gladly we remember Him. And how our heart's trust goes forth to Him

with love and renewed faith. Thus kept the feast speaks to the heart in a way to stir the very depths of our new nature, and brings forth thence real worship of God and of Christ in the energy and power of the Holy Spirit.

This very spiritual condition of the individual believer as communicated to the assembly of the Lord's people thus gathered is the divine spiritual safeguard thrown around the table. And when thus spiritually and individually maintained it prevents the intrusion of any not spiritually fit or qualified; and so, it could be written now "And of the rest durst no man join himself unto them." But no amount of positional safeguards or humanly constructed barriers—though made of divine material will ever or can ever take the place of the one which the Lord placed there in His word "This do for a remembrance of me."

JESUS COMFORTS HIS DISCIPLES

(Jan. 25. John xiv:1-27)

Golden Text, John xiv:6

Daily Readings

Mon., 19, John xiii:31-38. Tues., 20, John xiv:1-11. Wed., 21, John xiv:12-21. Thurs., 22, John xiv:22-31. Fri., 23, Jno. vii:32-39. Sat., 24, Jno. vii:40-53. Sun., 25, Jno. xvi:1-15.

I. LESSON OUTLINE

1. Home and the Way (verses 1-6). 2. Our Father Revealed (verses 7-14). 3. Our Comforter Promised (verses 15-26). 4. Our Peace Assured (Verse 27).

II. THE HEART OF THE LESSON

The heart of the lesson is the heart of Christ—the embosomed Son of God; the heart of our God and Father as revealed through Him to His own. How blessedly is Christ here leading the Father out where the believing trustful loving heart can really see and know Him. One lesson or a dozen would not be sufficient to speak of all that is in the chapter. Shall we follow our outline in our study and note briefly the four precious things that are here spoken of by our Lord to the hearts of His own? And as you read please start chapter 14 at xiii:36, for Peter was among the number to whom He spake all these words.

First then we have the word picture of our Lord Jesus Christ of our eternal home and the way thither. The abodes of the Father's house; what nearness to God this speaks of! What preciousness to Him of all the redeemed sons in the glory! What happiness to the sorrowing hearts of the handful of beleaguered, distressed, pressed, tempted, tried, burdened ones is thus given by our Lord! What a grand and glorious place it will be in that it is being prepared by Him, "Who loves me and gave Himself for me." All that love and infinite grace linked up with omnipotence and holiness can possibly do; for nothing is too grand for the Bride of the Lamb! And what blessed eternal activity is here shown! For they are the abodes of the Father's house, the home of God's Royal Priesthood, who are to render unto Him eternal worship and praise; as also eternal service. And what a home bringing; it needs no comment; "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."

Upon this we have such a precious revelation of our Father Himself. Philip's word is ours too at times, "Lord show us the Father, and it sufficeth us." And like Philip we miss the revelation by failing to take in simply and fully the facts concerning the marvellous person of our Lord, "He that hath seen me, hath seen the Father." What a new key to the Gospels we have in this! Would it not be well to read

them over carefully and prayerfully with this word of our Lord's in mind? And what a blessed revelation of the Father we would have as thus given us. Remember that the One who is speaking, who is seen all through the gospels, speaking and working, is the One of whom it is written, "Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins sat down on the right hand of the Majesty on high" (Heb. i:3.)

JESUS IN GETHSEMANE

(Feb. 15. Mark xiv:32-42.)

Golden Text, Mark xiv:36

Daily Readings

Mon., 9, Matt. xxvi:36-46. Tues., 10, Mark xiv:32-42. Wed., 11, Luke xxii:39-49. Thurs, 12, John xviii:1-14. Fri., 13, Heb. ii:5-18. Sat., 14, Heb. v:1-15. Sun., 15, Pas. cix:1-16.

I. LESSON OUTLINE

1. A Call to Prayer (verses 32, 33). 2. Agony of Soul (verses 34-36). 3. A Sleeping Company (verses 37-38). 4. All Alone (verses 39-41). 5. A Call to Awake (verse 42).

II. THE HEART OF THE LESSON

Remember that sins were not borne by our Blessed Lord either at Bethlehem or in Gethsemane; the alone place of the atoning work was at the cross of Golgotha, for "He bare our sins in His own body on the tree" (1 Pet. ii:24). And it may be well to think of what it was that so bore down upon Him in this hour of intense agony in the Garden of Gethsemane. Some light is shed upon it by the passage of Heb. v:7, 8. "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared though He were a Son, yet learned He obedience by the things which He suffered." These words tell us of something which our Lord feared, and from which He was delivered by the Father. We know that this could not have been from the cross because He afterwards experienced it; for He had to go there and at that place be "made a curse for us to redeem us from the curse of the law" (Gal. iii:13). And there it was that He was "made sin for us that we might be made the righteousness of God in Him" (2 Cor. v:21). Deliverance from that was not granted Him by the Father. Some have suggested that what deeply concerned Him was the fear that He might not reach the Cross at all, but through the dread power of the enemy be slain ere the sacrifice could be made. But this hardly fits in with the facts of His life; for the enemy had made several attempts upon His life, but had failed every time. It would delegate to Satan the power of God in determining where the death should take place. Moreover, this would not be in keeping with His own word concerning this sacrifice, John x-17, 18. "Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me (nay not even on the Cross did man take it from Him), but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father." The Cross was the eternally appointed place where this supreme sacrifice could be made, and Christ alone could make it. And until the hour of the cross thus appointed He was immune.

As we turn to the Psalms where we have the record of the inner life of our Lord Jesus Christ, we have light thrown upon this subject. Especially is this true of the trespass offering Psalm, the 69th. A

Psalm which is prophetic of His sufferings for us; and which perchance gives us the very language of His heart cry to the Father in the agony of soul in the Garden. The words referred to are in verses 13-19. "But as for me, my prayer is unto Thee, O Lord, in an acceptable time; O God, in the multitude of Thy mercy hear Me, in the truth of Thy salvation. Deliver Me out of the mire, and let Me not sink: let Me be delivered from them that hate Me, and out of deep waters. Let not the waterflood overflow Me, neither let the deep swallow Me up, and let not the pit shut her mouth upon Me. Hear Me, O Lord; for Thy loving kindness is good: turn unto Me according unto the multitude of Thy tender mercies. And hide not Thy face from Thy Servant: for I am in trouble; hear Me speedily." Remember that to be made a curse, and to be made sin involved more than the death of the body, cf. Isa. liii:9 (margin), 10. The soul is made an offering for sin, This explains the bitter cry of the Forsaken One, as explaining the three hours of darkness (Matt. xxvii: 45, 46; Mark xv:33, 34). But the Psalm offers the thought that in thus giving up *His life and soul there might be involved the thought of eternity*, the sinking in the mire past recovery; the shutting of the mouth of the pit upon Him forever. O, the awfulness of sin! O, the reality of eternal punishment for it! How He shrank from it! How His agonizing cry went up to God! And how He was heard and answered. Die He must; be made sin for us He must; be made a curse for us is His portion! From the offering up of His soul, and from the outer darkness there is no escape. But it is not eternal, the dread three hours are a full answer to the righteous requirements of God's holy law; and the holiness of His Being and Person. But we may not even more than suggest. We can never, never fathom the agony of Gethsemane or of Golgotha. So please beloved, if ever you have times of sorrow and of trial, never, never speak of "your Gethsemane." You never had one, never can have one. Gethsemane was alone for the Son of God, who was preeminent in suffering as in all else.

With what calm confidence does the Son of God come forth from the time of prayer and of communion, and with what divine courage and strength He goes straight on to the end through all the suffering. With what trepidation and weakness and cowardices do the trusted watchers go forth from their hours of sleepy indifference, to their failure in His behalf, in the hours of stress and of pressure that followed. May we listen to His voice saying to us amid all the agony of His heart and the solitude of His suffering, "Simon (put your own name there) sleepest thou? Couldst not thou watch with me one hour? Watch and pray, lest ye enter into temptation." Shall we miss the privilege of keeping watch with Him—the past watch of this age's night now drawing to a close?

CHRIST'S INTERCESSORY PRAYER

(Feb. 8. John xvii:1-13)

Golden Text, John xvii:13

Daily Readings

Mon., 2, John xvii:1-9. Tues., 3, John xvii:10-15. Wed., 4, John xvii:18-26. Thurs., 5, Matt. vi:1-13. Fri., 6, Heb. iv:11-16. Sat., 7, Heb. vii:12-28. Sun., 8, Heb. x:11-25.

I. LESSON OUTLINE

1. The Finished Work (verses 1-4). 2. The Prayer for His Own (verses 5:9). 3. The Kept People (verses 10-13).

II. THE HEART OF THE LESSON

It seems a pity to have this most important passage of the word

containing the prayer of our Great High Priest compressed into the brief space of one lesson. Pray study it fully, for it concerns every one of us. Shall we again follow our outline in our comment.

The high priestly prayer is here really the sequel to the finished work of the Cross by the Priest, and Calvary is here presupposed; even as in the divine type the sacrifice at the brazen altar is followed by the intercession at the altar of incense; the sacrifice ever preceding the work at the place of worship and prayer. Moreover in that finished work of Christ the Father has been glorified as in no other work ever before or since done by any one. For the finished work of Calvary makes possible the giving of eternal life to all who believe; so bringing otherwise and former guilty ruined sinners into full fellowship with God the Father and God the Son, and making them partakers of life with Him. So reads John iii:16, and v:24, et al. And so here our Lord speaks of eternal life as thus given in view of the accomplishment of the work that the Father sent Him to do. And what glory to God is it that sinners, dead sinners, sinners in trespasses, can in Christ be taken out of death and out of trespasses and have eternal life, the eternal life of the Son of God imparted to them. A life that is specially marked by the real heart knowledge of the only true God, and of Jesus Christ our Lord whom the Father sent. What a blessed light is thrown upon this by 1 John v:20. "And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life." None but the true God could do this and in that He does it we know Him to be such. And we know experimentally that the life bestowed is eternal life. And one of the chief marks as showing this is that we who possess it know Him that is true. This is the real test; and only the real new birth will stand it; all profession however loud falls down.

With what confidence does our Lord Jesus our Great High Priest then proceed to pray for His own, those who have eternal life. Only a hint at the very few verses given us to study. First there is the prayer for His own glorification with the Father, involving the full accomplishment of the Father's will, and carrying with it the fullness of blessing for His own (cf. Heb. ix:24). And then this linked up with the manifestation of the name of the Father to the believers of that day; as also to us of this present day in like manner. So that we with them are brought into the same fellowship with Jesus Christ and with God our Father. And what thanksgiving on the part of the Son for the gift of these to Him as expressing the deep heart appreciation of the Father for the work of that Beloved Son—the Son of His bosom and love. And how gladly are they received and how jealously are they guarded by the Son to the glory of the Father; and with what joy and love does He remind the Father that they keep His word, as being thus marked out as the children of God; and as possessing eternal life. And how the heart of the Great High Priest seems to be in the full tide of joy before the Father because of His own. And how He loves to tell out the precious truth concerning them there! For them He prays, "I pray for them: I pray not for the world, but for them that Thou hast given me; for they are thine." Shall we ponder this carefully? And shall we note that Christ is not praying for the world, it is rather startling at first is it not? Yet it is true. He is not praying for the world, but for us. But think of His deep

interest in His own, His Father's love gift to Him. Think of the many, many needs there are. Think of the hourly and momentary needs of His own. And then inject the personal element into it, "He ever liveth to make intercession for us (ME)." And then connect our responsibility as comparing 1 Tim. ii:1, 2, 8, with this verse.

What a word as to our relationship to God through Christ and to our Lord Jesus Christ Himself! And what a view of the honor and dignity put upon us. "I am glorified in them." What a challenge to a life and a walk answerable to this exalted place and dignity. And what a heart plea to the Father to keep all His own. Beloved every day and hour all the way along our pathway of life here is that prayer being answered. It is the key to all the divine dealing with us, even though that dealing be of the chastening type. It is the explanation of all the sorrow and trial as well as of all the blessing by the way. And the full answer will have its fruition in the home-bringing of all to glory.

With all this untold spiritual wealth in our possession, one would think there could be nothing more to give. And yet our Lord has another blessed portion for us. The gift of the Holy Spirit to be ever with us and in us our Comforter, our Advocate. The One who is in full charge of us and all that concerns us while we are yet in this scene! And who so well fitted for this most important work. A work so needful for the believer. O, what love and grace on the part of our Lord, and of our God and Father to put us securely in such blessed keeping. O, how fully all the need is met in and by Him. One needs to read carefully and prayerfully the Acts and the Pauline Epistles, and all the rest of the New Testament in order to fully comprehend the meaning of this precious promise fulfilled at Pentecost. And specially 1 Cor. xii:7, 13 to see that this is the portion of every believer in Christ through grace.

And added to this is the legacy of His peace unto all His own. Again we must read the record of His life in the gospels to know the meaning of the term, "My peace," and then as knowing it, to hourly and daily enjoy it even as He enjoyed it continually. Yea, even in Gethsemane, and upon Golgotha when He was pressed and tried as we never are. And how precious the Spirit through John pictures His closing moments upon the cross as enjoying this peace. "When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head (He reclined His head, as of a child upon its mother's breast of Him upon His Father's breast) and gave up the Ghost" (xix:30). That is the peace He has given us. Do we know very much of it experimentally?

THE VINE AND ITS BRANCHES

(Feb. 1. John xv:1-11)

Golden Text, John xv:5

Daily Readings

Mon., 26, John xv:1-14. Tues., 27, John xv:15-27. Wed., 28, John xvi:1-11. Thurs., 29, John xvi:12-22. Fri., 30, John xvi:22-33. Sat., 31, Gal. iii:1-13. Sun., 1, Gal. iii:14-29.

I. LESSON OUTLINE

1. The Husbandman's Work (verses 1-2). 2. The Bearing Branch (verses 3-5). 3. The Fruit to the Glory of the Father (verses 6-8). 4. The Link of Love (verses 9-11).

II THE HEART OF THE LESSON

As we read the chapter prayerfully the heart is amazed at the dignity and honor put upon us "Branches in the True Vine." And then one trembles at the responsibility involved "to bring forth fruit." And then again our hearts are reassured when we think of who the Vine is, and of who the Husbandman is. Shall we study according to the outline of the lesson?

The Husbandman's work. May we remember that the True Vine

was planted by Him in incarnation, death and resurrection; planted in His own vineyard. And then in infinite grace this same Husbandman, His Father, and our Father, has put us in Christ Jesus (1 Cor. i:30). And that in doing so has told forth His great heart love toward us and His great desire to have us for Himself! And shall we not think that the Husbandman would only put in the Vine such branches as are living branches. And then that He would so care for His planting and grafting that there should be fruit, much fruit, more fruit; fruit worthy of the Vine, worthy of Christ Jesus our Lord. Fruit worthy of the Husbandman; and that it should be for the honor and the glory of the Husbandman and the Vine. Even the fruit of the Spirit (Gal. v:22, 23). And should there need to be any purging at all; any dealing with the branch in this way, it would be in tenderest love with the glory of the Vine and of the Husbandman and the good of the branch ever in view and planned for.

May we note that our Lord insists upon spiritual cleanness, holiness in order to fruit bearing. Remember that God's law demands righteousness, and that His nature demands holiness. The cross settles the question of our righteousness; and my being in Christ regenerated and abiding there the matter of holiness. So am I kept in Him and prepared for the bearing of fruit. Apart from Him, nothing, *absolutely nothing*, can be done, in the way of fruit bearing to His honor and praise and glory. But abiding in Him there is fruit! much fruit! more fruit! Connected with our being placed there by our God and Father and with His dealing with us in such grace is the personal responsibility of daily communing with Him; so that in the secret of His presence His word through the Spirit may do its plesed work in our hearts. Not merely of pruning, but also of filling and nourishing the heart unto full fruitage in grace.

Remember too that the Vine has been planted here, amid the wreck and ruin of sin. That here we have been put in the Vine; and that here amid all the spiritual wilderness the heavenly True Vine through the God given branches is to be filled with fruit to the honor and glory of God. As saved ones we surely have need to take this word upon our hearts and go to our closets and upon our knees, and have our God and Father deal with us in grace and mercy; and yet in no manner glossing over our short comings and our failures. Should the pruning be needed, let it come to the glory of the Lord. And above all let us be there to so know and apprehend Christ that the Spirit can work in us and through us unhinderedly.

How blessed to note in this connection the love link of which our Lord speaks; for this is the divine secret of it all. Love brought Him down from the glory to be the True Vine. Love caused the Father to put us in the True Vine. And love to Him is the alone power, through grace, of keeping us in the Vine and fruitful while there. "For the Father Himself loveth you, because ye have loved me, and have believed that I came out from God" (John xvi:27). O, what a measure of Love! O, what a revelation of the heart of God our Father! And again, "As the Father hath loved me, so have I loved you: continue ye in my love" (John xv:9). What a vision of the heart of the Lord Jesus toward us! What a challenge is here to give Him first place in our hearts and our lives! And how blessed the heart exhortation to continue in His love in that heart obedience to Him in all things. It is the very secret of the embosomed Son's fellowship with the Father and of the Father's fellowship with Him. And this is sure to bring us supreme joy of heart in Him. And wonder of wonders we are called upon to be there and to live there continually by His grace, and love! What a fellowship! What a blessed holy privilege! And when it is realized fully what fruit in and by Him to the Father!

OUR HOPE

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Editorial Notes

The Things Concerning Himself

“The things concerning Himself!” Where do we find them? They are written in all the Scriptures. He Himself revealed them to the two who walked to Emmaus on the resurrection day of long ago. He had joined Himself to Cleopas and his companion, who were in deep and earnest conversation over the great events of the past days. The stranger, who walked with them, knew all that was in their hearts. Their eyes were holden from knowing Him. He wanted to hear from their own lips what was troubling them, just as He still loves to have His own come to Him and tell Him all their troubles and perplexities. And so He said: “What manner of communications are these that ye have one to another, as ye walk, and are sad?” (Luke xxiv:17). And when Cleopas expressed surprise that the stranger knew not what had come to pass during those memorable days, He said unto them “What things?” Yet He knew all, for it concerned Himself. He wanted them to pour out their hearts in His presence. Then they told Him the story of His own passion, their disappointment as they had hoped “that it had been He which should have redeemed Israel.” They spoke of their astonishment when certain women, who had been early at the sepulchre, had looked in vain for the body, had seen visions of angels, had heard their message that He was alive. Others had also confirmed the news, that it was so as the women had reported.

Patiently He had listened to their story, as He still listens to us when we tell Him all He knows so well. Then He

spoke. "O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered those things, and to enter into His glory? And beginning at Moses and all the prophets; He expounded unto them in all the Scriptures the things concerning Himself." He gave them a Bible-reading. The Scriptures are those we call the Old Testament, in existence then in the same form as today. And later when He appeared suddenly in the midst of the gathered disciples "He said unto them, These are the words which 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" (Luke xxiv:44). And He did more than that; "then opened He their understanding, that they might understand the Scriptures." We ask in what way did He open their understanding, so that they could grasp the meaning of the Word of God? It seems the verse which follows answers this question. "And He said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." And so He opens still the understanding of His people to know Him from the Holy Scriptures and to learn from them "the things concerning Himself."

How rich and full these things are! The eyes opened by the Spirit of God see Him everywhere in all the Scriptures. Every portion of the Pentateuch bears witness to Him. He is present at the cradle of the human race. He is the first to announce the story of redemption after man's fall. He is the seed of the woman to accomplish a victorious redemption by suffering, and what follows in sacred history, as recorded in the Book of books, is a progressive, a marvelous and profound unfolding of redemption through Him, both in His suffering, and in His glory. We read the Word and find the "things concerning Himself" foreshadowed in the lives and experiences of the men of faith, His chosen vessels; it is revealed in the wonderful types of Genesis, in the events connected with the Exodus, in Israel's experiences, as sheltered by blood and delivered by His power, He led them forth. He is typified by the bread which came down from heaven, by the water out of the smitten rock, by the tree

which sweetened the bitter waters. He was present in the cloud by day and the fire by night. Every offering speaks of Him and reveals the things concerning Himself. He is seen in the brazen serpent and announced as the prophet like unto Moses and greater than Moses. Joshua, who brings His people into the promised land, is a picture of the risen, the victorious Christ, who leads His people into the possession of His own heavenly things. Wherever we turn we can learn of the things concerning Himself. And while sacred history, Levitical worship and sacrifices, as well as historic events are such great forecasts, greater still is the direct witness of the Holy Spirit concerning Himself through the holy men of God whom He moved to testify of Him. No Saint has ever exhausted "the things concerning Himself" as they are written in the psalms. From the first psalm to the last we can trace these things, learn of that blessed life He lived on earth, of the emotions of His holy soul, His trust in God, His suffering from the side of sinners, His loneliness, His constant fellowship with the Father, His prayer-life and above all the suffering in connection with His rejection and His cross. Equally rich in the psalms are the things concerning Himself in future glory, in His manifestation as King, in His rule over the nations and the righteousness and peace of His kingdom.

And what more could we say of Isaiah, Jeremiah, Ezekiel and Daniel; followed by the testimonies of the smaller prophetic books! What hours they must have been when He opened the Scriptures unto them and their understanding, that they might understand the Scriptures! And the key was He Himself. Such hours can be enjoyed by His people still, if we but take our place at His feet and let Him speak to our hearts. Such hours are needed for our spiritual life, hours in which the Holy Spirit, through the Word, brings home to our hearts "the things concerning Himself." And these things are still more fully revealed in the Scriptures we call the New Testament. Here we trace His footsteps in the days of His humiliation, listen to the words of eternal life which came from His gracious lips, behold His mighty acts of love and power, and above all learn how every pre-

diction of His suffering was fulfilled by Him in His death on the cross.

The fulness of Glory now shines forth in His resurrection, and in His enthronement at the right hand of the majesty on high, where faith now beholds Him, angels and principalities being made subject unto Him. And richer still, His own glorious things become ours, as we are one with Him. What no eye had ever seen before, what no ear ever heard in former dispensations, is now revealed by His Spirit. We are Christ's and Christ is the Heir of all things; all things are His and therefore "all things are yours and you are Christ's." How blessedly rich and full are "the things concerning Himself," because these things are ours in Him.

But let us look once more to the two and their experience on the road to Emmaus. They had reached the village and "He made as though He would have gone further." Of course He was delighted to tarry with them, but He wanted to have the expression of their hearts. Even so He loves to dwell with us, but He also wants the affectionate request of our hearts. "Abide with us, for it is towards evening, and the day is far spent." How well we may use these beautiful words in our own days. The day indeed is far spent; a night is coming. He went in to tarry with them. When He broke the bread and blessed it their eyes were suddenly opened and He vanished out of their sight.

And now follows the description of their experience. "And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened unto us the Scriptures?" We too can have the burning of heart. We but need to let Him open the Scriptures to us and let Him talk to us by the way. This is the only thing which satisfies and that burning of our hearts we may have daily, and have increasingly, if we know more and more the things concerning Himself.

Not long did they tarry in Emmaus. The Scriptures had been opened unto them, He had revealed Himself, their hearts were burning. They had to go forth and tell others. They did not take any rest. It was the same hour, they arose and returned to Jerusalem, and there "they told what

things were done in the way, and how He was known of them in the breaking of bread." The things they had learned concerning Himself filled them with holy zeal to tell the good news to others. *The burning heart and the swift feet go together.* Service for Him, which does not spring from a loving, burning heart is a fruitless, a barren service. The things concerning Himself! Oh how we need them today! Oh! to lose sight of all, of everything else, of ourselves and see Him only, and the things concerning Himself. He is all and in Him and His things is our all.

"I journey through a desert drear and wild,
Yet is my heart by such sweet thoughts beguiled
Of Him on Whom I lean, my strength, my stay,
I can forget the sorrows of the way."

"Thoughts of His love—the root of every grace,
Which finds in this poor heart a dwelling place;
The sunshine of my soul, than day more bright,
And my calm pillow of repose by night."

"Thoughts of His sojourn in this vale of tears—
The tale of love unfolded in those years
Of sinless suffering, and patient grace,
I love again, and yet again to trace."

"Thoughts of His glory—on the cross I gaze,
And there behold its sad, yet healing rays;
Beacon of hope, which lifted up on high,
Illumes with heavenly light the tear-dimm'd eye."

"Thoughts of His coming—for that joyful day
In patient hope I watch, and wait, and pray;
The dawn draws nigh, the midnight shadows flee,
Oh what a sunrise will that advent be!"



Our Highest Ambition The highest ambition a Christian can have is to please the Lord. We are exhorted "to walk worthy of the Lord unto all pleasing" (Col. 8:10); "to walk worthy and to please God" (1 Thess. iv:1). Could there be a higher ambition than the heart-desire to please Him, who loves us, who gave Himself for us, who is our almighty Lord and whom we serve? We know of nothing higher in our little, passing life on earth. To please Him means peace for our own souls and His gracious presence with us at all

times. Therefore, it should be our constant aim to do at all times the things which are well-pleasing in His sight. We must ask ourselves: How can I please Him and be acceptable to my Lord?

Every believer knows that it is written: "that they that are in the flesh cannot please God" (Rom. viii:8). It is true that the true believer is no longer in Adam—the old man—but in Christ, and, therefore, no longer in the flesh. But he may walk as in the flesh, a carnal walk. Such a walk cannot please the Lord. The carnal mind seeks the things of the world and is pleased with them. The Spirit of God tells us that the friendship of the world is enmity against God. The carnal, worldly walk of a Christian is a practical denial of the great fact of redemption, that the believer was, as to the old man, crucified with Christ. The way to please the Lord is to walk in the Spirit and not to fulfill the lusts of the flesh.

We cannot please Him if we please ourselves. It is written of the Lord: "He pleased not Himself." He came making of Himself no reputation. His meat and His drink was always, at all times, to do the will of Him that sent Him, that is to please the Father. For He said: "I do always those things that please Him" (John viii:29). Our calling is to follow His steps. It means the denial of self. "Then said Jesus unto His disciples, If any man will come after Me let him deny himself, and take up his cross, and follow Me" (Matt. xvi:24). As one of our contributors expressed it recently in verse—

"Cross out thyself
And follow Me."

There is no other way. If we please ourselves, we live according to the flesh and we cannot please Him. Mournfully the prisoner of the Lord wrote to the Philippians: "For all seek their own things, not the things which are Jesus Christ's" (Phil. ii:21).

Nor can we please Him if we are the servants of men and try to please men. "For do I now persuade men or God? or do I seek to please men? for if I yet please men, I should not be the servant of Christ" (Gal. i:10). "Having men's

persons in admiration” and that “because of advantage” is one of the marks of the apostates of the last days (Jude, verse 16). Seeking honor and applause from man, seeking great things in a world which has cast out the Lord of Glory, or being something great in the world which lieth in the wicked one, cannot please the Lord. Alas! how much of this nature is about us today under the garb of Christian service. The service which pleases the Lord is stated in Ephesians vi:6-7: “Not with eye-service, as men pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as unto the Lord.” Such service pleases Him. Here is what it is: “And whatsoever ye do in word or deed, do it all in the name of the Lord Jesus, giving thanks to God and the Father by Him” (Col. iii:17). As we give to Him the pre-eminence in all things, learn of Him, follow His example, keep His commandments, walk even as He walked, trust Him, keep His Word and exalt His Name, then are we as His own well-pleasing in His sight. May the Holy Spirit manifest His power in all our beloved readers, to life—the life worth living, the life lived in Him, with Him and for Him, the life that pleases Him and which will result in honor and glory to Himself, and in great good for those about us.



Perfect Love “Herein is love made perfect, that we may have boldness in the day of judgment; because as He is, so are we in the world. There is no fear in love; but perfect love casteth out fear, because fear has torment. He that feareth is not made perfect in love. We love Him, because He first loved us” (1 John iv:17-19). These blessed words are frequently misunderstood and believers think they must have perfect love themselves, make some kind of a “second blessing” experience which will supply and enable them to have perfect love. But it is not *our* perfect love, but *His* perfect love, which casteth out fear. God has loved us. “Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.” What a marvelous fact it is that when we were dead spiritually, guilty as well, with

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no desire for God, that He should have loved us with such a love! And as we believe that love we dwell in God and God in us. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in Him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that abideth in love abideth in God, and God in him." This is present communion. But His love is made perfect in something else. As we have stated, the love visited us when we were sinners; we enjoy this love in communion with God, but it is made perfect, complete in this—"As He is, so are we in the world." The believer is in Christ, and as He is, so he is in Him. God in His infinite love and grace, has made us in His presence like Christ. God loves us perfectly, not because we manifest a perfect love in our life, but because we are in Christ; He is our righteousness, and we are complete in Him. This is love in perfection, making us like Christ, just as He is, as near to God as He is, as dear to God as He is. Of this He spoke Himself in His great prayer: "I have declared Thy name unto them and will declare it, that the love wherewith Thou hast loved me may be in them, and I in them." And because as He is, so are we in the world, we have no fear in view of the day of judgment when we shall appear before His judgment seat. Yea, more than that, we face that coming judgment day with boldness, and when the day comes we shall have boldness then. We know in that perfect love of His, that there is no condemnation to them that are in Christ Jesus. As one has stated it reverently "Christ must condemn Himself in the day of judgment, if He condemns me, because as He is, so am I in the world." There can be no fear in such love; perfect love known and believed casteth out fear.

When we appear before Him in that day, we do not appear in the state and condition in which we are now, but before we get to the judgment seat we shall be glorified. The shout, with which He will call some day His beloved ones to meet Him in the sky, will work at once the great transformation. Our bodies of humiliation will be changed like unto His glorious body. We shall be like Him then, like the

Judge Himself, as we appear in His presence. This will be our boldness in that day, that we are one with Him and like Him. As to our works and rewards before that judgment-seat we do not explain at this time.

But there must be fruit and consequences from knowing such perfect love, the love which gives boldness in the day of judgment and delivers from all fear. The fruit must be love. We love Him, because He first loved us. We love Him and as we know and believe His perfect love, we shall also love Him more and more, as well as those who are the children of God." Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us." May the Lord grant unto us all the knowledge of these blessed things, the enjoyment of them, and the practical manifestation of all in loving Him, in a walk of obedience, and in loving one another.



**The Love of
God.**

The first Epistle of John gives a twofold definition of the character of God. The first is "God is Light and in Him is no darkness at all." He is a holy God. The other is "God is Love." That God is Love can only be known in and through His unspeakable love-gift, the gift of His Only Son, our Lord. "For God so loved the world that He gave His Only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life" (John iii:16). "In this was manifested the love of God toward us, because that God sent His Only-begotten Son into the world, that we might live through Him" (1 John iv:9). Our Lord said on earth "I and the Father are One" and therefore they are also one in matchless love toward a poor, lost world of sinners. As the Father loveth, so loveth the Son. This love is great, infinite, unmeasurable, eternal, tender, longsuffering, sanctifying, keeping, yearning, free, redeeming, caring, better than wine, (that is earthly love), kind, victorious, triumphant, and glorifying. On such a theme man's words are insufficient, we must let God speak Himself to our hearts in His own words of love.

Read, beloved! and drink in these marvellous expressions of the love of God.

“God commendeth His love toward us, in that, while we were yet sinners, Christ died for us” (Rom. v:8); “Greater love hath no man than this, that a man lay down his life for his friends” (John xv:13); “Yea I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee” (Jer. xxxi:3); “Who loved me and gave Himself for me” (Gal. iii:20); “God, who is rich in mercy for the great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved” Eph. ii:5); “Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God” (1 John iii:1); “That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth all knowledge, that ye might be filled with all the fulness of God” (Eph. iii:17-19); “Thy love is better than wine” (Sol. Song, i:2); “He brought me to the banqueting house, and His banner over me is love” (Sol. Song ii:4); “Christ also loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savour” (Eph. v:2); “Having loved His own which were in the world, He loved them to the end” (John xiii:1); “The love of God is poured out in our hearts by the Holy Spirit, which is given unto us” (Rom. v:5); “If a man love Me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him” (John xiv:23); “The love of Christ constraineth us, because we thus judge, that if one died for all, then we are all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him, which died for them, and rose again” (2 Cor. v:14, 15); “That the love wherewith Thou hast loved Me may be in them, and I in them” (John xvii:26); “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” (Rom. viii:38, 39); “Nay in all things we are more than conquerors, through Him that loved us” (Rom. viii:37); “Unto Him that loveth us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever, AMEN” (Rev. i:5, 6).

But let us take notice that apart from the Lord Jesus Christ, the Virgin-born Son of God, who clothed Himself with a sinless body so that He might die as the substitute of sinners on the cross, who shed His precious blood, through whose blood peace has been made, who is risen physically from the dead and is as the glorified man at the right hand of God—apart from Him there is no knowledge of the love of God. The Christian Scientist, the destructive critic, the Modernist, Rationalist, Liberalist, Evolutionist, and others who reject the Son of God, God’s unspeakable gift, may talk about a God of love, but their hope in God as a God of mercy and of love, is a delusion.—And we who know the God of love in Jesus Christ our Lord, let us be filled with that love, cling close to it, walk in love, rejoice in His love, till that mighty love will crown us in glory.



The Wrath of God We hear in our days but little of the wrath of God. Yet there is just as much about the wrath of God written in the Bible as of the love of God. The error systems which either deny the Truth of God, or pervert it, say much about a God of love, and loving one another, but when it comes to the wrath of God, they deny that there is such a thing. God is too good, too loving, to put wrath upon His creatures. What is written in the Bible of a God of vengeance, a God who measures out wrath to His enemies, is, according to the critics, a pagan conception, a conception which originated in an unenlightened age. Jehovah is conceived as a tribal god, who gets angry when not obeyed. Then they strike at the very heart of the Gospel, by denying the need of the substitutionary death of the Son of God.

Because they do not believe that there is a holy and righteous God, and that man is guilty before Him, because he is a sinner and an enemy of God by wicked works, they do not believe in the need of atonement, nor in the wrath of God. But what saith the Scriptures?

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness” (Rom. i:18). The opening verses of the second chapter of Ephesians show what man is by nature, Jew and Gentile. By nature we are dead in trespasses and sins; we are living according to the course of this world and governed by the prince of the power of the air; therefore enemies of God and children of wrath. “For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath an inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience” (Eph. v:5, 6). Because we are by nature under condemnation and wrath therefore we need salvation. This salvation from wrath is provided through the sacrificial death of the Son of God. “We are saved through Him from wrath” (Rom. v:9). “He delivereth us from the wrath to come” (1 Thess. i:10). “For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ” (1 Thess. v:9).

He bore the judgment and the wrath in our stead. We hear His voice in prophecy speaking to God as to His suffering “Thou hast laid me into the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and Thou hast afflicted me with all Thy waves” (Psl. lxxxviii:6, 7). And now all who believe on Him are no longer children of wrath, but covered by His blessed, finished work on the cross, where He bore our sins in His own body.

But there is wrath which will be displayed in the future. The Bible has a most solemn message on that and we do well to think of it, for the time of wrath for this age with its Christ-rejecting masses, its religious infidels, who deny brazen-faced the Son of God and His precious redemption, as well as for the ungodly nations and the apostate Jews, is

OUR HOPE

rapidly approaching. We quote a few Scriptures which tell us of that wrath to come.

In the second Psalm we read of the world and the nations in their attitude against God and against His Anointed (Christ). When that rebellion is consummated, the Lord will no longer speak in love, but "then shall He speak unto them in His wrath, and vex them in His sore displeasure" (Ps. ii:5). Then He arises as the Lion of the tribe of Judah and "the King's wrath is as the roaring of a lion" (Prov. xix:12). The evildoers will be swept away in wrath as with a whirlwind (Ps. lviii:9) and the fierceness of His wrath will come upon them (Ps. lxxviii:49). A day of wrath is coming when "the earth shall tremble, and the nations shall not be able to abide His indignation" (Jer. x:10); and He will consume with the fire of His wrath (Ez. xxi:31). "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness * * * neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath" (Zeph. i:15, 18). "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate and He shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in His going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity" (Is. xiii:9-11). It is the same day of wrath, which is frequently mentioned in the New Testament, the day "when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (2 Thess. i:6-9). Then they will hide themselves "and 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:13-17). Twelve times we read in Revelation, this great Book of

Prophecy, of wrath and each time it is that wrath to come. We read of the wine of the wrath; of the great winepress of the wrath of God; of the vials of His wrath; of the wine of the fierceness of His wrath and of the fierceness and wrath of Almighty God. What an awful day it will be when the world, the apostate religious world included, will face the wrath of the Lamb of God! This wrath is as literal as the love of God. Solemn warnings are written in God's holy Word, unheeded today. Oh! read them and let them sink deep into your heart.

"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 upon him" (John iii:36). The man and woman who does not believe on the Son of God to receive eternal life is under the abiding wrath of God. Again it is written, "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha" (Cursed—the Lord cometh) (1 Cor. xvi:22). "Because there is wrath, beware lest He take thee away with His stroke; then a great ransom cannot deliver thee" (Job xxxvi:18). May we as His people remember the coming wrath and praise Him for His wonderful grace which has saved us from that wrath. May we remember it and think of the masses about us who are under that wrath and go to them with the Gospel message of His love and lead some to Him, who is still the waiting, the patient Christ.



Contending for the Faith Next to the witness of the Gospel the believer's solemn responsibility is, in our days of increasing apostasy, to contend earnestly for the faith. The Epistle of Jude starts with this exhortation, "Beloved, when I gave all diligence to write unto you of the common salvation (the Gospel), I was constrained to write unto you, and exhort you that ye should earnestly contend for the faith which was once for all delivered unto the saints" (verse 3). The little Epistle gives a prophetic picture of the final days of the true church on earth in the midst of the corrupting influences of liberalism. Those who possess the faith, because they

believe in the infallible, inerrant Word of God, are charged by the Holy Spirit to contend earnestly for it. The Greek word translated "contend" means literally "to battle." We are in a battle. The hosts of evil are massing for the final conflict. The days are here when professing Christendom does no longer endure sound doctrine, when truth is given up, man's fables are believed and seducing spirits and doctrines of demons are accepted. We must therefore stand up for our blessed faith, and unless we do this *we cannot expect His gracious approval*. He speaks of this in the message to Philadelphia (Rev. iii:8), which shows the faithful remnant of His true church in the closing days of this age. He commends the little strength of His people and that they are true to His Word and His Name "thou hast kept my Word and not denied my Name."

We know this is a part of our ministry today, as it has been almost from the beginning of the testimony of "Our Hope" well-nigh thirty-one years ago. We believe He has graciously kept us and blest this ministry because it aims at the exaltation of His own worthy name, in defense of the Gospel and the Truth of God. We can only praise Him for the way He has used this ministry. We claim no credit, nor seek we the praise of man, for the help and strength so many thousands of His beloved people have received, and for other blessed results.

There are some good Christians who think that earnestly contending for the faith, exposing error, warning against false teachers and delusionists, is not Christ-like, and not pleasing to the Spirit of God. Now and then somebody writes us a sharp letter and accuses us of bitterness of spirit, because we exposed some evil doctrine, or warn against some false teacher.

Was it bitterness in our loving, patient Lord when He spoke as He did in the twenty-third chapter of Matthew? He called the scribes and Pharisees, hypocrites, blind guides, fools and blind, whited sepulchres, filled with dead bones and uncleanness, serpents and a generation of vipers. Yet there was no bitterness whatever in His heart. Was it bitterness when the Apostle Paul, energized by the Holy

Spirit, after he heard of the men who preached another Gospel, wrote, "But though we, or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed" (Gal. i:8)? There was no more bitterness in Paul's heart than in the heart of Christ. Was it bitterness when the beloved disciple found His Lord denied, called the deniers liars? There was no bitterness in his heart. Neither is there any bitterness in our heart against anybody, when we contend for the faith and warn against false teachings and delusions. We love our brethren and when they follow error we pray for them and for their deliverance. We pray for the men who deny the faith that they might be converted. There is hardly a day when it closes we do not ask this question of ourselves in His presence, "Have I any feeling against a brother in my heart?" And if there ever should arise a feeling of bitterness it would be speedily confessed. We can speak the Truth in love and contend earnestly for the Faith without any sinful feeling whatever. We know such a course is pleasing to Him, whom we aim to please.

"Faith of our Fathers! we will love
Both friend and foe in all our strife:
And preach thee too, as love knows how
By kindly words and virtuous life:
Faith of our Fathers! Holy Faith!
We will be true to thee till death."



The Deutero-Isaiah Invention Mr. F. C. Jennings gave in his last article on Isaiah helpful comment on the question of the authorship of the second part of Isaiah. We want to say something further on this miserable invention of the infidel, destructive critics.

There are many reasons why the book of Isaiah cannot be of a composite authorship. It originated with one inspired author, the prophet Isaiah, the son of Amoz. We give a few of these reasons before we show why the Deutero-Isaiah myth has been invented.

The best evidence that only one person wrote the sixty-six chapters of this book is the continuity of revelation and

thought, which pervades the entire prophecy. The book is like a majestic structure of perfect symmetry. There is a supernatural unity of the various parts, a harmonious design throughout, which excludes the idea of a double or triple authorship. The different divisions of the book, as we have shown in our "Annotated Bible" are of such a wonderful scope that it is an absolute impossibility, that a second Isaiah should have written the second part of the book 150 years after the original Isaiah wrote the opening thirty-nine chapters.

The book begins with the statement "The vision of Isaiah" and then he used at once repeatedly, what may be termed "the credentials of a prophet." We mean by it expressions like "Thus saith the Lord" and "Hear the Word of the Lord." But no such announcements are made in the section beginning with the fortieth chapter, so that, if it were true that another man wrote these chapters, he does not claim to have received his message from the Lord. But the New Testament Scriptures bear abundant witness that there is but one Isaiah. The Lord Jesus Christ and the Holy Spirit settle the question for every believer. In Matthew iii:3, Isa. xl:3 is quoted in this wise, "This is he that was spoken of by the prophet Isaiah." In Matt. viii:17, Isa. liii:4 is mentioned and we read, "That it might be fulfilled which was spoken by Isaiah the prophet." The same phrase is used in Matt. xii:17 when Isa. xlii:1 is alluded to. In the impressive scene in the synagogue of Nazareth (Luke iv:17) when our Lord read from chapter lxi of Isaiah we read, "There was delivered unto Him the book of the Prophet Isaiah." We give other passages: John i:23 quotes Isa. xl:3; John xii:38 mentions Isa. liii:1; Acts viii:28, 32 is linked with Isa. liii:7, 8; Rom. x:16 with Isa. liii:1; Rom. x:20 with Isa. xlv:1, 2. Let the reader note that all these quotations are from that part of Isaiah, which the critics deny of being of Isaiahian authorship. The Lord Jesus Christ and the writers of the different books knew nothing of a Deutero-Isaiah. They speak of Isaiah the prophet as having spoken and written what they quote. But the critic has the audacity to say, either the Lord and the apostles

knew better, but they did not wish to clash with the prevalent opinion, or, perhaps they did not know any better. The first opinion makes the Lord and His Apostles parties to fraud, and the second brands them as ignorant.

Critics call the supposed second Isaiah "the Great Unnamed." They acknowledge that they do not know his real name, nor does anybody else know who he was. They say he lived 150 years after Isaiah. But it is wholly inconceivable that he could be entirely unknown to his contemporaries. It is unaccountable that a writer of such transcendent genius, who employed such wonderful language, uttering such poetic expressions, and who stimulated his countrymen by hopes of a glorious future, should have been unknown by anybody in his day. The Jews never knew of a second Isaiah. In vain do we search the Talmud and other ancient Jewish writings for even the faintest trace of this invented second Isaiah. Nor is there a hint in all Christian literature for over 1800 years. Not till the critics began their destructive work do we hear a word of denial that Isaiah did not write the entire book which bears his name.

But why should the critics invent another Isaiah? The plain answer is, because they do not want to believe that the Old Testament is the inerrant Word of God. Prophecy establishes fully the supernaturalness of the Bible. If it is acknowledged that there is such a thing as real prophecy, then God has really spoken. Now in this second part of Isaiah, King Cyrus is named several times by Isaiah (chap. xlv:28, xlv:1). But Cyrus was then unborn. Nobody knew anything about such a king, and that he should appear more than a hundred years later, and do the work of which Isaiah speaks. The critic says, "How could Isaiah have known that such a king should come?" Impossible! cries the critic. It was another man who assumed the name of Isaiah, who lived 150 years after the original Isaiah, who knew Cyrus and knew what he did. The question then is answered, "Why should critics invent a second Isaiah?" Because they are unbelievers.

But the great Jewish historian Josephus 1900 years ago

in an undisputed passage (Antiquities, book xi, chapter i) writes that the purpose of God to rebuild the temple, after the Babylonian captivity, "was known to Cyrus by having read the book which Isaiah left behind him of his prophecies. Accordingly, when Cyrus read this, an earnest desire and ambition seized him to fulfill what was written." Josephus knew nothing of another Isaiah.

The whole double Isaiah theory is a satanic invention to discredit the power of an Omniscient God to reveal the future. Inasmuch as the naming of an unborn king is perhaps the strongest evidence of verbal inspiration and prophecy, the enemy has centered upon that. And this miserable invention is taught in scores of theological seminaries. It is preached from hundreds of pulpits and found in books which Christians are urged to buy and to read.

Before us as we write is one of the books known as "**Quiet Talks**," by Mr. S. D. Gordon. "**Quiet Talks on the Lord's Return**." Apart from much which is wrong, we find on page 230 this statement: "The *second Isaiah* probably preached to the people as the opportunity came to go back to Jerusalem." Then on the same page Mr. Gordon gives a footnote which we quote in full.

"The Book of Isaiah naturally divides into two parts, chapters i-xxxix and xl-lxvi. The historical allusions of each make it quite clear that the two parts belong into two periods, far apart. One hundred and eighty years intervene between the close of the time stated in Isaiah's first chapter as his period of prophesying, and the beginning of the return from the exile into which the second part fits. But the full inspiration of the second part is in no wise affected by the modesty of this rarely gifted Spirit-swayed man, *who withholds his own name, and after the manner of his time attaches his writings to those of a well-known man of his nation*"*). This is the Higher Critical invention passed on under the garb of truth to thousands of unsuspecting Christians.

*Italics ours.



**A Noble
Man and
Scholar**

How soon the mighty men of God of past generations are forgotten! How little they are remembered today! And their works are equally forgotten and no longer used and enjoyed. Their record is above and what they were and what they accomplished is known in heaven. God keeps books and makes His entries unerrantly. In the year 1850 there was held a remarkable funeral in Berlin. The procession was about 2 miles long. A man carried in advance a Bible and a New Testament. Royalty was present in a carriage and government officials, preachers, professors and students followed. It was the funeral of Johann August W. Neander. He was born in great poverty of Jewish parents in the city of Hamburg in 1789 and was related to some of the great Jewish scholars of the past. He received his early training in Hamburg and intended to become a lawyer. But the Lord laid His hand on him, sought and saved him. One of his fellow students, A. Chamisso, the poet, was instrumental in bringing about his conversion. Immediately after he decided to devote his life to theology and to the teaching of Christian truth. He stated at that time that his desire was just to know Him, the only One, meaning the Lord Jesus Christ. For a time he received instruction through the famous rationalist Schleiermacher, but the learned and eloquent man could not shake the faith of the converted Jew. Finally he was called to Berlin to teach in the University there. He was never ordained but devoted all his energies to teaching in the class-rooms and to writing his famous works. He never lectured, it is said, without exalting the Lord Jesus Christ in some way and preaching the gospel to the students. A certain biographer says, "It was a sad and singular sight to behold his former teacher Schleiermacher, a Gentile by birth and a professing Christian, inculcating in one lecture room, with all the power of his mighty genius, those doctrines which lead to the denial of the divine attributes of Jesus Christ, whilst in

another, his pupil, by birth a Jew, preached and taught salvation by faith alone in the Son of God."

The students loved him dearly. On his last birthday they marched in torchlight procession through the city. They gathered in front of his house, addressed and lauded him highly. In answering the demonstration, he said with tears streaming down his face, "I am only a poor sinner" and then he exclaimed "Oh Divine Lord, I have not loved Thee strongly enough!"

His pen was mighty. The greatest work in his "church history," a monumental work, which he never completed. But few use it in our times. He was undoubtedly the chosen instrument to break down the vicious doctrines of the German rationalistic school, the teachings of Schleiermacher and Strauss of Tuebingen. Their attempts were to eliminate the supernatural from Christianity and Neander's teachings, sound to the core, had the effect of restoring faith in the Son of God and in the Gospel.

At the time of the death of this great Hebrew-Christian "The Living Age" (January, 1851) remarked—"In the death of Neander, Germany has lost one of her greatest teachers, and all Christendom one of its chiefest ornaments. A purer or nobler character has seldom adorned any church—one in which the loftiest powers of nature and the lowliest graces of the Gospel were more finely blended."

Such men as Neander, Mosheim, Saphir, Schereschewski and many other illustrious Hebrew Christians show what the grace of the Lord Jesus Christ can do for the Jews. What a blessing will it be when all Israel turns to the Lord!



There are critics which claim that certain
Is Bible History portions of the Bible are inspired, while
Uninspired? others are uninspired and untrustworthy.
 Much of it the Modernists call legendary.
 They speak of the historical statements of the Bible as

having no need of inspiration, as men could write about the events of history without divine help. Such an assertion is not true, for nothing is so unreliable as history written by different historians.

It is related that when Sir Robert Walpole was asked what he would have read to him, he replied, "Not history, for I know that to be false." Napoleon termed history a fable, and Charles Kingsley gave up his chair of Modern History in Oxford, because, he said, he considered "history largely a lie." The great historian, Leopold von Ranke, famous for his history of the Popes, having received from perfectly credible witnesses different accounts of a disaster in his own neighborhood, gloomily said, "If it is impossible to learn the truth about an accident which happened in broad daylight, only twenty-four hours ago, how can I declare a fact to be certain which is shrouded in the darkness of many centuries?"

The histories recorded in the Bible are as much inspired as the Gospel of John, or any other portion of the Word of God. In fact the history of the Bible from the very start of the human race is the only reliable history in existence. We could fill many pages of our magazine with the startling vindication by archaeology showing the exactness of the Biblical records. But there is much more to be said. Bible history has its deep, solemn, spiritual lessons. All is arranged by the divine hand of wisdom to teach man the great truths and doctrines elsewhere given by revelation. The study of Bible history becomes extremely fascinating, as well as profitable, when the believer is guided by the Holy Spirit.



A Neglected Exhortation. The exhortation to prayer in 1 Timothy ii:1-3 is often forgotten by us. "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." Even the Roman pagans

in their darkness of heathendom realized the need of praying for those in authority.

A Roman historian, living when our Lord was on earth, C. Velleius Paterculus, ended his interesting history, which we recently examined, with the following prayer in Latin: "Jupiter, who presidest in the capitol, founder and preserver of the Roman name, and thou, Mars, God of war, Vesta, guardian of the eternal fire, and all the powers that have raised this glorious empire of Rome, to the sovereignty of the world, I entreat and conjure you, in the name of the Public, to guard and defend the present state of affairs, our present peace, our present emperor. To him, after a long enjoyment of life, appoint successors as late as possible and grant, too, they may be such who shall be able to sustain the burden of so great an empire, with as much sufficiency as he has done. Crown with success all the pious and honorable designs of the citizens, and blast the impious attempts of villains and traitors."

This was the prayer of a heathen. Let us not forget in our prayers those in authority, our president, our governors, as well as others, kings and princes in other lands. Some have imagined that the exhortation to prayer as given in the above passage is out of date; but it is not. It was never so much in order as in these days, when lawlessness stalks through all civilized countries.



Anointing with Oil.

The reader will find in this issue of "Our Hope" an illuminating article on the meaning of "anointing with oil" in James v:14, from the pen of the late Sir Robert Anderson. In our new volume on "The Holy Spirit," we also call attention to the meaning of the Greek word for "anointing." We believe Dr. Anderson's article will be helpful in the understanding of the passage in James' Epistle which is so sadly misused in our days by delusionists.

We wish we could find out who invented the practice of these "divine healers," who go about with a small bottle of oil and then put a drop on the forehead, frequently in the form of a cross, claiming that they fulfill thus the con-

dition for physical healing. Putting a drop of oil on the forehead certainly is not anointing, as the word indicates. Many thousands of afflicted people hoping for relief from sickness, had women and men-healers anoint them in this fashion without any results whatever, while the healers themselves have been convicted many times of falsehoods in their reports as to actual healing of diverse diseases. Their claim of having healed organic diseases is spurious.



**Bible Study in
Stony Brook
School.** We are thankful to report that the study of the Word of God in the Stony Brook School for Boys is progressing in a most satisfactory way. Many of the boys, if not all, love the Bible and enjoy the hours devoted to its study. The principal showed us recently an examination paper on which many boys made a high mark. We reproduce this monthly examination.

I. (a) What is the great problem of the Book of Job? (b) What solution of this problem does the book afford?

II. Write a paragraph showing how the Lord Jesus Christ is pre-figured in the Pentateuch.

III. (a) Distinguish between *Inspiration* and *Revelation* in the Bible. (b) Name a book that is inspired but contains no revelation.

IV. (a) Of all the books thus far studied which one appeals most to you? (b) Write briefly on this book, stating (1) its general idea, (2) the revelation of Christ in it, (3) its progress, and (4) its lessons.

V. (a) What book covers the time known in Jewish history as the dark age? (b) What books record the re-building of the temple and the walls of Jerusalem. (c) What is the great lesson of the Book of Esther? (d) In what book is the record of the falling of the walls of Jericho?

It is also very encouraging that several boys intend to enter the foreign field and to preach the Gospel. Surely such a school has the fullest endorsement of all believers. We must pray for it and stand by this school and help it along in every way possible.



**The Story of
a Ring** Mr. Frank E. Gaebelein, Principal of the Stony Brook School for Boys, sent us an inspiring little story which will interest all our readers. Mr. Gaebelein writes:

“During the past summer the mail brought to the Stony Brook School a small parcel wrapped in paper. Inside was

a gold ring, set with a diamond solitaire. No name or address could be found either on the wrapping or in the box. The only clue was a slip of white paper, stating that the ring had been purchased thirty-five years ago and that it was to be disposed of for the good of the school. Coming as it did late in the summer, always a trying time for schools, because of uncertainty regarding enrollment for the new year, this contribution was most inspiring. It seemed almost an omen for success another year.

Much thought has been given to the use that should be made of this ring. All have felt that it ought to be devoted to a special purpose, inasmuch as it was a gift unique. Finally a decision was reached. The ring has been sold for a substantial sum. The money gained thereby will be used to purchase reference books for the Department of Bible at Stony Brook. And thus this ring, given so evidently in a sacrificial spirit, becomes the means for the establishment of a Bible Reference Library. That this should be is most fitting. The Department of Bible is a distinctive feature of the school; both in thought and in form the gift is equally distinctive. Should any Christians who read this article feel the call to help in like manner, contributions will be sincerely welcome. Any pieces of jewelry received will be sold advantageously and the money will go directly to the fund for the Bible Reference Library.

So far it has been impossible to identify the donor of the diamond ring. Yet Stony Brook desires in this way to express its deep gratitude in the hope that whoever made the contribution will read these words of appreciation."



**Boston
Conference**

The 25th Annual Mid Winter Bible Conference for Boston and New England, will be held, God willing, March 9, 10, 11 and 12 in the Park Street Church on the Boston Common. We hoped to have Dr. R. A. Torrey with us, but he was obliged to change his plans. The speakers will be: Mr. Philpott of the Moody Church of Chicago, Mr. Sidney T. Smith of Winnipeg, Ford C. Ottman and the Editor of "Our Hope."

Programs will be sent as usual to all our readers in New England. We expect this year, the Lord permitting, an interesting and well attended conference, as it is a kind of silver anniversary. The Editor with the late C. I. Scofield held 25 years ago the first 3 days' conference in the same church. These conferences and

the monthly meetings have brought great blessing to thousands of hearts during these years and their influence has been felt in many directions. Pray for blessing upon this conference.

The **February Monthly Meetings** in Park Street Church on Thursday, February 5th, will be addressed by **Dr. John F. Carson**, pastor of the Central Presbyterian Church of Brooklyn, N. Y.



New York Meetings

The New York monthly meetings are held in the **Church of the Puritans**, Fifth Avenue and 130th Street. The date has now been changed from the first Wednesday of the month to the first Tuesday. This has been done on the request of different pastors of nearby churches as the first Wednesday conflicts with the prayer meetings of these churches. The speaker in January was our brother Gordon A. McLennan of Philadelphia. The speaker this month will be Mr. Hugh R. Monro, Vice-President of the Niagara Lithograph Co.



Give Us More

This has been the request of a good many who have read our two books published last fall on "The Angels of God" and "The Holy Spirit." As we have stated before it is in our heart to produce a series of volumes of the same size, written in a simple style, bringing certain important truths to the attention of Christians everywhere. The volume we hope to publish next will be on "**Divine Healing**," what it is and what it is not.



Other Meetings

The opening days of this month we hope to spend in **Baton Rouge, La.** In March, the Lord Willing, we hold a meeting in **Johnstown, Pa.** Friends in that district may obtain detailed information by addressing Mr. H. H. Cupp in that city. Later, after the Boston Conference we hope to start on a trip which will take us mostly to German Mennonite settlements in Minnesota, Kansas and Oklahoma.



A Personal Word

We thought seriously of visiting Europe this year. It is 30 years since we were on the other side. Loved ones are there who long for a visit. More than that we would love to meet many of those to whom we are united in closer bonds than blood relation. It would be a great delight to meet thousands of those in Great Britain, France, Germany, Italy, Czecho-Slovakia, etc., who are "the Beloved of God, called Saints." We prayed and hoped for such a visit. It almost seemed within reach. But now after prolonged prayer and watching His providential leadings, it seems impossible to go. We dare not turn our back upon the fields and the doors He has opened, to seek others or to visit for self-gratification. Then the editing of "Our Hope" we could not very well leave in other hands. The Assistant Editor is too busy with the school to undertake additional work. **We do urge our readers again to remember the Editor in daily prayer for help and strength and for the ministry of the Word.** These are evil days and every servant of the Lord Jesus Christ who stands for the whole Truth in faith and in practise is the target of the enemy. **We feel your prayers in our life.**

The Gospel of John

Chapter XIX (Continued)

Verses 12-19. Evidently a great impression had been made upon the Roman governor. We do not know what meaning Pilate attached to the words which the prisoner before him had just spoken. It is evident, on account of what our Lord had said, Pilate sought to release Him. More than ever he seemed to be convinced of the innocence of the meek sufferer. We do not know what means he employed when he sought to release Him. The Jews were aware of his attempt. They knew of Pilate's determination to release Him whom they hated. A great uproar followed Pilate's weak effort. Behind the Jews stood Satan's power and he inspired them to speak as they did. "If thou let this man go, thou art not Caesar's friend; whosoever maketh himself a king speaketh against Caesar." The words the Jews spoke were sheer mockery. The people who hated the Roman government and its emperor, suddenly make it appear that they wish to defend the Caesar in Rome and stand up for his rights, in order that He who is of their own race might be condemned to death. What hypocrisy! And Pilate now fully manifests his abominable character.

Who was Pilate? It is supposed that he was a freedman. About the Year 26 A.D. he had succeeded Valerius Gratus as procurator of Judea and Samaria. This position he held for 10 years. Josephus records the fact that he hated the whole Jewish race. He also was tyrannical toward the Samaritans. They entered a complaint against him and he had to go to Rome to defend himself. Before he arrived Tiberius Caesar, whom he feared, had died. According to the historian Eusebius Pilate committed suicide.

Pilate knew that the Lord Jesus was innocent. He had made a number of times a public declaration to this effect. "I find no fault in Him" was the verdict of the Roman judge. Finally this conviction had become so strong that he sought to release Him. Then came the threatening cry of the Jewish mob. His mind must have worked fast. He

knew that the Roman emperor whom he served, Tiberius Caesar, was a very suspicious monarch. As Tacitus and Suetonius, the Roman historians, record Tiberius feared constantly a revolt against him and any suspicious character among his appointed officers was dealt with by him with utmost cruelty. Pilate also knew the maliciousness of the Jews, that they would report the case to Rome; he knew they would use it as an evidence that he is no friend of Tiberius in permitting a conspirator to plot against the government. He realized that Tiberius would be displeased, and that in all probability if the report reached Rome it would cost him his position, if not his life. Perhaps he glanced once more at the prisoner before him and then he trampled upon his conscience and his convictions and fell in line with the Jewish murderers.

He did not speak a word. Jesus is brought forth while he took his place upon the judgment seat, called in Hebrew, Gabbatha. The judgment seat consisted in an elevated platform in the open air. The pavement mentioned was a tessellated or mosaic square upon which the judgment seat, the **Bema**, stood. The word Gabbatha means a raised place. What a solemn moment it was! The Son of God, the Lord of glory stands bound, crowned with the crown of thorns, His blessed visage marred and bleeding before Pontius Pilate. A hush of satisfaction must have come upon the Jewish mob of priests, scribes and elders as they realized that the moment had come when their satanic plottings were to be crowned with success. Angels looked on while demons sneered.

It was the preparation of the passover. This means that the day was set apart for the preparation of the Passover Sabbath. John therefore marks very accurately and precisely the day of crucifixion. It was the day preceding the passover sabbath, also called the great sabbath. And He who is about to be condemned is the true passover Lamb. It was about the sixth hour. If we read the account of Mark we find that he states it was the third hour (Mark xv:25).

This presents a difficulty and the fact that Mark men-

tions the third hour and John the sixth hour has been held up by critics, modernists and similar infidels, as a glaring contradiction. We acknowledge the difficulty but not the contradiction. Many attempts have been made to solve this problem. It has also been pointed out that five manuscripts, called uncials, and four cursives read in the original or in corrections "the third hour." However, the most ancient manuscripts read the sixth hour. The most satisfactory solution is that Mark reckons according to Jewish time and John employs the Roman mode of reckoning, which was from midnight to noon, as we do. That this must be correct may also be adduced from the fact that Pilate's wife sent a message in which she spoke of suffering much "to-day in a dream because of Him" (Matth. xxvii:19). Furthermore, we must also notice that John says "about the sixth hour;" it was about that time when the cry to crucify Him was raised, while Mark gives the third hour as the actual time of the crucifixion itself. John undoubtedly uses in his Gospel record the reckoning of time according to the civil day. (See chapters i:39; iv:6, 52.)

It was about the sixth hour when Pontius Pilate opened his lips again, saying, "Behold your King!" Why did he speak thus again, when in his heart he had fully decided to put Him to death? Was it the final, feeble attempt to have Him released, or was it mockery? We believe it was the latter. It was sarcasm addressed to the Jews whom he despised so much. Look at Him! This thorn-crowned figure, torn and bleeding, helpless and harmless—this is your king! His mockery and sarcasm was followed by a tremendous outburst. "Away with Him! Away with Him! Crucify Him!" Poor blinded mob headed by their own religious hierarchy! If they had but known their own Scriptures they would have seen that they were fulfilling what their prophets had predicted (Isaiah xlix:7; liii:2).

We can see the sneer on Pilate's lip as he said in his final word, "Shall I crucify your king?" Then the voice of the chief priests were heard above the rest of the murderous rabble, "We have no king but Caesar!" And so to-day the leaders of the Christ-rejecting rabble are the alleged and

accredited preachers and teachers in Christendom, who deny the Master who bought them. Fatal word it was, "We have no king but Caesar!" With this brief sentence they renounced the faith of their fathers and the truth God had given to them, and even God Himself. Their fathers, when they asked for a king in the days of Samuel, had rejected God from being their King. After the mad king had proven a failure God gave to the nation David, the man after His own heart. In him and his kingdom, as well as in Solomon his son, God foreshadowed the true King and His kingdom. That promised king was to come from the loins of David, David's son and David's Lord. Prophet after prophet spoke of that king and the glories of His kingdom. Generations after generations waited for Him to come. When the fullness of time had come He came, Jesus Christ, the son of David, the son of Abraham (Matth. i:1). He came as King, offered the promised kingdom to Israel, manifested His power as king and witnessed to His kingship. And now the chief priests declare with one utterance that the only king they know of is the Gentile ruler in Rome. It was the complete evidence of their apostate condition. Their declaration has come upon their own heads for ever since the Gentile world power has domineered over them and the nation has had her well deserved history of blood, tears and sorrow as Jerusalem has been trodden down by the Gentiles. Nor will there be a change till the day arrives when the rejected King returns and a believing remnant welcomes Him as the Redeemer-King.

Perhaps it was at this point that Pilate washed his hands in their presence saying, "I am innocent of the blood of this just person, see ye to it" (Matth. xxvii:24). And their answer was, "His blood be upon us and on our children."

Pilate then delivered Him to be crucified. Luke tells us that Pilate pronounced the death sentence. "Pilate gave sentence that it should be as they required" (Luke xxiii:24). He delivered Him to their will and the willing victim was led away, led as a lamb to the slaughter and never opening His mouth, as Isaiah had predicted over 700 years before.

It was the custom of that day that condemned criminals

had to carry the instrument of torture and of death. And so our Lord bore His cross. What kind of a cross was it? We know that four times the cross is spoken of in the New Testament as a tree (Acts v:30, x:39, xiii:29; 1 Peter ii:24). Then in Gal. iii:13 it is also stated, "Cursed is every one that hangeth on a tree." We know from classical literature that often a forked tree was used instead of a manufactured cross. To this must be added the meaning of the Latin for cross-bearer, which literally means "forked-tree bearer." It seems there is some ground for the view that it was a forked tree making cross. On the other hand the universal tradition of the church and art of the earliest day is that it was a piece of wood with a transverse piece fixed across it. There is no discrepancy between John and the Synoptics. The latter tell us that Simon the Cyrenian was compelled to bear it instead of the Lord. The cross was laid upon Him and He probably dragged it along for some distance till the executioners, the rough Roman soldiers feared that He might break down and succumb under the burden. We do not say that He might have succumbed, but that the soldiers probably feared it and therefore pressed the Cyrenian into service.

That our Lord bore the cross fulfills another type. Abraham put the wood for the burnt-offering upon the back of Isaac. The Hebrew commentary *Bereshith rabba* says that Abraham laid the wood upon Isaac "in the form of a cross." He was led forth outside of the city to a place called Golgotha. Golgotha means the same as the Latin Calvaria, the place of a skull. This place cannot be located, the only thing we know is that it was without the gate, as Paul writes in the Hebrew epistle "Jesus suffered without the gate." The sin-offering on the day of atonement was to be carried "without the camp" (Lev. xvi:27). Why the place was called "a skull" we do not know, for a certainty. Many conjectures have been made. In many hymns and poems Calvary is spoken of as a hill, or a mountain.

There is a green hill far away
Without the city wall,
Where the dear Lord was crucified
And died to save us all.

If it was "a green hill" it certainly was not far away. But where in Scripture do we find it stated that Golgotha was a hill or a mountain? There is not a single passage which would warrant such a belief. Later in this chapter we read that in the place where He was crucified there was a garden (verse 41). It was a garden where Adam fell and where the first announcement of redemption was made. In a garden the last Adam met the penalty and fulfilled the promise.

It is noteworthy that no inspired pen enters into a detailed description of the crucifixion itself. "They crucified Him there." It was indescribable. For this reason we do not attempt, as others have done, to draw upon the imagination and picture the awful scene when the Lamb of God was nailed to that cross of shame, a suffering which we cannot fully understand. John also mentions that others were crucified with Him; He in the midst. Another prophetic utterance is seen fulfilled, "He was numbered with the transgressors" (Isa. liii:12). What happened to these malefactors John does not record as the other three gospels do. The one to the right turned to Him in the last moments of his sinful life and believing on Him was saved; the other to the left died in his sins, an unrepenting sinner, and was lost.

Verses 19-22. It was customary to bear before the criminal led away to the place of execution an inscription which designated his crime; this was subsequently nailed to the cross, as a warning to others. Pilate put over the cross of our Lord the inscription, "Jesus of Nazareth the King of the Jews." It was written in three languages, in Latin (the political court language; in Greek (the language of the Gentiles) and in Hebrew, rather Aramaic (the sacred religious language). As it was near the city many Jews who passed by, probably along the highway, read it. Here again, Pilate acted without knowing what he did. He meant it as an insult to the Jews. They were not slow to recognize this, and therefore the chief priests tried to have it changed. But the inscription showed to all who passed by that Jesus really was hanging on that cross, that He was not released, but suffered on the cross, and, furthermore, the inscription made it clear that He is the King of the Jews,

the Son of David, the Messiah. Being in the three great languages of the times, Jews and Gentiles read it, and as they passed on they spread the news that one by name of Jesus, the King of the Jews, had been crucified at the time of the passover.

But the inscription produced two results apart from the anger of the chief priests who wanted to have it written in a different way. We read in Mark's Gospel, "The chief priests mocking said among themselves with the scribes, He saved others; Himself He cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with Him reviled Him." The inscription produced vile mockery. But it produced a most blessed fruit. It seems to us that the thief at His right hand must have glanced at that inscription. Over the crosses of the two malefactors were written the shameful record of their crimes—thieves and murderers. Over His cross, the Man in the middle, no crime was written, but only the terse sentence, "Jesus of Nazareth the King of the Jews." And the thief must have read it, and reading, he believed that He is the King. He rebuked his companion in sin. He declared, because he believed, that the Lord Jesus Christ had done nothing amiss. Then he turned to Him with that great and wonderful request, "Lord, remember me when Thou comest into Thy kingdom." And the suffering Lord answered him and his faith with the blessed assurance, "Verily I say unto thee, today thou shalt be with me in Paradise." In all probability the inscription of Pilate written in ignorance and out of spite helped to save the soul of the dying thief.

The final word of Pilate is, "What I have written, I have written." Well commented Augustinus on this sentence, saying, "If a man like Pilate can say, what I have written I have written, and will not alter it, can we think that God doth write any in His book and blot it out again?"

(To be continued, God permitting)

Women as Preachers and Healers. Is It Scriptural?

By A. C. Gaebelien

In many parts of our country women hold religious meetings, and conduct in connection with them so-called "healing campaigns." A number of these preaching woman are young girls and are advertised as "great evangelists." We know of several who are sent out by Mrs. McPherson, whom they are imitating in physical matters and methods. We give a description of one of these young girls sent to us from Spokane, Washington.

"Miss ———— comes heralded by herself as a disciple of Mrs. McPherson. The party consisting of herself, her mother, her sister, and a brother, rented from the Christian Alliance people their tabernacle, seating some 1,500. The Christian Alliance preacher appears on the platform in each service, and they have given up their Sunday services also. She came here direct from New York State, where I think she was connected with the Bosworth Brothers. I went to hear her one night out of curiosity, otherwise I should not have been there. The very fact that she is a woman purporting to teach God's Word, stamps her as out of God's order.

"She has a charming, attractive personality, a pleasant voice, perfectly studied gestures. Chief among her charms is a splendid head of hair and this she dresses with studied care and gave me the impression she spends more time before the mirror than before the throne of grace. She appears arrayed in a flowing robe of white, so artistically arranged, without appearing so, that when she spreads her arms in gesture, it suggests angelic wings.

"Here is a cunning mixture of apparent humility and real self-exaltation so subtly interwoven that the great majority will easily be deceived."

We understand another young girl is "the pastor" under Mrs. McPherson's patronage of a tabernacle-church in Santa Ana, Calif. And there are other woman preachers and healers who appear in the garb of an angel of light, and who disappear with a lot of cold cash after humbugging the people with their faith-healing claims and their physical

charms. As a result of these women and girl preachers and healers, we receive numerous inquiries and requests to say something in our pages as to the scripturalness of women preachers and women healers. We have done so before, but as the evil spreads we feel it is in order to do so again.

Every believer who has studied the question before us, will agree with the writer of the above information that women preachers are out of God's order. But there are many Christians who do not seem to see this and for their sake, as well as others, who seem to think the question is unimportant, we give our reasons from the Word of God that women as preachers and leaders in religious matters are unscriptural.

In the **first** place, no woman was used by the Holy Spirit to write any of the books of the Holy Scriptures. No one doubts that the pious women in Old and New Testament times had intelligence, mental ability, to write, and that they might have done so. But the Holy Spirit chose only **holy men**, and not **holy women** to write the Scriptures. He moved holy men, who spake and wrote the words of God. We have in the Bible a few songs and prayers uttered by Miriam, Deborah, Hannah, Elizabeth and Mary, the mother of our Lord. But let it be noticed that Miriam gathered the women of Israel about her who joined in the song with her; she did not preach. Deborah sang her song with Barak, celebrating the victory in song and praise. Hannah was alone in the presence of the Lord when she prayed and uttered her hymn. Elizabeth and Mary spake their wonderful words of praise in presence of each other. It is foolishness for anyone to quote these holy women as an evidence that women should preach. But let it be understood that the Holy Spirit used only men in the production of the Word and revelation of God.

In the **second** place our Lord had among His followers many women. These women are often mentioned. They ministered unto Him of their substance (Luke viii:2, 3). Perhaps the great majority of His followers were women. But He did not select a single woman to have a place among the twelve, or the seventy whom He sent "before His face

into every city and place, whither He Himself would come" (Luke x:1). He did not call a single woman to represent Him publicly, or give the message of the kingdom. Nor is there a single case on record that any of the women who followed Him healed the sick as the disciples did. In fact no woman was ever commissioned to heal, or to anoint with oil. Furthermore, nowhere in the New Testament is it stated that a woman held the office of a deacon, an elder, a bishop, a pastor or a teacher. To say that they were the first to announce the resurrection of Christ, and for this reason women are called to be preachers and healers, is an illogical deduction, which shows how hard pressed the advocates of women ministry are.

In the **third** place, much is made by those who endorse women ministry of Joel's prophecy, as quoted by Peter on the day of Pentecost. Peter said: "But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy. And I will show wonders in heaven above, and signs in the earth beneath; blood, fire and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." We have shown in our book on Joel, where this prophecy belongs, and that it was not fulfilled on the day of Pentecost. The sun was not turned into darkness, nor the moon into blood at Pentecost, nor did the day of the Lord come then. That is the reason why Peter did not speak of a fulfillment. Read the second chapter of Joel and find how and when that prophecy is going to be fulfilled, in connection with the remnant of Israel, at the time of the second coming of the Lord. Then the Spirit will come upon the saved remnant of Israel. But the passage has nothing whatever to do with women preaching and women leadership in this dispensation. It is another far-fetched argument. Peter in mentioning the prophecy of

Joel uses it as an argument for the supernatural demonstration of the Holy Spirit as promised to take place in Israel's future history in connection with the day of the Lord, at His visible coming. By it he refuted the false charge that they were drunk with wine.

But **fourthly**, let us consider the plain statement of Scripture as to woman's place in the church, "Let your women keep silence in the churches, for it is not permitted unto them to speak" (1 Cor. xiv:34). Even good men, who believe in the Truth of God have meddled with this plain and direct statement and tried to explain away this commandment. Some say it means that they should not start disputations in public; others claim that they probably might have interrupted a service by asking questions. Others again suggest that they probably whispered to each other while the Word was preached and this whispering is forbidden. A good many say this injunction was only in force for the Corinthian assembly, which must have had loud-mouthed, forward women, but it has nothing more to do with us. All these suggestions are strained if not puerile. Dr. James H. Brookes says: "Why should it be enjoined upon the women more than the men, not to interrupt the service with questions, unless the former were more forgetful of the rules of decorum, of which there is not the slightest proof?" But the women alone are commanded by the Holy Spirit to "keep silence in the churches, for it is not permitted unto them to speak."

Observe, the epistle is addressed to "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" and, furthermore, it is stated "God is not a God of confusion, but of peace as in all churches of the saints" (1 Cor. i:2, xiv:33). It may be well to remind those who sneer at Paul as "an old bachelor," or who call him "a woman hater," that just after giving the direct command to women to keep silence in the churches, he says, "If any man think himself to be a prophet, or spiritual, let him acknowledge that **the things that I write unto you are the commandments of the Lord**" (1 Cor. xiv:37). It is therefore evident that when Paul spoke and commanded women's

silence in the churches he did not express his own opinion, because he was a bachelor, but what he wrote was "the commandment of the Lord." The spiritual man recognizes this at once. But what shall we say to the expression by Mrs. McPherson, who says, "I agree perfectly with Matthew, Mark, Luke and John, but I find myself out of harmony with the Apostle Paul?" We suppose it is on account of this Spirit given injunction.

But, in the **ffth** place, we learn from other passages the deep spiritual meaning of the commandment of the Lord. We find it in 1 Cor., chap. xi: "I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." According to this inspired statement, as well as others, woman is subordinate to man, the man is subordinate to Christ, and Christ (in His office as redeemer, in His whole redemptive work) is subordinate to God. This is the divine order; to change it brings in disorder. From the same chapter we learn that woman in worship must express this subordination by having her head covered. If her head is not covered, she dishonoreth her head, and she becomes just like the shameless women of Corinth, who wanted to be manish and "bobbed" their hair. Some have asked us about the miserable, disgusting habit of the world, if a Christian woman should have her hair shorn off. You find the divine answer in 1 Cor. xi:5-6. Read it! The angels are also mentioned as onlookers in worship. It is through the church the manifold wisdom of God is displayed to these unseen beings. (Eph. iii:9, 10; see our book on "The Angels.'). But that manifold wisdom of God is marred to angelic vision (1 Cor. xi:10), when woman is not in the place given to her by the Lord and takes a position which dishonors her and the Word of God. And there is a still deeper meaning. According to Eph. v:22-33 the believing woman represents the church; the believing man represents Christ. Christ, the man, is the teacher, not the church, the woman. Woman taking the place which belongs to man, preaching and teaching, goes therefore contrary to the Word and to the order of God.

But what about certain women mentioned in the New Testament. Anna is called a prophetess, who spake of Him to all them who looked for redemption in Israel. But her speaking was certainly not a speaking in public, in a Christian assembly, for such were not in existence. But what about the four daughters of Philip, who prophesied (Acts xxi:9). We are sure their speaking was not in an assembly, for they could not have done so because they were commanded to keep silent. Then women are mentioned who labored in the Gospel. In none of these cases is a hint given that they took the place of leadership, held big meetings, went about with a bottle of oil to anoint the sick, in direct disobedience of the much quoted passage in James (Jas. v:14), for a woman is not an elder; an elder is a man.

Finally, we quote another passage. "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence (quietness)" (1 Tim. ii:11, 12). The context shows that the prohibition covers public ministrations. She is not to take the place in public meetings of the church which belongs to man; if she does she exercises authority over man and she denies her own place and calling. We quote again the late Dr. Brooks, "No true woman will complain that her sphere is narrowed, because she is told to keep silence in the churches. It is wide enough, as daughter, sister, as wife, as mother, as a witness for the Lord outside the glare of publicity, to satisfy the loftiest ambition; and if it is any self-denial to keep silence when the church is assembled for worship, the thought that she is silent in obedience to His command will bring far greater joy to her heart than the clatter of human applause. Or if she wishes to address a public meeting that is not the church, she is at liberty, so far as the Bible is concerned. It is not how she speaks, but how she lives, that will bring to her the peace of God which passeth all understanding, and cause her to receive the commendations of the Lord Jesus Christ at His coming."

In the passage of 1 Tim. ii we also are reminded of the fact that Adam was not deceived, but the woman was. She

became the tool of the serpent. It is so still. When woman steps out of the sphere assigned to her by the Creator and the Redeemer, when she deliberately disobeys God's holy Word, and the commandment of the Lord, she is in grave danger of becoming deceived and deceiving others. This has been abundantly verified in the history of the church. Most of the satanic, anti-christian cults were started by women and are still under woman leadership. The end of the girl and women evangelists, girl and women healers is not yet. It remains to be seen what will spring from their unscriptural leadership. Certainly nothing good.

Christian men and women who wish to be obedient to God's Word and God's order, who wish to honor the Lord Jesus Christ, cannot support movements in which women are leaders, who claim superior spirituality, special gifts, like the gift of tongues and the gift of healing. The very fact that they are disobeying the Word of God is sufficient evidence that their gifts cannot be genuine.

We are living in evil days. May the Lord help us to "watch in all things."

She Laid Her Glory at His Feet

'Twas Mary sat at Jesus feet,
 And others too, may sit there still,
 To serve Him is most blessed indeed,
 But first we need to know His will.

Yea, she who sat at Jesus feet
 Had learned full many a lesson there.
 She deemed it privilege most meet,
 To wipe them with her glorious hair.

No perfume howe'er costly, was
 Too precious for her Saviour's feet.
 To use her glory for her Lord,
 Was service to His heart most sweet.

Had she been of her glory shorn
 What blessed service had she lost.

Could she to gratify herself
Grieve Him at such a signal cost?

Were Jesus in our midst today,
Would you regret you'd lost the power
To lay your glory at His feet?
Ah, that indeed were one sad hour.

Then keep your glory, for His sake,
Ye who are tempted with a whim
Which, were you honest with yourselves
You know you did not learn of Him.

—H. McD.

Annointing with Oil

BY SIR ROBERT ANDERSON, K.C. B.

“Anointing him with oil in the name of the Lord” (James v:14).

The following is the Revised Version reading of the passage from which the above words are taken: “Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed.”

Save for one word that needs explanation for English readers, the New Testament contains nothing simpler and plainer than this, and yet nothing that is more misunderstood and perverted. Upon it is founded “the sacrament of extreme unction”; and, *mirabile dictu!* certain ultra-evangelicals use it as a Scriptural basis for a practice akin to that of the Roman Catholic Church.

In our English Testament “anoint” stands for two wholly different Greek words, the meaning of which is thus explained in Archbishop Trench’s *Synonyms*: “*Aleiphein* is the common and mundane, *chrein* the sacred and heavenly word. *Aleiphein* is used indiscriminately of all actual anointings,

whether with oil or ointment; while *chriein*, no doubt in its connection with *Christos*, is absolutely restricted to the anointing of the Son, by the Father, with the Holy Ghost, for the accomplishment of His great office, being wholly separated from all secular and common uses. Thus, see Luke iv:18 Acts iv:27, x:38; 2 Cor. i:21; Heb. i:9; the only occasions on which *chriein* occurs."

Classical English has no special word for *aleiphein*, but to *massage* with oil expresses its meaning. And "it was as a salutary and approved medicament" that the patient was to be thus massaged prior to intercessory prayer on his behalf (*Kitto's Cyclopaedia*). Most expositors, however, represent this anointing as a sacramental rite to be performed by the elders in virtue of their office. And the inaccurate reading "anointing him with oil" (which mars both our versions) lends itself to this error. But as it is certain that among Orientals the elders would not themselves massage a *female* invalid, it must not be assumed that they did so in other cases. The Revised Version marginal reading "having anointed him" is grammatically correct; but perhaps "after he has been anointed" would better suit our English idiom. The added words, "in the name of the Lord," are commonly taken as proof that the anointing was a sacramental rite. But this betokens ignorance of the true character of the Christian life; for it is to "common and mundane" acts that the exhortation refers, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. iii:17).

The passage, I repeat, is clear and simple. And its teaching may be summed up in two words, namely, the use of means, and believing prayer. Hezekiah's case illustrates this in a striking way. For though the prophet Isaiah was divinely bidden to bring him a definite promise of recovery, he enjoined the recognized remedy of the fig poultice. "For it is usual in the East, even to the present day, to employ a poultice of figs as a remedy for boils" (*Speaker's Commentary*, 2 Kings xx:7). The precedent is singularly apt. For the King was evidently dying of a malignant tumor; and in such cases "a lump of figs" would no more avail to work a cure, than would a basket of bread and fish suffice to

feed thousands of hungry men. But "the use of means" is a Divine principle thus inculcated for our guidance. And if, in these days of ours, Providence has brought within our reach better medicaments than oil or figs, it behooves us to use them "in the name of the Lord," with trustful and thankful hearts. Do we ignore God if we use our eyes when traversing a dangerous street crossing; or if we don a life-belt when a ship is in peril? "God has no pleasure in fools!"

There is "a gift of faith." And if any Christian can trust God to heal his sickness, or to set his broken limb, without the use of means, we should thank God not only for his cure but for his faith. But faith is a *personal* gift (Rom. xiv:22); and a Christian, who allows others dependent upon him to suffer through his failure to provide them with remedies which the Providence of God has brought within his reach, is guilty of conduct as utterly unChristian as one who in other respects fails to "provide for his own house" (1 Tim. v:8). As for those who seek to corrupt and coerce their fellow-Christians by this false teaching, they merit stern reprobation on the part of all who fear God and love the truth. They bring Scripture into contempt, and often betray devout but ignorant Christians into a course of conduct that brings them within the meshes of the criminal law.

We have no definite ground for assuming that the elders of James v:14 possessed miraculous powers of healing. Indeed, the words, "The prayer of faith shall save the sick," are against such a supposition. But there is no doubt that the disciples of the Ministry were thus endowed, and it claims emphatic notice that, in their mission of healing, they habitually made use of the oil massage (Mark vi:13). These things are "written for our learning." And if those who were supernaturally gifted to heal the sick were divinely led to make use of ordinary remedies, it is surely our part to follow their example, without hesitation and in the fulness of faith. And we shall recognize that the anointing enjoined by this Scripture—the use of a well-known and well-accredited medicament—has nothing in common with the superstitious practice of touching the body here and there with a finger dipped in oil, whether by a Romish priest or an Evangelical Christian.

Current Events In the Light of the Bible

The Astonishing Development of Palestine. During 1924 great headway has been made in the development of the Holy Land through Zionistic activities. Immigration has increased and this not only from lands where Jews are persecuted, like Poland, Russia and Austria, but also from the United States. Many thousands of Jews are ready to embark for the land of their fathers. It is said that over a million are ready to leave their former habitations behind and go to Palestine.

To show what changes have taken place we give a few paragraphs from an address delivered in London by Dr. Chaim Weizmann, leader of the World Zionist Organization.

I was staying on October 4th, about a month ago, in the Vale of Jezreel, in one of our new settlements called Nahalal, which two years ago was literally a swamp. We slept the night with open windows and without mosquito nets: there was not a mosquito to be seen. What was there three years ago a marsh, a reproach to the district and a dangerous source of infection, is today a flourishing village, and the water which has been drained away is now used for the irrigation of the surrounding land.

Round this particular colony you can see several hills on which there once stood villages, and the villages have disappeared because the inhabitants died of malaria. Malaria has now disappeared. The district is perfectly healthy, and thriving settlements are growing up there. That in itself is a great achievement, but it is still greater if you think that the draining of the marsh, the building up of the settlement, the houses, and the creation of an organized rural life—that all this has been done by our pioneers in no more than two years.

What is true of one settlement is equally true of a great many others which sprung up in the last four or five years, and which show distinctly that we have not enough human material capable of carrying out the difficult work of pioneering, even in so difficult a country as Palestine.

Parrellel with the development of the land goes the urban development in Palestine, and one may say that recently the urban development has gone on at a pace which is incommensurate with the land development. The recent immigration, of which I am going to speak a little later on, has given a very considerable impulse to the development in the towns. Foremost amongst the towns stands the city of Jaffa. Those who know Jaffa, those who remember Jaffa, as it emerged out of the war, know that near the city of Jaffa there was a very small suburb, consisting of something like 100 to 150 houses, which was known by the name of Tel Aviv. This suburb was built up before the war. Now, I think, the suburb of Tel Aviv is in its size almost equal to the city of Jaffa itself. It is greater than Jaffa in area, and approxi-

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mates to it in population. When Tel Aviv emerged out of the war it had a population of something like 10,000 souls; at present it is a city of 22,000 with houses, streets, electric light, a modern municipality with modern taxes and all that is necessary for the development of civilized life. And the building activity in Tel Aviv goes on at such a pace that there is every hope that in a reasonable time, say five years, it will be one of the greatest cities of the Eastern Mediterranean Coast.

Second in development is the city of Haifa. In Haifa about three new Jewish suburbs are being built with great rapidity. The Mount of Carmel is about three-quarters covered with Jewish houses, so that now it is necessary to establish a funicular railway between Haifa and the suburbs above the town. Slightly slower is the development in Tiberias, where a new district is now being built up. And last of all is the city of Jerusalem. Although about three new Jewish districts are being opened up or built in Jerusalem, the conditions there are much more difficult and also more expensive than elsewhere.

There can be no question but this is the time of their restoration. Not the great restoration and regathering of which the Bible speaks for that will be accomplished after the national conversion of the remnant of the Jews and the tribes of Israel, and that conversion cannot take place before the Lord comes. (See Zech. xii:9, 10; xiv and Ezekiel xxxvi-xxxix.) The restoration going on now is one in unbelief and carnal enthusiasm. The land and the new settlers are getting ready for the final history of this age prewritten in the prophetic Word. The times of the Gentiles end in a world-wide tribulation, but the storm center of it will be Palestine. That is why that tribulation is called "the time of Jacob's trouble" (Jerem. xxx:4). All is now getting ready for it. These startling developments in Palestine and the fact that the Hebrew people come to the front should stir the hearts of all true believers who know God's plan and purposes as revealed in His Word. When the end of the times of the Gentiles comes the Church, the true Church, will disappear from this earthly scene. Her testimony will not longer be heard and the Lord will turn in mercy to the remnant of His people who will seek Him then to bear witness for the coming King during the great tribulation. What a fascination the study of prophecy should be for us in these days. It will surely keep our eyes open to present day events and keep us in a true waiting and praying attitude.

The American Palestine Steamship Company. In a few weeks there will sail from the port of New York the first steamer of the American-Palestine Line. It will establish direct communication with Haifa in Palestine. The steamer which has been bought by this company, financed by wealthy Hebrews, is the "President Arthur," which used to be a German vessel.

The announcement says that the menu will be strictly "Kosher," which means meat, etc., will only be served according to the approved Jewish dietary laws and customs. But the announcement also says that persons desiring to vary their diet with pork can arrange to dine with the officers' mess. This certainly is another interesting development.

The Vatican and Palestine. Rome is putting forth every possible effort to safe-guard the so-called holy places in Palestine. They fear if the Jewish propaganda in behalf of Zionism continues there is grave danger for the shrines and different church-institutions.

Hans Herzl, the son of Theodore Herzl, the illustrious founder of modern Zionism, has recently become a convert to Christianity. It was reported that he had become a Roman Catholic. But that was a false report. He has accepted Christ as the true Messiah, but has united, we understand, with the Baptist denomination. The Zionistic organ, published in Hebrew in Jerusalem, on the supposition of his conversion to Romanism, launched a blasphemous attack upon Christianity and the matter is to be not only brought to the attention of the British government, but is also to be laid before the next session of the League of Nations.

One can see how these different forces are getting ready for strife and conflict, just as the Word of God predicts will take place during the coming days of Jacob's trouble.

The New Leader in Soviet Russia. The new leader which has arisen among the Bolshevists is Zinoviev. He is not a mystery man like some others are.

Zinoviev's real name is Ovsey Gershon Radomyslsky. He

is 41, and the son of a Jewish trader in Nivomirgorod. He was as a youth connected with the Russian revolutionary movement, and first came to England in 1907 as a delegate to a conference of the Russian Socialist Democratic Party held in London. Driven from Russia, he went to Switzerland and became an intimate friend of Lenin. His war record was one of intrigue, chiefly against the Allies. After the Bolshevik Revolution he was appointed head of the Petrograd Commune, and organized there the ferocious Che-ka, which was responsible for fearful acts of atrocity. People who know him well have described him as a coward and a bully, whose atrocious cruelties during the Terror were inspired mainly by panic.

It is certainly very significant that all these atrocious leaders and murderers in unhappy Russia are apostate Jews and they persecute and torment many of their own race, especially those who still hold to the Jewish faith and the Messianic hope.

A Glowing, Enthusiastic Manifesto of the Apostasy. There was a time, just a few years ago, when liberals were afraid to speak out. It is different now. Liberalism, Modernism, whatever you may call it scents a mighty victory, and imagines that the old Book and the old Gospel is about done for. Hence their boldness in speaking out. They think they are on the winning side. Here is a manifesto of Modernistic infidelity which speaks for itself:

"The day of the religious liberals of America has come. Modern scholarship, education, science, the very spirit of the times, have joined forces with us and have come to our aid.

"The rise recently of innumerable heretics has interested the mass of the people in liberal religion. All the new cults are evidence that the people are hungry for a spiritual ministry which they are not getting in the churches committed to outgrown traditions.

"With the churches committed to decaying creeds dying, it is our duty to rally to the cause of genuine religion. We are challenged to reinterpret religion in terms of the knowledge and scholarship of our day.

"Forces and movements are active which would nullify religious liberty and take from us the right to speak freely. Already legislation encroaching upon religious freedom has been passed in some states. There are far too many people in the land who are trying to regulate the details of life by legislation.

"Let us become the prophets of religious freedom, denouncing all those who would bring back the days of religious bigotry and persecution.

"We have the gospel that this age needs—the gospel of good will, social responsibility and the saving power of liberated human intelligence. Our appeal is to the highest human motives.

"Let us unite to lead the people from decaying traditions to the living truth and the realities of living religion. Let us all, liberals in the great denominations, rally to the cause of liberal religion."

The Books of Genesis and the Revelation Compared

Genesis has been aptly termed "the seed-plot of the Bible," as it contains in germ all biblical subjects, principles, and relationships developed fully in subsequent Scripture.

It is the book of the **beginning**; the **source** from whence flows the streams of human history. In the sixty-five books which follow Genesis there are numerous citations **from** and references **to** it, but carefully note, there are no quotations or references **in Genesis to prior books or documents**. It is the first and independent book of Divine Revelation, no written Revelation preceded it. Genesis gives the origin, and initial stages of the history of the race; while in the Revelations we have the final consummation of all. We have **time** in Genesis, and **eternity** in the Revelation. The **beginnings** of good and evil in the first book, the channels through which they flow in the books which follow, and the eternal issues in the Revelation. We would repeat, that we have in Genesis the origin, and the responsibilities of the race, while in the Apocalypse we have the destiny of the race, of every individual member of the human family. The mark of eternity is upon one and all.

Genesis is divided into two parts and these parts are subdivided. The first part covers more than a third of human history—2,000 years and more (chaps. i-xi.). These eleven chapters constitute a storehouse of information. What an encyclopedia of facts no where else revealed. How poor the world would be! How poverty stricken her literature without the help afforded by this great book of eleven chapters. Here we have the story of Creation, and the

earliest records of human history. Better still the veil is drawn aside, and we witness God in Eternal Existence; in Omnipotent Creative Power; in Wisdom and Goodness. This first and great section of Divine Revelation broke in upon the appalling moral darkness of the then heathen world. The light shone no where else save in the first eleven chapters of the Bible. In the second part of the book (chaps. xii-1), we have a full and rich display of the ways of God. Those thirty-five chapters are mainly occupied with the history of four persons: (1) Abraham, illustrating **promise** and **testimony**: (2) Isaac, **Sonship**: (3) Jacob, **discipline**: (4) Joseph, **suffering** and **glory**. If the **works** of God in Creation and Government are marked features of the first part of Genesis, the **ways** of God toward His people are equally characteristic of the second part of the book.

The **first** two chapters of the Bible are interlocked in the **last** two chapters. Thus in Genesis we have two material creations: verse 1 refers to the original creation of heavens and earth. Verses 2-27 signifies a physical time of the earth, then a six days (literal) work when the present heavens and earth were made and prepared for man.

But the Seer of Patmos directs us to a new work of God, a "new heaven" and a "new earth" specially adapted for eternal conditions of life. Neither size nor configuration of these eternal dwelling-places are given to us. Those three creations respectively apply to what **was**, to what **is**, and to what **will be**. The repressive work of Righteousness in the Millennial Age is not in exercise in the eternal state. God is all and Righteousness **dwells** (2 Peter iii:15).

John adds an important statement, not found in any other part of the Sacred Volume: "And there was no more sea" (Rev. xxi:). There are three reasons **why** the sea disappears in this wondrous vision so graphically described by the Prophet, Apostle, and Seer. The waters **above** the firmament are not termed "seas" (Gen. i:6, 7). That term applies to the waters **under** the firmament (verses 9, 10). (1) "No sea," because it is that which separates friend from friend. (2) "No sea," for it indicates a state of restlessness (Isa. lvii:20). (3) "No sea," that element essential to commercial

and individual life now will not be required as the conditions of life in the eternal state are absolutely dependent upon God Himself. God is all and in all—the governing and sustaining power of the universe in Eternal Ages.

Then we have two trees in the Garden of Eden symbolically named (Gen. ii:9), but in the Revelation “the tree of life” alone is named. The tree which set forth Creature responsibility is not in evidence (Rev. xxii:2). All is then established on a sure and divine footing. The garden in Eden is not termed paradise. Moses never once uses the term.

“No more Sea,”
 “No more Death,”
 “No more Curse.”

—Walter Scott.

Studies in Isaiah

BY F. C. JENNINGS
 Chapter XL

But now let us leave this that may provoke wonder without attracting the heart, and consider the contents of this most lovely chapter, taking the three parts in order.

The prophet is transported into another scene altogether than that in which he corporeally was. Precisely as the New Testament prophet, John, “became in Spirit in the Lord’s day,” and Patmos, with all man’s injustice, disappears; and he is where, by the very word “**Lord’s Day**” in contrast with “**man’s day**” (1 Cor. iv:3 mar.), he sees the Lord exercising just judgment in the midst of the golden candlesticks. Then in that atmosphere, so clear, so free of earth’s obscurations, John sees far, far into the future, and in that future the rise again of Babylon in another form, the dominance of hostile powers over the Church of God, and its deliverance. For the plan of that book runs along in two strata: the upper occupied with the heavenly Church, and the lower with Israel on earth. So the stream of prophecy flows on through the pen of the New Testament* seer as it does through

*So beautiful and true are the comments of Delitzsch that I cannot refrain from quoting a portion for the benefit of my readers: “So far as language is concerned, there is nothing more finished or more

that of the Old, only with the former he closes by placing our feet, not on the borders of a millenium as does Isaiah, but on the shore of an eternity of bliss; but still with a remainder of the inflexible righteousness of the government, and the stern severity of God against all creature pride, all defiant wickedness.

In all this, John is in a large degree, the counterpart of Isaiah, nor is it one whit more marvelous that the Spirit should transport the Old Testament Seer into scenes still future, than that the same Spirit should do precisely the same with the Seer of the New Testament. Nor do the names of these chosen vessels tell anything but a harmonious story. Little difference is there between "Isaiah:" "The salvation of Jehovah," and "John," shortened from "Jehohanan," "The grace of Jehovah," are they not practically the same? Let us listen to the Three Announcements

1. Comfort ye, O comfort ye, my people, saith your God!
2. Speak ye words of tenderness* even to Jerusalem,
And cry to her aloud
That her trouble† is all ended;

*Li, "to the heart," but always the word has in it the sense of great tenderness.

†The word I have rendered "trouble," in A. V. and R. V. "warfare," is *tzebah*, and we have become familiar with it in "tzebaoth," "hosts." The prime meaning of the root is "to go forth as a soldier," hence "an

elevated in the whole of the O. T. than this trilogy of addresses by Isaiah. In chapters i-xxxix his language is generally more compressed, chiselled, plastic, although even there his style passes through all varieties of colour. But here, in chapters xl-lxvi, where he no longer has his foot upon the soil of his own time, but is transported into the far distant future, as into his own home, even the language retains an ideal, and so to speak, an ethereal character. It grows into a broad pellucid shining stream, which floats us over as it were, to the world beyond, upon majestic, yes gentle and translucent waves.

"There are only two passages where it becomes harsh, turbid and ponderous, viz.: chapters lvi and lvi, 9 to 57, 11a. In the former it is the emotion of sorrow which throws its shadow upon it; in the latter, the emotion of wrath. And in every other instance in which it changes we may detect at once the influence of the object of the emotion. And when we turn to the contents of the trilogy, it is more incomparable still. It commences with a prophecy, which gave to John the Baptist the great theme of his preaching. It closes with the prediction of the creation of a new heaven and an new earth; and in the centre the sufferings and exaltation of Christ are proclaimed as clearly as if the prophet had stood beneath the Cross itself and had seen the Risen Saviour."

That her sin is expiated, †
 For double from Jehovah's hand
 Hath she for sins received.

Verse 1. The repetition of that first word "Comfort ye" is in itself eloquent of the emotion behind the cold print. It is far from being a cold argument that is being worked out: it is the very Herat of Jehovah that is speaking, and the repeated "Comfort ye" intensifies, as such repetitions always do in the Scriptures, the tenderness, the sentiment, the emotion under which they are spoken. It is as we sometime speak a "heart to heart" word: Jehovah's heart speaks to that of Israel. For now again they are **ammi** (my people) once more, who have been **lo-ammi** (not my people) so long.

What limitless significance is there in that one word, **ammi**, "my people." He cannot possibly leave those whom He thus owns as His in the power of an enemy whether that enemy be Egypt or Babylon, Greece, Persia or Rome; Antichrist or Devil; Death or Hades; for He is their God at last, their Satisfier, their All. Not the gifts, but the very Giver of all gifts is theirs now. But He is not the God of the dead, but of the living, and that necessitates the resurrection of Israel as a nation, as it does the personal resurrection of their fathers, Abraham, Isaac and Jacob; and as it does of every one in Christ.

The second verse then must be interpreted in direct accord with this key-note, hence nothing that is not of the most tender nature can be admitted. To that city, so long down-trodden of the Gentiles, does Jehovah now speak, and tells her that her appointed time of trouble has at last come to its end; that her sufferings have been accepted as expia-

†Literally: "Her iniquity is accepted"; but as in Hebrew the very same word expresses both the sin and its penalty, it is equally correct to render "the punishment for her iniquity has been accepted." It is all intended to be in line with the "comfort" of the first verse, and that excludes any idea of irony as Nagelsbach: "Thou hast enjoyed thy iniquity"—*that* must be rejected.

army" or "host," then "warfare," used figuratively for a miserable condition which is for an appointed time, as in Job vii:1: "Is there not an **appointed time** for man upon the earth?" Again: Job xiv:14n: "All the days of my **appointed time** will I wait till my change come." So here a certain time of trouble that is limited in its duration.

tion for her guilt; and that she has received of the Lord's hand double that which her sin merited.

Thus this threefold "comfort" is all in one line. It is not a Judge Who speaks, but rather One Who is as a mother comforting her weeping child. It must not be looked upon there as a logical, precise **judicial** estimate; but rather cold reason is made to stand aside and Love is allowed to utter its heart, according to its own sweet illogical reasoning. Just as any mother who has been severely punishing her child, and a malicious neighbor, standing near, insists that the child should not be forgiven, but chastised still more. "No," says the mother, as she takes the penitent little one on to her lap, "no, I know the seriousness of his fault. I do not belittle that, but I know too the severity of the punishment that he has suffered, and, **in the estimation of my love**, he has been punished double that which his naughtiness demanded."

Nor is this a fancy picture that has no Scripture to justify it. In that malignant neighbor it is surely not difficult to discern one who as "the accuser," ever opposes the forgiveness and blessing of mankind; and **him** there is but One who can "rebuke."

But this throws its light on the second member of the verse: "Her sin is expiated," and shows that that expiation is not by the sufferings of a substitute, but by "Jerusalem's" own.

But Jehovah's dealings with Jerusalem (the city standing for the whole nation) is but a **picture** of His dealings with mankind, where the issues are not for the earth, or in relation to its government, but for eternity: not with nations, but individuals. In His government of the earth, where the inhabitants are divided into nations, the wrong-doing of the **nation** is expiated, and **can only** be expiated, by that nation's sufferings **as a nation** on the earth. Nations, as such, are not rewarded in heaven, nor punished in Gehenna. But earth affords pictures of heaven: the seen helps us to grasp the unseen: and God's ways in time that are divinely recorded for us give most precious and clarifying illustrations of eternal verities; and it is thus that we see shadowed in

our verse, God's estimate of the atoning sufferings of our Lord.

How filled with divine beauty then do these words, "she hath received of the Lord's hand double for all her sins" become in that light. You and I, my dear believing brother or sister, have also "received of the Lord's hand double for all our sins." It is not, as some greatly err (O how greatly)! in saying that redemption is merely a strictly mercantile transaction, and the sin of the first Adam has been met with an exact "corresponding price" (as they love to put it) by the last Adam. No, no, a thousand times **No**. Beneath that "thick darkness over all the land from the sixth to the ninth hour," we can hear One saying to us—even to us—that we **there** have "received of the Lord's hand double for all our sins." What strength of humble, broken-hearted, yet joyous confidence withal, that gives! **That** is Love's estimate—nay, more that is the strict estimate of Righteousness—of those infinite sufferings of the Sinless One—worthy of all worship is He! Of the value of **those** sufferings, the estimate of Israel's as here told is but a faint, faint shadow!

An Easy Religion

BY JAMES H. BROOKES

It is a pity that this word "religion" was ever introduced into the sermons and conversations of Christians. It occurs but three times in the Bible. Once Paul, referring to his state before he was a believer, says, "That after the most straitest sect of our religion, I lived a Pharisee" (Acts xxvi:5). Once it is translated worshiping, as "worshiping of angels," (Col. ii:18), and here, too, it is used in a bad sense. In another place we read, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." In the next verse it is said, "Pure religion and undefiled before God and the Father is this" (Jas. i:26, 27); but it should not be forgotten that the Epistle of James is addressed "to the twelve tribes that **are scattered abroad**" (Jas. i:1).

When the apostle was preaching to the Athenians he said to the idolatrous people, "I perceive that in all things ye are too superstitious" (Acts xvii:22, or as the Revised has it in the marginal reading, "religious.") Those who bowed down to Jupiter and Juno were religious, the followers of Brahma and Buddha and Confucius, the Shintoists, and Mohammedans, the illiterate fetish-worshippers of Africa, the millions who reverence the 300,000,000 of gods in India, and even infidels, have a religion; but there is as much difference between Christianity and religion as there is between heaven and hell. Notwithstanding the infamous attempt of the Parliament of Religions to degrade the Bible and dishonor Christ by putting all religions on an equality, all this vast difference exists.

The common habit of talking about religion, of saying that such and such a man "professes religion," that such and such a woman is "a member of the church," is greatly to be deplored. The reply of those who use the phrases would be, "Oh, we mean the right thing." But why not say the right thing? Why adopt such unscriptural and misleading expressions? One may be religious, and after all be like a convert of the Scribes and Pharisees, who compassed sea and land to make one proselyte; "and when he is made," says our Lord, "ye make him twofold more the child of hell than yourselves" (Matt. xxiii:15). One may be a member of the church, and at the same time not a member of Christ, but a member of Satan.

It would be vastly better, therefore, to ask, "Is he a Christian?" "Is he a believer?" "Is he saved?" "Is he born again?" "Is he a disciple of the Lord?" These are scriptural designations, and they at once determine the relation of the person to the Lord Jesus Christ, and force the question upon the attention whether the man or woman has really passed out of death unto life. It is an easy thing to profess religion, or to become a member of the church, and many an unconverted soul, beguiled and blinded by "the fatal force and imposture of words," has drifted on to an undone eternity. "He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul,

nor say, Is there not a lie in my right hand?" (Isa. xlv:20)

When the professing church is thoughtfully considered, and compared with the requirements of the gospel, it produces a painful impression, and compels a conviction not uncharitable, that more than half its members are feeding on ashes, and carrying with them deceived hearts to the judgment seat of Christ. It is He who says, "Except a man be born again, he cannot see the kingdom of God" (John iii:3, vi:15). It is the Holy Spirit who says, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature; . . . neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love" (Gal. v:13, vi:15). Where is there any evidence in a great majority of professing Christians that the new creation has ever been formed, and where is there any proof of the possession of a faith that worketh by love?

Immense numbers of them are absent from the services of God's house in disregard of the plain command, "Not forsaking the assembling of ourselves together" (Heb. x:25). They are passionately fond of the world, caring nothing for the solemn testimony, "If any man love the world, the love of the Father is not in him" (1 John ii:15). "Whosoever therefore will be a friend of the world, is the enemy of God" (Jas. iv:4). They are conformed to the ways of the world in its maxims, amusements, tastes, purposes, pursuits, pleasures, and are absorbed in theaters, balls, "society," in contempt of God's injunction, "Be not conformed to this world" (Rom. xii:2). They have professed religion; they are members of the church; and this is all that can be said about them, except the unheard voice of the Son of God, "I know thy works, that thou hast a name that thou livest, and art dead" (Rev. iii:1).

It is needless to ask them whether they believe the Bible to be the Word of God, and whether they read the Bible, and whether they attend prayer meeting, and whether they teach in the Sunday School, and whether they ever speak a word for Christ to their friends and acquaintances, and whether they conduct their daily business on high Christian principles, above the suspicion of dishonesty and trickery.

Their conduct is a sufficient answer to these questions, and no one would dream that they are Christians, unless he happened to step into a church building some communion day, and saw them seated at the Lord's table.

Surely there will be a sad and startling surprise for thousands and thousands of those who profess religion, and are members of the church, when our Lord shall come. Surely there is searching significance in His own solemn admonition, "Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are."

No Sunday School Lessons.

We waited till the last moment, before going to press, for the Sunday School Lessons. Finally we discovered that Mr. Alrich had mailed them two weeks previous. They were lost in transit. We are sorry, but it was beyond our control.

The Parousia: A Period

The Question Stated

(Continued)

IV. EXEMPTION AND THE FULNESS OF THE GENTILES.

The completion of the Church coincides with the completion of the "fulness of the Gentiles," and the "fulness of the Gentiles" is followed by the "fulness of Israel," and in this sequence is another source of proof of the exemption of the Church from the Great Tribulation.

1. *The Order of Events.*

The following is the order of events: 1. The fulness of the Gentiles or the complete number of the elect Gentiles of the Church. 2. The return of the Redeemer to turn

away the ungodliness from Jacob; the fulness of Israel, or the salvation of all the elect of Israel who inherit the Messianic Kingdom. 3. The conversion of the nations through the fulness of Israel, the final blessing on the world greater in every way than that which the Gospel brought these past centuries since the fall and temporary rejection of Israel. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, 'There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins'" (Rom. xi:25-27). "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" (Rom xi:12). "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. xi:15).

This same order is given in the Acts: 1. The election of the Gentiles. 2. The return of the Lord, the re-establishment of David's throne, the restoration of Israel. 3. The seeking after the Lord of the residue of men, or the conversion of the nations. "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, *After this I will return*, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord and all the Gentiles, upon whom my name is called, saith the Lord, who doeth these things. Known unto God are all his works from the beginning of the world" (Acts xv:13-18).

In these Scriptures the conversion of Israel is connected with the return of the Messiah; but this conversion, according to many prophetic words, begins in a time of great trial and sifting, when the nucleus of the fulness of Israel is formed

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and the return of the Redeemer is preceded by such preparatory purification of the people prepared for Him. It has been supposed that not any Jews of whom the future Messianic nation is to be formed will be converted before the Lord appears to destroy the Wicked One; and that their conversion will take place when they behold the Lord of Glory coming in the clouds of heaven; but the mourning predicted is rather a proof of their previous conversion, and also a sign of preparedness to hail Him with the greeting, "Blessed is he that cometh in the name of the Lord" (Matt. xxiii:39; Zech. xii:10, xiii:1). Conversion, mourning, the opening of a fountain for sin and uncleanness, at the coming of the Messiah, are but parts of a varied national experience in those days of a world-wide crisis. Joel speaks of a remnant in Jerusalem delivered, the called of Jehovah; if delivered it was from the day of the LORD, and as believing before the day came.

The coming of the Son of Man in its relation to Israel will be a period of time sufficiently long for events to occur which are of a diverse kind and unadjustable except on the supposition of such a period; events like the previous hiding away from Jerusalem of some of Israel during both the Tribulation and the Wrath, and the open vision of the Advent by others when Jerusalem is taken by the armies (Zech. xiv:1-5); the fighting of Judah against the foe and the deliverance of Jerusalem by the Lord Himself (Zech. xii:1-9); the coming in the clouds like the lightning at the appearing in wrath at Armageddon and the subsequent session on the throne of glory and deliberate judgment of the nations; the coming of the Redeemer to Zion to them that look for Him to begin the great deliverance, and the coming out of Zion of the Deliverer to complete it; the prior purification of some of "the elect" in their land and of others in foreign lands, "the elect from the four winds from one end of heaven to the other" (Isa. xxvi:12-13; Matt. xxiv:31).

It is needless to discuss the question of the restoration of Israel to their own land which some deny, or their future headship of the race: "*Thus saith the Lord*, which giveth

the sun for a light by day and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the LORD of hosts is his name; if these ordinances depart from before me, then the seed of Israel also shall cease from being a nation before me forever.

“Thus saith the Lord, if heaven above can be measured and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel *for all that they have done*, saith the Lord” (Jer. xxxi:35-37, xxxiii:19-26; Ezek. xxxvii:15-28, xxxix:25-29). The purpose of God stands unchanged; grace is grace to the unworthy and guilty. (Rom. xi:25-36; John xi:47-52).

2. *The Preparatory Preaching.*

But such trial and mourning are also preceded by or inseparable from a preparatory preaching. This is in accordance with the past dealings of God. The mould and order of the divine procedure at the opening of a new epoch is as follows: 1. A crisis or judgment, or great change is about to take place in a guilty world. 2. Men of God, specially endued, appear announcing wrath to come, and preaching salvation from the wrath for all who believe and repent; signs also attest their preaching, “the powers of the age to come.” 3. A people for the Lord begins to be gathered. 4. A time of trial and testing follows. 5. The day of wrath comes heralded by great signs. 6. The people of God are saved, the ungodly perish. 7. The Spirit of God is afterward poured upon all the believing, and through them universal blessing comes upon man and nature. So was John the Baptist sent from God to make ready a people prepared for the Lord at His first coming; and so now on Jewish failure, the Church composed of Jew and Gentile alike is the heavenly people of God preparing for Christ as His fellow-rulers. But what was not fulfilled nationally by Israel at the first coming, will be at the second, according to the unchanging and unchangeable purpose of God, whose judgments are unsearchable and whose ways are untraceable (Rom. xi:25-33).

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A turning to the Lord on the part of a sufficient number who shall represent the nation before Him as its nucleus and first fruits, is one of the conditions of His return. The Kingdom once offered before His crucifixion to the "house of Israel" and rejected, and offered again after His ascension and rejected, will at last be received (Matt. x:1-42, Acts, chs. i-vii; Rom. xi:12-15).

Words similar to those once spoken by the Apostle Peter to the unbelieving nation, and then attested by signs of mercy, will be declared to them again by men sent from God, and attested this time by signs of judgment as in the days of Moses and of Elijah. "Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that He may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things whereof God spake by the mouth of His holy prophets which have been since the world began" (Acts iii:19-21). The times of restoration will now have come and the Lord be ready to appear. The work of national conversion and restoration, interrupted centuries ago, will again be taken up, but attended by fearful trials and judgments. Then to the prophets and witnesses of those days will at last be fulfilled in deepest meaning such a word and its context, "But when they persecute you in this city, flee into another; for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of Man be come" (Matt. x:23). According to analogy also, the true signs of the men of God will be counterfeited by their adversaries and lying wonders shall abound, just as Moses and Aaron were imitated and withstood by Jannes and Jambres.

The words of the Prophet Malachi are specially significant in this connection: "Behold I will send you Elijah the prophet before the great and terrible day of the LORD come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse" (iv:5-6; 1. Kings xvii:37).

John the Baptist did not so succeed in bringing the nation to the faith and obedience of the fathers; the restoration of all things promised did not begin with him; though coming in the spirit and power of Elijah, he was not Elijah; he would have been Elijah had the nation so received him, said Jesus, and have done the work of Elijah; but in his rejection lay the rejection of Jesus, the postponement of the Kingdom, the introduction of the Church, the destruction of the temple and the city, the dispersion of the nation until the times of the Gentiles are fulfilled, and therefore there is need of another advent of the Messiah to fulfill the prophecies of the Messianic Kingdom, and of the coming of an Elijah to turn the hearts of Israel back again, and to fulfill the appointed mission of preparing a people for the Messiah "before the great and terrible day of the LORD come." Such preaching and preparation of an earthly national calling is altogether unlike that of the Church.

In passing, it may be added whoever the two witnesses of the Revelation (xi:1-13) may be, or whatever their significance may be, if viewed as wholly symbolical, their testimony is clearly of the nature implied in the prophecy of Malachi and illustrated in the career of Elijah, and is not of the character of the preaching by which the Church is today called out of all nations, and which is to continue "until the fulness of the Gentiles be come in."

This preaching is inseparable from a time of testing and purifying to discover the true and faithful who shall be worthy to enter the Kingdom, and is a protest accompanied by miracles against the usurpation and ungodliness of the Beast.

3. *The Tribulation of Israel World-wide.*

This experience of great trial and purification will be both in their own land and among the Gentiles. Isaiah predicts and Paul reiterates a future Great Tribulation of Israel, a "decreed consumption" out of which a remnant only is saved, but finishing and cutting it short ("for the elect's sake those days shall be shortened"), "the remnant shall return; even the remnant of Jacob, unto the mighty

God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with righteousness. For the Lord God of Hosts shall make a consumption, even determined in the midst of all the land" (Is. x:21-23).

The prophet Zechariah describes the trial *in the land*; "And it shall come to pass that in all the land saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God" (Zech. xiii:8-9). Of this national purifying the prophet Isaiah also speaks, "And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning" (Is. iv:3-4).

While such purification is inseparable from a previous preaching of the Lord's messengers and witnesses, it also confirms the prophetic word of Christ concerning the "last state" of the Jewish people as "worse than the first" (Matt xii:38-45). (To be continued)

Book Reviews

The Millennium Bible, by W. E. Biederwolf. 728 pages; well bound in cloth. W. P. Blessing Co., Chicago, Ill. \$6.00 net. Postpaid.

The author has made an attempt to cover the prophetic parts of the Word of God, claiming to be a volume of interpretation. He says: "the volume is neither a Pre-Millennial, nor a Post-Millennial, nor a Non-Millennial one." Some 500 authorities are quoted. Among these, however, we miss some excellent authorities in prophetic unfoldings, men who were used in the great revival of the study of prophecy, whose opinions are far more weighty than others. We have reference to John Nelson Darby, William Kelly, Frederick W. Grant, W. Scott and others. In examining the volume we find that some of the most important prophecies have been overlooked. The author begins with

Genesis, chapter xii. He ignored the greatest of prophecies Gen. iii:15, which is the germ of all prophecy. The millennium is certainly indicated in this prophecy, i.e., in the bruising of the serpent's head. Nor is the prophecy of Noah mentioned. It is also strange that the prophecy of Jacob (Gen. xlix) is passed by. A prophecy in the Pentateuch has also been ignored, that is the Song of Moses, Deut. xxxii. The Millennium is clearly marked in that great utterance. The greatest book of Prophecy, the Book of Psalms is insufficiently treated. But we believe the volume is very stimulating to the study of prophecy. It will be helpful to those who are post-millennialists. Many of these will be led out into the light of pre-millennialism.

Man's First Disobedience, by Leander S. Keyser. 84 pages. The Macmillan Co. \$1.00. Postpaid.

The theme is "Is the Biblical teaching on the origin of evil adequate and reasonable?" He shows that what the Bible teaches as to the great tragedy of the fall of man, is neither myth nor folklore, nor allegory or primitive animalism, but historical truth revealed by the Spirit of God. It is a much needed little book.

Some Modern Problems in the Light of Bible Prophecy, by Christabel Pankhurst. 192 pages. Fleming H. Revell Co. Price \$1.50. Postpaid.

This volume covers in a choice way the chaotic condition of Europe, the League of Nations, Zionism, the convulsions of nature, etc., and views them in the light of prophecy. The treatment is the same as we have done for over 25 years on our "Current Events" department of "Our Hope." The volume ought to do much good.

Is the Kingdom Age at Hand?, by E. M. Milligan. 354 pages. George H. Doran Co. \$2.25 net. Postpaid.

This is another book on prophecy, showing that prophecy is uppermost in the minds of many. The treatment of the great prophetic Scriptures, Daniel, Revelation, Matthew, and the utterances of the Apostles is the same as found in the Notes of the Scofield Reference Bible, from which the author has extensively quoted, and in our own books of Daniel, Revelation, Matthew and other volumes. The style is charming and the treatment is fresh. It will be helpful to many.

A Doubter's Doubts about Science and Religion. By Sir Robert Anderson. 178 pages. Pickering & Inglis, London. \$1.50. Postpaid.

This book was first published 38 years ago and then highly recommended by Gladstone and other great men. In twelve chapters Dr. Anderson deals in a very able manner with such question as "Creation or evolution? The Darwinian theory. Have we a Revelation? Is Christianity Divine? An Agnostic's apology. The Irrationalism of Infidelity. How to read the Bible. The 'Higher Criticism,' etc."

We heartily recommend this volume to our readers.

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Editorial Notes

The Opened Heavens

When the priest-prophet Ezekiel was with the captives at the river Chebar, the heavens were opened and he saw the visions of God. He beheld the glory of the Lord in a mystery form. The center of that glory, the throne car with its wheels and eyes and the supporting cherubim, was a man upon the throne.

On the threshold of the New Testament Scriptures we see an opened heaven. "And Jesus, when He was baptised, went up straightway out of the water; and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him, and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. iii:16, 17). Blessed scene revealing His own precious work in its different phases. He went to Jordan, to its dark waters, because He came to die the sinner's death. He came out of the water, the symbol of His glorious resurrection. Heaven, yea, the heavens were opened unto Him, signifying that the risen One would pass through the heavens. This is followed by the gift of the Holy Spirit and the declaration of Sonship.

The One whom Ezekiel saw in the glory vision was the Son of God, and He came to earth to open the heavens for sinners who have deserved the outer darkness. Because He died for our sins, God raised Him from the dead, opened the heavens for Him; He ascended on high and God gave Him glory! All who believe on Him are washed from their sins in His own blood, saved by grace, born again, risen with Him, and the heavens are now opened to all believers.

He is in heaven; we are there in Him now, as we shall be with Him in glory also.

The epistle in which the Spirit of God shows us the opened heavens is the Epistle to the Hebrews. Here we behold Him exalted upon the Father's throne. He is heir of all things, and seated as such on the right hand of the Majesty on high (Heb. i:3). Here in this epistle "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man" (Chap. ii:9). Then the Holy Spirit speaks of Him as the great High Priest. We behold Him there in the highest heaven. "Seeing then that we have a great High Priest, that is passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted as we are, apart from sin" (Chap. iv:14, 15). "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Chap. viii:1-2). "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Chap. vii:25, 26). "For Christ is not entered into the holy places, made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us" (Chap. ix:24).

He is there for us, and being our representative, we have a right to be there also. We are no longer excluded from the Holiest of all. The blood of the Lamb of God has opened the way; His blood is our title to enter in and to be there. The heaven of heavens is our destined home, our dwelling place, because it is His home and He dwells there. "Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, a new and living way, which He has consecrated for us, through the veil, that is to say, His flesh. And having a High Priest over the House of

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God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Chap. x:19-22).

To these blessed truths the Holy Spirit attracts our hearts and teaches us to look into the opened heavens, to see there a greater vision than any prophet ever beheld, the vision of our Saviour-Substitute, glorified, enthroned; our great High Priest. It is this great inspiring, peace and assurance giving truth, which Modernism denies, which Liberalism rejects. And therefore we need to be constantly reminded of it. While the world-church denies, God's true Church must have a greater realization of the opened heavens and the Christ who is in His glorified humanity in the Holiest. More and more must it become to us, who are redeemed by Him and belong to Him, the most blessed occupation; to draw near, to enter in, to be at home where He is, and to make use of Him as our gracious, merciful, sustaining High Priest. And we make use of Him when we "come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need."

But heaven, yea, all the heavens will be opened some day for His blood-bought children. He is but the forerunner. He has blazed the way; we shall follow Him some day and be with Him, where He is. If this were but an idle dream, a hope which remained unrealized, we might just as well close our Bibles and abandon all hope. After John in Patmos had received the throne messages for the seven churches, giving a prophetic forecast of the whole Church and her history, he beheld what will be enacted some day when the true Church is completed. "After this I looked, and behold, a door was opened in heaven, and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be afterwards." That opened door in heaven is the symbol of the coming event, when His prayer and His promise will be fulfilled. We mean the prayer when He prayed to have His own with Him; the promise which He left, still unredeemed, to come again and to receive us unto Himself. Yes, He is coming for His own to take them

through the heavens, to bring them to the highest place, the glorious home, which His ever blessed work has prepared. What a day it will be when that door will swing wide open to let the redeemed enter in!

Heaven will be opened! For again it is written, "And I saw heaven opened, and behold, a white horse; and He that sat upon Him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood, and His name is called the Word of God. And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron, and He treadeth the wine press of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, King of kings and Lord of lords" (Rev. xix:11-16). Even so it will be some day.

Let us think daily of these things. The believing apprehension of them gives power in our evil days.



The Lord our Keeper are fifteen psalms known as the "songs of degrees," or as it should be, "songs of the ascents." They were used when the Israelites went thrice a year to the feasts at Jerusalem. "Whither the tribes go up, the tribes of the Lord, a testimony for Israel, to give thanks unto the name of the Lord" (Ps. cxx:4). As they neared Jerusalem, singing these beautiful, inspired songs they must have sung the One Hundred and Twenty-first Psalm:

"I lift up mine eyes to the hills
From whence cometh my help.
My help cometh from the Lord,
Who made the heavens and the earth.
He will not suffer thy foot to be moved;
Thy Keeper will not slumber.
Behold! neither slumbereth nor sleepeth
The Keeper of Israel.
The Lord is thy Keeper:
The Lord is thy shade upon thy right hand.
The sun shall not smite thee by day

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Nor the moon by night.
 The Lord shall keep thee from all evil.
 He shall keep thy soul.
 The Lord shall keep thy going out and thy coming in,
 From henceforth and for ever."

Six times do we read in this psalm that the Lord is the Keeper of His people. The word "keep" is also translated "preserve" in this psalm. In the Hebrew it is just one word, which means to watch over, to guard, to protect and to preserve. It is a blessed, comforting truth that the omnipotent Lord, with whom all things are possible, is the keeper of all who belong to Him, who are His people. The Word of God has much to say of Him as the Keeper of His people; how He keeps and for what He keeps.

He keeps His covenant, for He is a covenant-keeping God. "Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments, to a thousand generations" (Deut. vii:9). Well said David with whom God had made a covenant, "Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things and sure" (2 Sam. xxiii:5). He never breaks His covenants, for His gifts and callings are without repentance. All He has promised is sure. He has pledged Himself to keep His covenant and therefore He is the Keeper of those who belong to Him.

He keeps in loving tenderness. Moses in his great prophetic song gives a blessed description of the Lord's dealings with Israel. "He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of the eye" (Deut. xxxii:10). And David prayed "Keep me as the apple of the eye; hide me under the shadow of Thy wings" (Ps. xvii:8). He also assures His people "He that toucheth you toucheth the apple of His eye." As the apple of the eye is sheltered, guarded and kept by the eyelids, so the Lord keeps His beloved ones.

Furthermore, He keeps our feet. "He will keep the feet of His Saints" (1 Sam. ii:9). He keeps our soul; "O keep my soul and deliver me" (Ps. xxv:26). The mighty angels

are used by Him to keep His Saints. "He shall give His angels charge over thee, to keep thee in all thy ways" (Ps. cxi:11). Day and night He keeps, for He neither slumbers nor sleeps.

He keeps from the evil one. David prayed "Keep me, O Lord, from the hands of the wicked Keep me from the snares they have laid for me." Our Lord taught His disciples to pray "Lead us not into temptation but deliver us from the evil one." And later He prayed Himself for the preservation of His own. "Holy Father, keep through Thine own name those whom Thou hast given Me. . . . I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil one" (John xvii). He also taught that His own sheep, for whom He gave His life, should be kept and that they could in nowise perish. "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father who gave them to Me, is greater than all; and no man is able to pluck them out of My Father's hand" (John x:28, 29). Whatever the evil one, Satan, might do, the Lord is victor and He will keep and preserve His children.

He keeps by His power through faith. "Kept by the power of God through faith unto salvation, ready to be revealed in the last time" (1 Peter i:5). We believe and trust, and therefore we stand, because God honors faith and all His power is displayed in behalf of His trusting people.

He keeps in perfect peace. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee" (Is. xxvi:3). No matter what circumstances are, how deep the waters through which we have to pass, how severe the testings and bitter the disappointments, He will keep us in perfect peace as we trust Him. Let the storms of adversity rage in this evil age, He will surely keep us with the same peace which He had, for He has left us this legacy: "My peace give I unto you."

He keeps us from falling. "Unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise

God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24, 25). Jude's epistle describes prophetically the days of apostasy, when anti-Christian powers sweep everything—when the very elect are in danger of being deceived and seduced. But He is able to keep His own in these dark days from falling. Enoch is mentioned in this epistle as an example. He walked with God and was unaffected by the corruption of the days in which he lived. He was kept till the Lord took him without dying to Himself. Blessed word! While we are not able to keep ourselves from the snares and pitfalls of these last days, He is able to keep us. May we hold close to Him in faith. The day is not far hence when "He shall present us faultless before the presence of His glory with exceeding joy."



Rest in the Lord "Rest in the Lord, and wait patiently for Him" (Ps. xxxvii:7). This psalm is one of the beloved ones. The Saints of God in past days have found their comfort here, as we still do, and as others in coming days will likewise drink at this blessed fountain. Four words stand out prominently in the first seven verses. *Trust—Delight—Commit and Rest*. First we must trust Him. We cannot delight ourselves in Him, nor commit our ways unto Him and rest in Him, unless we trust Him with child-like confidence. True faith in Him produces delight, and as we delight ourselves in Him we express our delight by putting all in His hands, and then, rest in Him and wait patiently for Him.

When the blessed One was about to be rejected by His own, after preaching the kingdom of heaven to the Jews, He spoke that gracious, that wonderful invitation, which millions in the past and in the present accepted and enjoyed: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." And all who have come, and still come to Him, know how true it is, how He relieves us from the burden of sin and gives us rest. But to rest in Him as

our Lord is something different from having received rest and peace by trusting Him as our Saviour.

The word "rest" in the Hebrew means literally "be silent, be still." It is expressive of that calmness which leaves itself absolutely and in all things in His loving, caring hands, knowing that all is well in fellowship with such a Lord.

As we think of Him in His love, His grace, His power, His wisdom, His omniscience, His faithfulness, our hearts become hushed in His presence and we know there is nothing to fear. As we think of His promises, the gracious assurances He has given in His holy Word, faith is stimulated and we know that we are safe in His hands. He is always the same. He still speaks to our hearts as He spoke to His disciples, when terror-stricken in the midst of the tempest they appealed to Him: "Why are ye fearful, O ye of little faith?" He still rebukes the winds and the sea. Rest in Him! Be still! Let every anxiety, every fearing thought be silent. He does all things well. To know this perfect rest in Him and in His will is only possible as we walk in closest fellowship with Him as our Lord.

"Resting on the faithfulness of Christ our Lord;
Resting on the fulness of His own sure word;
Resting on His power, on His love untold;
Resting on His covenant secured of old.

Resting in the pastures, and beneath the Rock;
Resting by the waters where He leads His flock;
Resting while we listen, at His glorious feet;
Resting in His very arms!—O rest complete!"



His Work Alone A wealthy and consecrated Christian, the late Henry Reed, of England, finding that his home-going was near at hand, called for pen, paper and ink, and calmly wrote

the following:

"After all I have said, preached, and written for upwards of forty five years, I wish it to be distinctly understood that the ground of the hope that is within me, (which hope is full of immortality and eternal glory,) is not repentance towards God, although it is written, 'Except ye repent, ye shall

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likewise perish.' Nor is it faith, although it is written, 'Without faith it is impossible to please God.' Nor is it in becoming a new creature, although it is written, 'Except a man be born again, he cannot see the kingdom of God.' Nor is it in holiness, although it is written, 'Without holiness no man shall see the Lord.' They are, indeed, great and glorious gifts, all purchased by blood divine, for which I adore and praise a Triune God. Still none of them atoned for my sins. Repentance did not die for me; faith did not die for me; the new creature did not die for me; holiness did not die for me. My confidence is not in the gifts, but in the Giver, the Eternal Son of God, who became man, and as my Substitute, atoned for my sins. On His finished work alone does my soul rely for pardon, holiness and heaven; and He only is made of God unto me 'wisdom, righteousness, sanctification and redemption.'"

Every true believer agrees with these precious words of testimony. Unless we believe thus we shall not know perfect peace and assurance. How necessary it is to state again and again the true way of salvation! Counterfeits and substitutes, false notions, unscriptural conditions and human inventions abound on all sides, obscuring the simple Gospel. Some say you are not saved unless you know the exact day and hour; others go a step further and declare one has to know the Scripture text by which salvation came. A good many bring in water baptism, as if that could help in our salvation. Well it is to remember at all times that it is the finished work of Christ upon which faith rests alone.



Solomon was a remarkable man. The **When Solomon** Lord had appeared unto him twice. He **was Old** appeared unto him in Gibeon. In the dream vision the Lord had said to Solomon "Ask what I shall give thee." Then Solomon in true humility had confessed his ignorance and nothingness and asked the Lord to give him understanding. The Lord was well pleased and gave him a wise and understanding heart, so that there was none like him before, nor one like him afterward (1 Kings iii:5-14). And the Lord said: "And

I have also given thee that which thou hast not asked, both riches and honour, also that there shall not be any among the kings like unto thee all thy days." The wisdom of Solomon has become proverbial. His kingdom was great and well ordered; the nation increased as never before; he reigned as a prince of peace. His fame for great wisdom spread throughout all the nations of the East. He was a great literary genius and a poet, for he uttered three thousand proverbs and his songs were a thousand and five. He was used in writing by inspiration three books of the Old Testament Scriptures. He was a botanist, for he spake of trees, from the cedar tree of Lebanon even unto the hyssop that springeth out of the wall. Then he was a zoologist, he spake of beasts and of fowl, and of creeping things, and of fishes (1 Kings iv:33). No wonder that representatives from different nations came to sit at his feet.

The greatest work he did was the building of the great temple, for which his father David had collected an immense amount of material. He had a monster household, and a great navy by which he imported gold, silver, ivory, apes and peacocks (1 Kings x:22). Then the famous Queen of Sheba appeared. She was filled with wonder. She said to the king: "It was a true report that I heard in mine own land of thy acts and thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it, and behold, the half was not told me; thy wisdom and prosperity exceeded the fame which I heard." She gave Solomon immense treasures amounting to millions of dollars. At the same time the navy of Hiram of Syria appeared, bringing to Solomon more gold from Ophir and precious stones.

The tenth chapter of the first book of Kings is one of the most dazzling in the whole Bible, giving a display of riches and splendour, unsurpassed—with the exception of the chapter in Revelation which describes symbolically the glory and beauty of the new Jerusalem. Everything was made of pure gold. His throne was solid ivory overlaid with gold. All the drinking vessels were of gold. Silver depreciated in his days; it was worth next to nothing. "The

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king made silver in Jerusalem to be as stones" (1 Kings x:27). The chapter ends with an account of how he imported fast horses from Egypt.

Then comes an ominous little word—"But . . . It came to pass when Solomon was old . . ." We are introduced to a sad picture, the downfall of the wise, the rich, the famous monarch. It came when he was old. Through the many wives he had taken, his heart was turned to other gods. He erected in and about Jerusalem temples and shrines for the idols of his women. He was not like his father David. David in all his sin and failure never departed from the Lord, but came right back to Him. The cause of Solomon's apostasy is on the surface. He became lifted up, filled with pride. The visit of the Queen of Sheba, the immense riches, the great name and fame he had, the prosperity and luxury, turned his head. In self-exultation he did what the Lord said the king over his people should not do. (See Deut. xvii:16, 17 and 1 Kings x:28, 29). Then he, the wise king, one of the greatest who ever lived, became a foolish and wicked old man.

There are many tragedies of old age. The saddest is when one who has served the Lord in humility, becomes lifted up, boasting and glorifying himself. Then the Lord has to put His hand on such a one and humble him. While the lust of the flesh is the temptation in youth, the lust of the eyes the temptation of middle life; the pride of life, self-exaltation comes with old age and is the snare of the old. We know some honored servants of the Lord who prayed that they might be kept from becoming foolish, proud and boasting old men. We know of others, who, in their old age, lived in past achievements, gloried in themselves and exhibited that pride which is so obnoxious in the sight of God. "When Solomon was old . . ." How true it is, "*Many a man would have lived longer if he had died sooner.*"

May we heed the lesson. A Christian as he grows older must grow more humble. A servant of Christ as he serves must hide himself more and more, speak less of what he has done in service, obliterate himself. When it was necessary for the great apostle to speak of himself, he always

did it with humility. "I laboured more abundantly than they all" he writes, and adds "Yet not I, but the grace of God, which was with me." Seeking in ministry the praise from the side of men, the applause of others, or to become great in the eyes of others, is a deadly thing. God grant us all "to be clothed with humility."



**The
Imprecatory
Psalms**

The imprecatory Psalms, in which David prays for divine wrath to rest upon his enemies, and utters curses to come upon them, are often pointed out by Unitarians, Modernists and similar infidels, as a perfect demonstration that the Bible is not the Word of God. Voltaire and a host of other infidels have held up these utterances as sufficient evidence of the unworthiness of the Bible. Ingersoll in his lectures did the same. They have also puzzled good men and women. Chrysostom, the great Christian orator of fourteen centuries ago, in expounding one of the most prominent imprecatory Psalms, the One Hundred and Ninth, said: "Here are words which at first hearing cause very deep pain and confusion to those who will not think attentively." Orthodox commentators have suggested as a solution, that David lived in an unenlightened age, that the conditions were semi-barbarian. In other words, he did not know any better. If he had possessed better light and more knowledge of God, he would not have written such vindictive literature. But such statements deny inspiration. Not David but the Holy Spirit is the author of these Psalms. The imprecatory Psalms are just as much inspired as the Twenty-second and Twenty-third Psalms. Nor will it do to charge David with being filled with vindictiveness, with an unkind and bitter spirit. In his character he was the very opposite, kind and generous.

If the critics would examine the imprecations grammatically they would discover that the original verbs should be translated in a predictive sense. They relate to the future. Prophetically considered, they point to the time when "the transgressors are come to the full" (Dan. viii:23), when God

will begin His judgment work "by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from among the dead" (Acts xvii:31). The end of the present age is clearly revealed in both Testaments. It is not world-conversion, world-submission, world-righteousness and world-peace, but opposition to God, to His Christ and to His Truth. Linked with this opposition, as it always is, we find predicted all manners of moral evils. As Daniel was told, "the transgressors are come to the full," the climax of God-defiance is reached, and God would not be God if He permitted these conditions to continue without a display of His holy character in judgment. Such a reckoning time for the enemies of Christ will surely come, and the imprecatory Psalms become perfectly intelligible when we consider that the oppressed godly remnant of Jews during the last days of this age, hated and persecuted, will cry to God for the execution of His righteous judgments.

Destructive critics, on account of the statements of judgment, curses and imprecations contained in Psalms lxix, cix and cx, deny that these Psalms can have any Messianic meaning. They say that such imprecations could never issue from the gentle, gracious lips of Him of whom it had been predicted that "He shall not cry, nor lift up, nor cause His voice to be heard in the street." They think that the contrast between one who is to rule the nations with a rod of iron, and dash them to pieces like a potter's vessel (Ps. ii) and Him, meek and lowly of heart, who will not break a bruised reed, nor quench the smoking flax, is too great to allow these Psalms to be prophetically Messianic.

But they forget that the meek and lowly One also said: "Those, Mine enemies, who would not that I should reign over them, bring hither and slay them before Me" (Luke xix:27). They do not seem to remember that His gracious lips will say some day "Depart from Me, ye cursed. Depart from Me, all ye workers of iniquity."

Underneath all these critical objections and inventions is the post-millennial, evolutionary hypothesis, which maintains the unscriptural conception of an ever-improving world, which rules out judgment and wrath. If the whole

world is converted, if righteousness and peace are established, and every knee bows and Christ is universally obeyed, there is no room whatever for judgment and the wrath predicted in the Psalms.

Bishop Alexander, Primate of Ireland, in his excellent work, "The Witness of the Psalms," shows how this school of thought is opposed to divine revelation. We quote:

"Some prophets of modern science are disposed to show us in the future a City of God *minus* God; a paradise *minus* the Tree of Life; a millennium with education to perfect the intellect, and sanitary improvements to emancipate the body from a long catalogue of evils. Sorrow, no doubt, will not be abolished; immortality will not be bestowed. But we shall have comfortable and perfectly drained houses to be wretched in. The news of our misfortunes, the tidings that turned the hair white and half broke the strong man's heart, will be conveyed to us from the ends of the earth by the agency of a telegraphic system without flaw.* The closing eye may cease to look to the land beyond the river, but in our last moments we shall be able to make a choice between patent furnaces for the cremation of our remains, and coffins of the most charming description for their preservation when dessicated. Amid such improvements as these, the long evening of the world will grow brighter, until the inevitable day when the sun shall have become a shrunken and blackened cinder, and the earth be frozen into a ball of discoloured ice. Do not think that it is the duty or inclination of a Christian preacher to disparage the splendid and solid gifts which modern science has bestowed upon humanity. But this dream of this school of modern thought is utterly at variance with Christian eschatology. 'Ye have heard that Antichrist shall come,' wrote John. The 'Head over many countries' in the One Hundred and Tenth Psalm is 'the Prince of this world,' the head of a dark confederacy of evil, which shall not be shattered until the last dread struggle. The One Hundred and Ninth Psalm peals out its denunciations over

*This was written nearly forty years ago. Today we might add "the radio communication."

Judas; over the Jewish nation as such; over him who is yet to appear as the son of perdition. No passage in the Psalms has given more offense than the following:

O daughter of Babylon! who art to be destroyed:
Happy he who shall reward thee as thou hast rewarded us.
Happy he who will take and dash thy babes against the rock"
(Psa. cxxxvii).

But for the attentive student, the doom of Babylon hangs in the air of prophecy. We close the Psalter for a time; and after many days, as we draw near to the end of the whole volume of Revelation, we are startled by a new echo of the words of the old Psalm: 'Babylon the Great is fallen. . . . Reward her even as she rewarded you; and double unto her double according to her works; in the cup which she hath filled, fill to her double' " (Rev. xviii:2-6).

We can rest assured that God's Word is flawless, and all its promises of grace and mercy, all its predictions of judgment and wrath, will be accomplished. The latter are almost upon us.



Paul as an Evidence The sneers of the Modernists against the Apostle Paul are well known. They charge him with having invented the Gospel of Grace, the substitutionary sacrifice of our Lord, the teaching of redemption by blood. They speak of the Pauline theology and deny the revelation which he claims. His supernatural conversion they try to explain in a natural way. Yet the Apostle Paul remains the evidential rock he has always been, against which the waves of infidelity dash themselves in vain.

One of the greatest thinkers and philosophers of the eighteenth century, Dr. William Paley, whose masterwork on *Evidences of Christianity* is unsurpassed, at the close of his *Horae Paulinae*, in which he examines the life and the teachings of this great man of God, concludes with the following paragraph:

"Here then we have a man of liberal attainments, and in other points of sound judgment, who had addicted his life to the service of the Gospel. We see him, in the prose-

cution of his purpose, travelling from country to country, enduring every species of hardship, encountering every extremity of danger, assaulted by the populace, punished by the magistrates, scourged, beaten, stoned, left for dead; expecting, wherever he came, a renewal of the same treatment, and the same dangers, yet, when driven from one city, preaching in the next; spending his whole time in the employment, sacrificing to it his pleasures, his ease, his safety; persisting in this cause to old age, unaltered by the experience of perverseness, ingratitude, prejudice, desertion; unsubdued by anxiety, want, labour, persecutions; unwearied by long confinement, undismayed by the prospect of death. Such was St. Paul.

“We have his letters in our hands; we have also a history purporting to be written by one of his fellow-travellers, and appearing by a comparison with these letters, certainly to have been written by some person well acquainted with the transactions of his life. From the letters, as well as from the history, we gather not only the account which we have stated of him, but that he was one out of many who acted and suffered in the same manner; and that of those who did so, several had been the companions of Christ’s ministry, the ocular witnesses of his miracles, and of His resurrection. We moreover find this same person referring in his letters to his supernatural conversion. The particulars and accompanying circumstances, render it impossible to have been a delusion. We also find him positively, and in appropriate terms, asserting that he himself worked miracles, strictly and properly so-called, in support of the mission he executed; the history, meanwhile, recording various passages of his ministry, which come up to the extent of this assertion. The question is, whether falsehood was ever attested by evidence like this? Falsehoods, we know, have found their way into reports, into tradition, into books; but is an example to be met with, of a man voluntarily undertaking a life of want and pain, of incessant fatigue, of continual peril; submitting to the loss of his home and country, to stripes and stoning, to tedious imprisonment, and the constant expectation of a violent death, for the sake of

carrying about a story of what was false, and of what, if false, he must have known to be?"

Ho! Ye Critics and Modernists. Come to the front and give an answer to this evidence! The life and experience of the Apostle Paul is still the unsolved problem with infidels and modernists.



**Prayers
Answered**

"Continue in prayer, and watch in the same with thanksgiving" (Col. iv:2). We are thankful for the many prayers which have been answered in our own experience and in the lives of a number of our friends, who sent requests to pray for them and their needs. A beloved one of our own family was taken violently ill and much prayer was made in her behalf. We praise Him for His gracious help and deliverance. Others who were sick have also been graciously raised up and restored to health in answer to prayer. Some who have had spiritual difficulties and anxieties in temporal matters have been delivered. We are also praying for the salvation of the children of those of our readers, who requested prayer in their behalf.

How needful it is in these days to continue in prayer. "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." We wish to thank the very large number of our readers who pray for us daily. It is a great encouragement to know that so many children of God intercede for us. Nor do we forget to thank the children in different households who also pray for us in their own simple way. As the days increase about us in spiritual darkness, prayer must be increasingly our refuge. God answers prayer.



**How Everybody
Can Help** We know the vast majority of our readers are not rich in this world's goods and cannot give large sums to help along the School. We have a sustaining membership, and several hundred of our readers have signed

during the past three years to help in this direction by sending five dollars every year to be used in the support of the Stony Brook School for Boys.

We have notified our friends who have become sustaining members, and we invite now all our readers to join us in this needed work. Again we ask our friends to remember the School in prayer.



To give our interested readers another example of the Bible instruction the boys receive in the Stony Brook School; we print one of the monthly examination papers. This paper covers the fact of prophecy.

- I. (a) What is the true and correct division of the prophetic books? (b) What is prophecy?
- II. (a) What is the twofold character of the Old Testament prophetic messages? (b) Give two of the great prophetic themes that serve as keys to the understanding of prophecy.
- III. Explain the twofold character in which Messianic prophecy presents the Lord Jesus Christ. (b) State (1) why prophetic study is important and (2) what principle of Scripture interpretation must be taken into account in studying prophecy.
- IV. Of the prophetic books studied which one appeals most to you? Of this book state (1) Its general idea, (2) The Christ in it, (3) Its progress, (4) Its lesson.
- V. (a) Which one of the minor prophets was called from humble work to leave his native kingdom and go forth to prophesy against another kingdom? (b) Who is known as "The prophet of the Day of Jehovah"?
- VI. Tell about the great Messianic message of Isaiah.
- VII. Tell about the distinctive message of Daniel.
- VIII. (a) Who prophesied against Edom?
(b) Which prophet speaks about plagues of grasshoppers and what is the wider significance of these plagues?
(c) Which prophet was commanded to do certain symbolical actions?
(d) Which prophet suffered symbolically in his own domestic life?



The greater part of January was spent by the Editor ministering in the State of Texas. We spoke in the First Presbyterian Church and in the Scofield Memorial Church in **Dallas** to good audiences, also in the First Congregational Church of **Fort Worth**. Then we lectured weekly to the students of the new *Evangelical Theological College* of Dallas.

This College fills a decided need. It is undenominational. It must not be confounded with a Bible Institute, for it is more than an institution in which the Bible is taught. The twelve students, with which

this College was started, are nearly all graduates of regular colleges. The course includes Hebrew, New Testament Greek, Homiletics, Church History, etc. It is a theological seminary of the type of Princeton and similar institutions. In Bible exegesis it covers the entire Word of God and the truth is taught from the premillennial viewpoint. Besides a local faculty there are leading Bible Expositors who visit the College to give lectures for a month on different books of the Bible. We took the students through the Book of Psalms.

This College, under the leadership of Lewis S. Chafer should have the sympathy, prayers and support of our readers. The College has acquired the excellent library of the late Dr. W. H. Griffith Thomas.

We also visited **Baton Rouge, La.**, again, where we had fine meetings in the First Presbyterian Church, South.



Meetings in March

The first full week in March, we hope, if the Lord permits, to spend in **Johnstown, Pa.**

The 25th Annual **Boston and New England Bible Conference** will be held in Park Street Church, Boston, March 9, 10, 11 and 12, beginning 2.30 P.M., March the ninth. The speakers are: P. Philpott, Pastor of the Moody Church; Sidney T. Smith, of Winnipeg; Ford C. Ottman and the Editor of "Our Hope." Full programs will be mailed in good season to all our readers in New England. We hope for a good attendance and for a time of blessing.



Other Meetings

We are sorry that we cannot accept the many invitations which are before us. We shall take up for April meetings in several Western and Northwestern States.

In May we hope to visit **St. Louis, Mo.**, to hold a week's meetings with the Brookes Church, Washington and Compton Streets. Pray for us and for the ministry of the Word.

The Summer Bible Conferences we hope to announce in our next issue.



Never Before

Never before have we received so many letters from different parts of the country, and other countries, as during the past two months, telling us of the great blessing "Our Hope" has brought to hearts and homes. We praise Him for it. Frequently we are requested to reprint certain editorials in leaflet form. We are sorry that we cannot do this.

Every issue of the magazine is prepared with much prayer, that it may please Him to give us just the right thing which is needed for spiritual help and instruction.

We are also thankful for some of our readers who do all they can to get the magazine into the hands of others. We wish many more would do this. We need your help in this direction.



Attractive Offers. The cover pages of this issue contain very liberal offers. Use them and help others. Our one aim is to circulate the Truth, and not gain of any kind.



The Gospel of John

Chapter XIX (Continued)

Verses 23-24. The account which John gives of this incident is more complete than the account in the synoptic Gospels. (See Matt. XXVII:35; Mark XV:24; Luke XXIII:34). After the bloody work of crucifixion had been done the four soldiers (called a quaternion) detailed to do this work remained. It seems it was a Roman custom, as it is still in some countries, that the executioners received the clothing of the condemned. They divided therefore the garments of our Lord into four parts so that each soldier received a share. What these garments were we do not need to speculate about, for it is of little interest. But one garment is specially mentioned in the record, the seamless coat woven from the top throughout. In the eyes of the soldiers it must have had some value. It was probably the outer garment, and it is possible that the soldiers knew that people had touched the hem of this garment and had been healed. If they knew of this it may have increased the value of the coat in their eyes. The coat was probably a gift of some of the women who ministered unto Him (Luke viii:1-3). They agreed not to tear this seamless coat into four parts but to gamble for it. Dice were extensively used among the old Romans, as they are still used for the same purpose.

This incident shows the awful hard-heartedness of man, the vile depths into which sin has plunged him. A little distance away stood the cultured, the religious scribes and priests sneering, mocking and insulting the crucified One. Their hearts just as vile and wicked as the hearts of the four soldiers. These gambled right beneath the cross. They sat down coolly under a dying man to wrangle for His garment, and arbitrate their avaricious differences by casting dice for His tunic, with hands spotted with spattered blood, warm and yet undried upon them. If they but had known that that precious blood flowing from the veins of the crucified Lord was shed in their own behalf! What became of the seamless garment? No one knows. In Treves dark,

heathen, lying Rome exhibits the so-called "holy coat," claiming to be the seamless robe of our Lord. It is one of the scandalous deceptions of the mother of harlots and the mother of ignorance. No sane person will believe such humbuggery practiced for filthy lucre's sake.

But all was done in fulfillment of prophecy. A thousand years before the Holy Spirit witnessed in the xxii Psalm as to this incident. It is one of the many evidences of the marvelous and minute fulfillment of prophecy. The very minuteness of it bears witness to the accurate reality of prophecy.

Verses 25-27. This incident of His loved ones standing by the cross is not recorded by the other Gospels. It is a most blessed scene. Mary the mother of Jesus, his mother's sister, Mary the wife of Cleophas, and Mary Magdalene had taken their places by the cross, surrounded by the taunting Jews and the gambling soldiers, to show to the very last their unswerving affection for Him. When we remember that our Lord was a condemned criminal, peculiarly hated by the chief priests, executed by Roman soldiers, the faithfulness and courage of these holy women can never be sufficiently admired. As long as the world stands they supply a glorious proof of what grace can do for the weak, and of the strength that love to Christ can supply. When all men but one forsook our Lord, more than one woman boldly confessed Him. Woman, in short, were the last at the cross and the first at the tomb.*

Mary the mother of our Lord is mentioned the only time here in the passion of our Lord. Rome constantly speaks of her as the "Virgin Mary," a title which is not used in Scripture, but she is always called, the mother of our Lord. Only once more is she mentioned in Scripture, in the first chapter of Acts. It is evident that the Holy Spirit anticipated the idolatry which apostate Rome would practice with her person and therefore He has but little to say about her person. She probably had come from Galilee to attend the annual pass-over feast and may have been also a witness of other phases of the suffering of her virgin-born Son. She was, of course,

*Expository thoughts on John.

no longer young, as she is so frequently pictured by artists, but must have been close to fifty years. What she must have suffered when she looked up and saw Him to whom she had given birth, hanging in agony on that cross of shame can hardly be imagined. Old Simeon's prediction was then fulfilled. "A sword shall pierce through thine own soul also" (Luke ii:35).

A still more touching scene follows. John the writer of this Gospel stood there also. In true humility he mentions himself last and then not by name, but as elsewhere in this Gospel, as the disciple whom Jesus loved. While our Lord suffered as the sacrificial Lamb, He manifested perfect human affection and sympathy. As He looked upon the little group, so faithfully sharing His rejection also, He knew what was going on in the mother heart. His mighty love and sympathy was not altered by His intense physical suffering. He had prayed a little while before, "Father, forgive them for they know not what they do." He spoke to the dying thief words of love and assurance. And He now addressed His suffering mother. Translated literally it is : "Woman! Look! Thy Son!" and to John "Look! Thy mother!" In these words He made gracious provision for His mother. This certainly is sufficient evidence that Joseph, the husband of Mary had died and also that she had no one else to take care of her. The Lord therefore commended her to the care of the beloved disciple. It is also highly significant that our Lord did not address her as "Mother," but spoke to her in the same term He had used at the marriage supper of Cana, "Woman." Bishop Ryle remarks on this: "I cannot help thinking that, even at this awful moment, He would remind her that she must never suffer herself or others to presume on the relationship between her and Him, or claim any supernatural honor on the ground of being His mother. Henceforth she must daily remember, that first aim must be to live the life of faith as a believing woman, like all other Christian women. Her blessedness did not consist in being related to Christ according to the flesh, but in believing and keeping Christ's word. I firmly believe that, even on the cross, Jesus foresaw the future heresy of 'Mary-worship.'" A German

commentator says: "Our Lord's design was not to provide for John, but to provide for His mother;" while Dean Alford observed: "The Romanist idea that the Lord commended all His disciples, as represented by John, to the patronage of His mother, is simply absurd."

And John obeyed at once and ever after he took care of Mary, the mother of our Lord. Where John lived, how long Mary lived, are questions which cannot be answered, though many traditions are about, but they are unreliable.

Verses 28-37. John does not say anything about the three hours of darkness and the momentous utterance which came from our Saviour's lips: "My God, my God, why hast Thou forsaken Me?" This is passed over by John. Nor is any mention made of the rending of the veil, the earthquake, the centurion's confession. These omissions have often been pointed out by critics as demonstrating a human and fallible authorship. In reality they are evidences of verbal inspiration, for the Gospel of John shows our Lord in His essential Deity and as the Eternal Life. As the Son of God, the maker of all things in fellowship with the Father. His sacrificial death is set forth in the fourth Gospel. The omissions are for a very good purpose. But we shall point out more of that as we meditate on this section.

What John reports now must have followed the three hours of darkness. That is immediately after He had commended His mother to the care of the beloved disciple, the darkness, the mysterious darkness enshrouded the cross. Out of that darkness came but one utterance, so awfully deep that no saint has ever sounded its depths.

What a majestic statement it is which we find in verse 28! "After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst." All through His suffering He was perfectly conscious, and He knew all He had to suffer beforehand and all which was to be accomplished by His suffering and death. He knew the betrayal of Judas, His arrest in the garden, the trial, the scourging, the crown of thorns, the mockery, the shame and physical suffering connected with the cross. He knew that in the three hours of darkness He would be made

sin and drink the cup of judgment in the place of guilty and lost sinners. And now, the three hours passed. He knew all things were accomplished. One Scripture He knew was still unfulfilled. It is written in Psalm lxix:21 “* * * in my thirst they gave Me vinegar to drink.” He knew this had also to be accomplished. In Matthew xxvii:34 we read that they offered Him vinegar and gall, which He refused. It was before they drove the nails through His blessed hands and feet. As it was a stimulant to deaden pain He refused to drink it. But now He suffered intense thirst. It was prophetically described a thousand years before by David’s inspired pen. “My strength is dried up like a potsherd, and my tongue cleaveth to My jaws, and Thou hast brought Me into the dust of death” (Psalm xxii:15). The two little words “I thirst” tell us of the physical agony through which He passed. This simple statement shows what He must have suffered. His suffering was not miraculously overcome, but He suffered really and in a manner which was indescribable. A commentator says: “The torments of hell are represented by a violent thirst, in the complaint of the rich man who begged for a drop of water to cool his tongue. To that everlasting thirst we had all been condemned, if Christ had not suffered on the cross, and said ‘I thirst.’” He suffered thirst that we might thirst no more but drink the water of life freely. And He spoke thus expressing His intense agony, that at the same time the Scripture might be fulfilled. A soldier, perhaps moved with pity, filled a sponge with vinegar, which was in a vessel nearby, put it on hyssop and reaching up put it to His mouth. Here too is a deep allusion to the sacrificial work of the divine sufferer. Hyssop was used in sprinkling the door posts with blood in the passover night. It was also used in sprinkling with blood and water the book of the law, and the people (Heb. x:19). So small a thing as hyssop was not overlooked in the fulfillment of His redemption work.

Immediately after He had received the vinegar He said: “It is finished!” and He bowed His head and delivered up His Spirit. The synoptic Gospels do not record this majestic, unfathomable utterance. Matthew writes: “Jesus, when He

had cried again with a loud voice, yielded up the Spirit" (Matt. xxvii:50). Mark records the same. Luke states: "When Jesus had cried with a loud voice, He said, 'Father, into Thy hands I commend My Spirit, and having said thus He gave up the Spirit'" (Luke xxiii:46). From the testimony of the synoptic Gospels we learn that our Lord must have uttered the word which John records, "It is finished!" with a loud voice. In the Greek it is one word—*Tetelstai*. As He uttered this one word with a loud voice it means a shout of triumph and of victory. With every phase of His redemption work a shout is connected. As the risen One, He greeted His disciples with a shout of Joy—All hail! which means literally "Rejoice!" He went up with a shout, and some day He is coming back with a shout (1 Thess. iv:16-18).

But who can tell what this one word "It is finished!" means? It is as glorious as it is inexhaustible and unsearchable. Never before and never after was spoken such a marvelous word, which means so much. No Saint is able to measure the depths of this triumphant shout. It means that His great sacrificial work, the sin-bearing, was now finished. All that needed to be done to satisfy the righteousness of God and to vindicate His holiness was finished; peace was now made in the blood of His cross; all that God in His eternal counsel had purposed was finished; prophecies and types relating to His matchless atoning work were finished. Yea, all was finished to reach down to man in his deepest degradation and to save him to the uttermost, so that the lost, the guilty, the hell-deserving sinner becomes, trusting in Him, a child of God and an heir of glory. All is finished to put on the side of the believer every spiritual blessing which an infinite God is able to bestow. But all these statements we have made are but the A. B. C. of the meaning of this great utterance of the Lamb of God. At the close of the Twenty-second Psalm, the Psalm which tells out so fully His suffering and His glory, we find a word which is equivalent to the exclamation "It is finished!" There we read "That He hath done." If we ask what has He done or finished we find an answer in the preceding verses. There we read that Israel will yet accept Him and the ends of the world shall

turn to the Lord. All this was done by Him on the cross. Twice in Revelation we find the same expression. In chapter xvi:17 there is heard a great voice out of the temple of heaven, from the throne, saying, "It is done." The seventh angel poured out the vial; the complete end of man's day has come and the day of the Lord with millennial blessing and glory is now ushered in. The foundation for all these blessings was laid by Him in His finished work on the cross. Once more we read the same statement in Revelation. "And He that sat upon the throne said, Behold I make all things new. And He said unto me, Write, for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely" (Rev. xxi:5-6).

And after the triumphant "*Tetelstai*"—"It is finished," He bowed His blessed thorn-crowned head and delivered up His spirit. In Luke's Gospel we read that our Lord said: "Father, into Thy hands I commend my spirit." John does not record this for He writes of Him as the Son of God and as such, one with the Father, unforsaken by the Father (Chapter xvi:32) He did not need to commend Himself to the Father. The expression "He delivered up His spirit" is nowhere else used in the Bible of a dying person. We die because we cannot help it, but His death was a voluntary action. He delivered up His spirit by His own free will.

The remarks on this verse by Augustinus of the fourth century are most appropriate. "Not against His will did the Saviour's spirit leave the flesh, but because He would, and when He would, and how He would. Who is there that even can go to sleep when he will, as Jesus did when He would? Who thus puts off his clothes, when he will, as Jesus unclothed Himself when He would? Who goes thus out of doors when he will, as Jesus, when He would, went out of this world?"

"It is finished!" sinners, hear it,
 'Tis the dying victor's cry;
 "It is finished!" angels, bear it,
 Bear the joyful truth on high:
 "It is finished!"
 Tell it through the earth and sky!

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Hear the Lord Himself declaring
 All performed He came to do;
 Sinners, in yourselves despairing,
 This is joyful news to you;
 Jesus speaks it,
 His are faithful words and true.

“It is finished!” all is over,
 Yes, the cup of wrath is drained,
 Such the truth these words discover,
 Thus the victory was obtained—
 ’Tis a victory
 None but Jesus could have gained.”

(To be continued, God willing)

Studies in Isaiah

Chapter XL Continued

The second Announcement by two voices:

3. Hark! A voice in the wilderness crying:
 “Clear a way for Jehovah!
 Prepare ye in the desert
 A highway for our God!”
4. Every valley shall be lifted,
 Every mount and hill brought down;
 And the crooked* shall be straightened,
 And the rough made smooth. †
5. And manifested shall be the glory of Jehovah,
 All flesh shall see together The salvation of our God. ‡
6. A voice saith: “Cry!”
 “What shall I cry?”
 “All flesh is grass,
 And all its glory is
 As the flower of the field.
7. Withered is the grass! Faded is the flower!
 For the wind of Jehovah upon it hath blown§
8. Withereth the grass! Fadeth the flower!
 But the word of our God forever shall stand.”

In this second little section—verses iii to viii—(and in

*This word is but another form of the name Jacob.

†More lit. “The ridges broken through.”

‡This is added in Septuagint, and is found in the parallel in chapter lii:10, as Lowth notes in adopting it here. The sentence is quite incomplete without something added and the A. V. supplies “it,” which (again quoting Lowth) “is equivalent to this addition from the Sept.”

§The word is not that used in Gen. ii:7; and it occurs but three times in the Scriptures. Its force may be gathered from its use in Gen. xv:11 where it is rendered “drove them away”—it is a repellent blowing.

In this second little section—verses iii to viii—and in accord with that number 2) we hear **two** Voices; nor have we the slightest difficulty in identifying the first that is heard “crying in the wilderness.” For our Gospel has told us of one who when asked: “Who art thou then?” replied in the very words of our prophet that it was **he**, John the Baptist, who was neither “Christ” nor “Elias,” nor “that prophet”; but only “a voice crying in the wilderness.”

But if that is plain and unequivocal; equally plain and unequivocal, and infinitely sweeter is it to discern in Him Whose way John prepared, none other than Jehovah. The “voice” cries “Clear the way for Jehovah”; John is the “voice,” and Jesus is Jehovah!

With what divine skill is the essential deity of our Lord—His co-equality with God in oneness of life and nature—maintained in the Scriptures. Not only by such plain, simple, clear statements as “In the beginning was the Word, and the Word was with God, and the Word was God”; or “Christ, who is over all, God blessed forever”; and Who “being in the form of God thought it not robbery to be equal with God,” and many others—man’s carnal mind at enmity with God may throw doubts and slurs on the genuineness of these didactic statements—irrefutable as they are—but so interwoven is that truth into the very warp and woof of the Scriptures that they must be torn to shreds and rejected *in toto* before that most fundamental truth can be annulled.

It was a very “cunning workman” that wove the veil of the Tabernacle, with its cherubic glories of blue, purple, scarlet, gold and fine-twined linen; but it was an infinitely more “Cunning Workman,” that wove that inscrutable Person, the Antitype to that “veil”; and none can withdraw one single thread of those answering glories that the Spirit has revealed in Him; they shall bear their witness to the divine glory of His Person—the limitless value of His atoning work; untouched and unaffected by all the vain attacks of devil or man, from age to age, forever and forever!

So, “Clear the way for Jehovah,” the first Voice cries; fill up the valleys, lower the mountains, bring all to one

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“dead level,” for only thus shall the figure express the truth that there is “no difference” in the poor, sinful race to which He comes. Into Jordan let all be buried, confessing thus the righteous sentence of death that has passed upon all, and thus with all hope in flesh buried let them take the place of repentance, there to await—Whom? Jehovah? Aye, but shrink not—tremble not—it is indeed Jehovah Who comes, but He is to be found in JESUS, as **Saviour** from the sins confessed—both penalty and power!

But we must not overlook another accompaniment of that “preparation” of the way of Jehovah; not only must it be levelled, but it must be straightened. All that is “crooked,” Jacob-like, guileful, not “straight” must be abandoned. There must be for baptism—not a claim to saint-ship; but a confession of “sins.”

Yet still one more piece of work must be done on that road. It is level and straight, but still it is rough and must be made smooth. Those hard rocks, stones and clods are not mountains, but they must be broken up. So must all **hardness** of heart by the conviction of guilt in the sight of Jehovah. The mountain may speak of pride; the rough ridges in the road, its accompaniment in “the hard and impenitent heart,” that refuses the salvation.

Verse 5. And in that salvation shall there be such an outshining of glory that “all flesh” (that is, all mankind) shall see it together. It shall focus the rapt attention of the whole race as if it had but one eye, and that eye **could** look nowhere else.

But surely that was not the case when that “young Child” lay in Bethlehem’s manger. The “glory” was there. Yes, indeed it was. But so veiled that **no** flesh saw it; or at least “all flesh did **not** see it together.” Only a very few could pierce that veil of humiliation, and discern “the glory as of an only-begotten with a father, full of grace and truth.” But suppose for a moment that to-day suddenly, One visibly came from heaven, with radiant hosts attendant, could people look anywhere else? Would not that outrival every other object? Most assuredly it would. Well, it is not a truthful man who tells us that this shall be. On no

angelic word does its accomplishment hang; but on the very words of that same Jehovah, Who Himself said; Heaven and earth shall pass away, but my words shall not pass away. It is the true saying of God.

In verse 6 we hear the second Voice with that authority that bespeaks divinity directing the first to "cry"; and then telling him what the burden of his cry must be; the frailty, the transitoriness of all mankind. Poor man! coming into the world with no volition of his own; bringing with him from his parents a crooked, perverse nature that leads him in forbidden paths, and yet with a strange consciousness of being intended for something higher and better; for our own poet does express a truth in the words:

"Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!"

seeking all through the brief days of his vanity for something that shall satisfy and fill that ever hungering heart, and finding it in nothing under the sun, till he departs with an awful cloud over the future that he cannot see through. Poor man! The grass is his fitting emblem. When at his best, he is but as the herb at **its** best; *i. e.* when in flower. But that very zenith is a certain prophecy of its decline. From that moment it fades and falls, and so doth "all flesh."

"O why should the spirit of mortal be proud?"

That truth of the fleeting transitoriness of human life can but give sobriety to every thoughtful mind. Every day a sermon is preached to an opened ear; the morning speaking of the hope of youth; but in the evening

The clouds that gather round the setting sun
Do take a sober coloring from an eye
That hath kept watch o'er man's mortality.

But sweet the harp of prophecy with its hopeful contrast: "The word of our God forever abides"; and still more precious is the Apostle's comment that **we**—even you and I—are vitally linked with that never-dying Word; for it is the very Gospel of Christ which we have received; so that

we, in our spirits (not in our bodies yet; for He is away) partake of that everlasting character; **we have eternal life!**

Let, then, grass wither; let its flower fade; let this mortal evidence of its mortality; with life in Christ, the youngest, poorest, feeblest of us "shall never see death" (John viii:51).

Current Events In the Light of the Bible

The Prophecy of an Evolutionist. Dr. E. E. Raymond, Professor of Paleontology and Geology in Harvard University, has made a prediction, based on scientific study. He tells the world what will happen to man in 40,000 years from now, though he adds, it might possibly be 75,000 years.

"The future man is as certain to lose his teeth as the ape man in the past has lost his tail. The ape man used his teeth to tear sinews, break nuts and as weapons of offense in fighting. Civilization has done away with these conditions.

"Hair is a defense given us by nature against cold. Civilization gave man coats and other artificial covering. Baldness is ever on the increase, while it probably never existed on ancient man. In 40,000 years man may be quite as bald as a billiard ball. That man will lose certain of his fingers and toes also seems to be a biological fact. When man climbed trees to escape from animals, his toes were needed to give him footholds. Now they are quite useless."

Quite interesting! We wonder why he has not discovered that in a few thousand years or so man will develop another pair of eyes in the back of his head, so that he can see the autos coming from the rear. That would be quite as biologically a fact as dropping the teeth, the tail and the hair. No more barbers and no more dentists then.

It is written in the Word of God, "Thinking themselves wise they became fools."

The evolutionist certainly belongs to that class.

World Unity and World Armament. The papers reported that Viscount Cecil of London received \$25,000, the Wilson Peace Prize, for saying that World Unity is at hand. He has

been acclaimed the spiritual successor of the late President Wilson, because he stands up for the League of Nations as the means for a warless world.

But on the same page of the newspaper where this information is given, we read that Germany is secretly getting ready for a war, and that huge war-materials have been found. We also read of war preparations of other nations. At the same time a few wars are still agoing and others are brewing.

A Pleasure Mad World. Several months ago Premier Herriot of France returned to Paris from London, where he had executed a very important mission. On the day of his arrival another person arrived. This person was a young boy, by the name of Jackie Coogan, a child prodigy of the screen. He was given a far greater ovation than the Premier of the French Republic received. The people went almost wild over this boy, and Herriot and his return was almost unnoticed.

It is so in all other countries. Pleasure seeking, pleasure madness is everywhere. It seems the wise god of this age knows how to keep the crowds amused and to entertain his followers. All the modern day inventions are used for some kind of amusement. The eyes of them that believe not are being blinded.

Jews in Bochara Excited Over the Soon-coming Messiah. The ancient cities of Bochara and Smarkand in Central Asia contain a large Jewish population. They are of the orthodox Jews, who have resided in Central Asia for many centuries. The *Jewish Gazette* brings an interesting news item covering their superstitions:

“Great excitement and enthusiasm prevail among the Jewish population of Bochara, now a part of the Union of Soviet Republics, in connection with what are believed to be mysterious signs and heavenly messages that the Messiah is arriving. A mountain in Bochara commenced to belch smoke. This, according to a legend of the Bocharan Jews, is a sign that the Messiah is approaching. According to the same legend, this mountain is the Gate to Paradise.

There are persons who claim that they heard a "Bas Kol—heavenly message—stating that the last days are approaching. In Tashkent it is claimed that a dove was found with a mysterious note under her wings written in Hebrew. The Bocharan rabbis are now trying to decipher this note. Many Jews believe that this Hebrew note is a message from the Messiah. Another factor which contributed to the belief is a message received from a Bocharan Jew, a resident of Palestine, declaring that the Messiah is near.

Many of the scholarly Bocharan believers in the early arrival of the Messiah point to the last chapters of Daniel, which contain the prophecies of the coming of the Messiah.

This enthusiasm seems to have embraced many congregations, who are celebrating the occasion by festivals and dancing in the streets. The Moslem population looks with amazement on these strange scenes."

The Leading Sign of the Times. The leading sign of the times is the movement among the Jewish people. All students of the prophetic Word know that this present age is parenthetical. When the promised Messiah, the Son of David, our Lord, appeared, He came to His own as the minister of the circumcision to confirm the promises made unto the fathers (Rom. xv:8). What promises were these? The promises of the theocratic kingdom, that as the Son of David He should have a throne and rule over the nations of the world. But, as the Word of God foresaw and predicted, His own received Him not, and as a result of His rejection the Jews were driven out of their land, and scattered among all the nations of the world. This also had been predicted many times by the prophets, as well as the fact that they should not cease to be a nation, His peculiar people. Balaam had announced this fact when he looked upon the encamped Israelites in the wilderness, "This people shall dwell alone and not be reckoned among the nations." All this has been literally fulfilled. Their land was taken away from them. The threatened curses came upon it; the former and the latter rain stopped. Gentiles took possession of the homeland, called "Immanuel's land." Jerusalem was

trodden down by the Gentiles. The nation became a nation of strangers in strange lands. All the curses written in the Law and in the Prophets came upon them. Their history for almost 2,000 years has been filled with tears and blood, sorrow and shame. It has been the witness of God to the nations, that He is a holy and righteous God and that His Word is Truth. During the late war the Jews were the greatest sufferers. On the other hand, there is no greater nation on earth in temporal blessings than the Jews. They are foremost in every science. The greatest artists, physicians, and scholars of every description are found among them. They are foremost in commerce, and the financiers of the world. In this respect they are also a witness of God, by which God testifies that they are still His people, beloved for the fathers' sake and that He is a faithful and a covenant keeping God. Thus during this age the Jews are the poorest and the richest of all the nations of the earth.

When they began their wanderings, outcasts from their promised land, after they rejected the Lord of glory, their Messiah, God began the great work which has been going on during this age, and which is still unfinished. From the eleventh chapter in the Epistle to the Romans we learn that "by their fall salvation came to the Gentiles." The Gospel which the Jew refused was sent to the Gentiles. According to the commandment of the risen Christ the Gospel was preached to all the nations of the world. God's purpose is now to take out of all these nations a people for His name, that is, the gathering of the Church, the body and the bride of Christ. This is still the great work in which the Holy Spirit is engaged. It had a definite beginning on the day of Pentecost. It will have a definite end when the Church is completed in its elect membership.

When this is accomplished a great change and crisis comes. The true Church which came suddenly into existence on Pentecost by the mighty rushing wind, the outpouring of the Holy Spirit, will also suddenly come to a close as to her presence on earth. It will all happen in a moment, in the twinkling of an eye, when the Lord comes for His saints, when the righteous dead will be raised and when we,

the living believers, will be changed and caught up together with them in clouds to meet the Lord in the air. When that will be we do not know *and yet we know that it is very near at hand.*

What will happen after the Lord has taken His Church to glory? The Jews come into prominence then. God's purpose in the age being accomplished, He takes up His purpose with the Jews. The great prophecy of Daniel ix concerning the 70 prophetic year-weeks has only been fulfilled up to the 69th week. The 483 years from the starting point of that prophecy were accomplished when the Lord Jesus came to Jerusalem in the beginning of the last week of His earthly life. In that week He was crucified. Now there are seven more prophetic years to come, the last week of Daniel. It has never been in the past nor is that week (the seven years) now in process of fulfillment. That final week can only be fulfilled after the Church is removed from the earth. Then God takes up definite dealings with the Jews again and the long interrupted prophecy is fulfilled.

What will happen during that week? The Jews will be in part restored to Palestine. Their political and national aspirations will be realized through a sinister person, which in Daniel is called "the prince that shall come." It is the little horn of Daniel vii, coming out of the ten horns of the fourth beast, the Roman empire. He will make a covenant with the Jews in the beginning of that week, which in the middle of the week he will break. Then follows for the restored Jews the dreadful great tribulation, the time of Jacob's trouble. Nations will gather again to fight against Jerusalem. Prophecies like Zech. xii and xiv, Matthew xxiv and Daniel xii, as well as many others, will be fulfilled. These prophecies were never fulfilled in the past; they will pass into history at that time and terminate with the visible and glorious appearing of the Lord Jesus, as King of the Jews and King of kings, to claim His crown rights. While the mass of the restored Jews are apostates, who will be swept away by the judgments of that day, there will also be among them a faithful, believing, God-fearing, hoping remnant. They will be saved and become the starting

point of His kingdom on earth, with nations who will then believe.

And What Do We See Today? The age-long dream of the Ghetto is being realized. Palestine is open for all Jews. Thousands upon thousands are returning. Millions are ready to go back. All Jewry is aflame with a revived national hope. Immense sums are collected for vast improvements in the holy land. And yet they are waiting to get full control of everything, which up to the present time is not the case. They are waiting for "the prince that shall come" to make the pact with them, which will mean for them the full accomplishment of their national hope.

And, furthermore, there seems to be a spiritual awakening among the Jews in Eastern Europe, an awakening not by human agencies, but by the Spirit of God, which looks as if the godly remnant are also preparing. And that is why we say, the movement among the Jews is the leading sign of the times. That is why we say, *we know the coming of the Lord for His Church is very near at hand.*

Divine Healing

All Christians are in the habit of praying concerning their own illness, or the sickness of others. Many Christians certify that answers have been received in a manner that seemed almost if not quite miraculous. A vastly greater number of Christians could testify that, after they had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save their dear ones from death, found no response save in the reply that came to the Apostle after his thrice-repeated entreaty for deliverance, "My grace is sufficient for thee" (2 Cor. xii:9). It is important to remember that answers to prayer often come in a decided "No" not less than in a definite "Yes," as seen in David's prayer for his sick child, in the request of the healed and happy demoniac (2 Sam. xii:22; Mark v:19).

Out of the unnumbered millions of Believers who have lived, all, with the exception of two, have died; and the

brethren who believe most firmly in divine healing, and act upon their faith most practically, die like the rest. Whatever may be their theory, those who have passed the period of fifty years see the marks of old age coming upon them, and they find that during this dispensation, and up to the second coming of our Lord, "It is appointed unto men once to die" (Heb. ix:27).

The authority upon which they claim power to heal is based upon the commission our Lord gave to the Apostles: "Heal the sick, cleanse the lepers, raise the dead, cast out devils" (Matt. x:8). Or as it is put in another place after His resurrection: "These signs shall follow them that believe: In My Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark xvi:17, 18). Even if the commission was not limited to the Apostles, since the last passage seems to include all that believe, and even if the miraculous endowment was not a temporary gift, it is clear that those who rely upon divine healing utterly fail to wield the power promised.

It is just as easy for one filled with divine might to cleanse lepers, to raise the dead, to cast out demons, to speak with new tongues, to take up poisonous serpents, to drink some deadly thing, as it is to heal the sick. But the first six manifestations of divine power they do not pretend to undertake. They pick out the easiest, and the one about which there is the largest room for deception and delusion, and claim that their assertion of acting upon the apostolic commission is to be recognized as true.

There is no physician nor experienced pastor, who does not constantly meet with persons, who fancy that they are afflicted with some frightful disease, and there is no reason whatever for their opinion outside of a disordered and perverted imagination. Of course they are thoroughly sincere in their belief that they are fatally ill, and perhaps they will become angry, if a friend intimates that they may be mistaken. Especially flighty females have spinal disease, and cancer, and are in "the last stages of consumption," and

suffer from heart trouble, when in point of fact they have none of the ills of which they complain.

Hence it is not wonderful that hundreds of such patients are promptly cured. But they are also cured by Christian Science, the most absurd nonsense that was ever embraced by weak minds; they are cured by Spiritualism which, if it means anything, is wholly of the devil; they are cured by prayers to the Virgin, who must indeed be omnipresent and omniscient, if she can attend to all the petitions of all her worshippers at one and the same time. Go to Lourdes and see palpable evidence of innumerable cures, and then make allowance for those who claim to have been cured by divine healing.

But these brethren are seriously mistaken when they insist that Satan is the author of our bodily afflictions, and that God has nothing to do with them except to deliver us from their control. It is true that the adversary was used to tempt Job, but God expressly limited his power, saying, "Only upon himself put not forth thine hand;" and, "Behold, he is in thine hand; but save his life." Moreover, God said to the foul fiend, "Although thou movedst ME against him, to destroy him without cause" (Job i:12; ii:3, 6). Job in his subsequent afflictions never once refers them to Satan, but directly recognized the hand of God.

"I kill, and I make alive; I wound, and I heal" (Deut. xxxii:39). "The Lord killeth, and maketh alive; He bringeth down to the grave and bringeth up" (1 Sam. ii:6). "The Lord smote Nabal that he died" (1 Sam. xxv:38). "As the Lord liveth, the Lord shall smite him" (1 Sam. xxvi:10). "The Lord struck the child that Uriah's wife bare unto David, and it was very sick" (2 Sam. xii:15). "The Lord smote the king, so that he was a leper unto the day of his death" (2 Kings xv:5). "The Lord struck him, and he died" (2 Chron. xiii:20). "Shall there be evil in a city, and the Lord hath not done it?" (Amos iii:6). Joseph said unto his wicked brethren, "Ye thought evil against me; but God meant it unto good" (Gen. l:20). "I form the light, and create darkness; I make peace and create evil. I the Lord do all these things" (Isa. xlv:7). "Are not two spar-

rows sold for one farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered" (Matt. x:29, 30). "For this cause many are weak and sickly among you and many sleep" (1 Cor. xi:30); a judgment clearly sent of the Lord.

His providence is necessarily over all His works, and extends to the least event of the least life. It is unscriptural and atheistical, therefore, to refuse to see His hand in the sickness and death of His children, or to put into His place a dark and malignant being who afflicts at his pleasure. We may pray to our Father as concerned in our illness, and in the approach of the shadow of death to our beloved ones. We may pray with a faith and fervor that knows no fear, but if He refuses to grant our requests according to our desires, we can only say with our Lord in Gethsemane, "Thy will be done," and to rise up reeling and staggering, weak and wounded, to exclaim amid our blinding tears and bursting sobs, "We know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. viii:28).

They fall into just as grave a mistake, when they insist that our Lord Jesus Christ made atonement for our sickness as He did for our sins, and quote to sustain their view, "Himself took our infirmities, and bare our sicknesses" (Matt. viii:17). The word *bare* here is never used when it is said, "He bare our sins," but it is the word employed when we are exhorted, "Bear ye one another's burdens" (Gal. vi:20); that is, sympathise with your burdened brethren, and help them to endure their troubles. "Christ died for our sins" (1 Cor. xv:3); "Who gave Himself for our sins" (Gal. i:4); "Who His own self bare our sins in His own body on the tree" (1 Peter ii:24). "Christ also hath once suffered for sins" (1 Peter iii:18). He is never said to do this for our sicknesses, and if it was His purpose to make atonement for our sicknesses as well as sins, it is certain that His atonement has utterly failed, because all of His people die as the result of sickness or of sudden disaster.

Even if the gift of healing continues until now, it is certain that all have not the gift, for it is written, "To another

the gifts of healing . . . Have all the gifts of healing?" (1 Cor. xii:9, 30). The Apostles, who undoubtedly had the gift, could not always heal, for Paul writes, "Trophimus have I left sick at Miletum" (2 Tim. iv:20). That is, the gift must be held and exercised in subserviency to the will of God, and not as an independent power. Hence it is a gross perversion of Scripture to quote as pertaining to the present condition of the body the statement, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. viii:11). The previous verse says, "The body is dead because of sin," and the next verse plainly alludes to the resurrection.

Hence when we are told that "the resurrection life of Christ's body is the life of our body" in this world; "that His blood is our blood; His bones our bones; His hands our hands," it comes perilously near irreverence and blasphemy. The sincere and sensible Christian need not hesitate to employ in faith a physician, and to use proper remedies, for the Lord never works a miracle when human agency can accomplish the result. "Isaiah had said, Let them take a lump of figs, and lay for a plaister upon the boil, and he shall recover" (Isa. xxxviii:21). Even in the passage upon which great reliance is placed, the use of means is enjoined. "Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord" (Jas. v:14). Here it is plain, as it is elsewhere in the Bible, that oil is a remedial agency, and that when the sick man sends for the elders, they are enjoined to use the prayer of faith, and to employ the means, the ordinary means of medical science and treatment. "They that be whole need not a physician, but they that are sick" (Matt. ix:12). Our Lord says the sick need a physician. The Apostle took with him as a traveling companion "Luke the beloved physician" (Col. iv:11); and by the Holy Ghost directed Timothy to employ a remedy for his ailments: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities" (1 Tim. v:23). Notice, his infirmities were frequent, and he knew nothing of being

kept in "perfect health." The brethren who are pressing divine healing, as a certain and present privilege, upon the attention of many a disappointed, despairing child of God, will have to wait until the dawn of another and brighter day, when "the inhabitant shall not say, I am sick" (Isa. xxxiii:24).

The Language of Nature

The Butterfly

The butterfly has for centuries been recognized as a type of resurrection. Though not mentioned in Scripture it is so plain a parable that even the world has read it aright. We are to look at the details and see how far they match the antitype.

The order Lepidoptera (scale wings) is the most conspicuous of a number of insects that go through a complete transformation in three (3) stages. This feature which has attracted such general attention, the change from a slow crawling worm to a beautiful winged insect fitted with powers of flight in the free air of heaven, is a change so wonderful that it would be incredible if it were not so well known.

The winged insects are not mentioned in Scripture. Moths only are mentioned (Matt. vi:20, Ps. xxxix:11) and they are the caterpillars or worms that do the damage. Caterpillars are a part of God's vast army, always ready at hand, with which He chastises and afflicts the children of men (Ps. lxxviii:46; Matt. vi:19; Jas. v:2). But they serve also to give us in type the special and fundamental doctrine of resurrection. The Order of Beetles, with slight changes in some varieties, would have answered the purpose as ravagers (witness, the potato beetle, the rose chafer and the Japanese beetle), but there is lacking in most cases the important distinction between the children of Light and the children of Darkness.

Two Classes

There are only two classes of people in the world: the saved and the lost, the just and the unjust, the children of Light

and the Children of Darkness. To match this there are two classes of Lepidoptera; Butterflies and Moths. This is not the classification of the Museums, but it is God's.

The former fly abroad and feed by day and revel in sunshine. Scientists note this in their descriptions, but it never occurs to them that it is a parable. The latter fly and feed in twilight or darkness and shun light and sunshine, but when the sun has set they come out from their hiding places and make great ado seeking for light. Any artificial light, dim or brilliant fascinates them, a lamp or electric light or a bonfire. They fly about it and through it and perish in it. This is a contradictory phenomenon, for why should they distinguish between sunlight and artificial light whether bright or dim, hating the one and loving the other, except for purposes of a parable. This characteristic in the type easily matches that in the anti-type, the children of darkness (John i:5, 3:19-20, 1 Cor. ii:14).

While the Lord Jesus was in the world He was the light of the world; when He died on the Cross it was sunset. Since then the only light has been the Word of God. That gives the only reliable information we have concerning unseen spiritual things, right and wrong, heaven and hell, God and the future.

The children of Darkness claim to be truth *seekers*, but evidently they have not got it yet. They shun the Word of God (Ps. cxix:105) and are, on their own confession, in spiritual darkness though professing to be wise and zealous seekers after truth, eagerly following any clue or any teacher except the Word of God. They accept the light of reason, conscience, science, the opinions of their teachers or any one who is a fluent speaker or writer, but refuse the Word of God.

They will never find God by such means or methods. "Canst thou by searching find out God?" (Job xi:7). But there is a path open to them, advertised in Job xxviii, especially verses 20-28. They call themselves Agnostics, claiming no one can *positively know* anything, but only approximately. They are shrewd in their selection of a

name. The Greek word Agnostic is the exact equivalent of the Latin word Ignoramus and sounds much better in English. So they call themselves Agnostics, "Know-nothings" and it is an accurate name. What a contrast with the children of Light! *We know* that the Son of God has come and has given us an understanding that we may *know* Him that is true (1 John v:20, viii:32; 1 Cor. ii; 1 John ii:21-29, iii:14, 20). In all the above essential matters the children of Light *know* they love the sunshine and the Light.

The End Thereof

As to the children of Light: "The path of the just is as the shining light that shineth more and more unto the perfect day" (Prov. iv:18-19; Isa. 1:10; John viii:12; Rev. xxi:23).

As to the children of Darkness: "Behold all ye that kindle a fire, that compass yourselves about with sparks . . . this shall ye have of *mine hand*; ye shall lie down in sorrow" (Isa. 1:11; Matt. viii:12, 22; xi:14).

Moths by Birth

All men are born Moths whose end is to lie down in sorrow and the only way to escape the doom is to be born over again into a Butterfly caterpillar (John iii:3-6, xii:36). Then the Moth no longer represents them; Col. i:13 applies.

Resurrection a Fundamental Doctrine

This doctrine is vital to Christianity and occupies a prominent place in Scripture. To match the importance of it God has taken a whole Order of insect life to display and teach it all over the habitable earth (for there are caterpillars everywhere except in the Arctic and Antarctic regions) and the wonder of it appeals to savages and scientists alike.

The Transformation is Rapid

The change from the caterpillar to the winged butterfly or moth takes from four to five days in the summer broods of some varieties, to six months or more in the winter broods,

varying with the temperature and the varieties. If kept in cold storage the period may be lengthened to over two years. As the time for the change draws near the worm stops feeding; then after a longer or shorter period of inaction the transformation which answers to death begins. The body shortens and numerous radical changes take place in the structure of the different organs, in the nervous and respiratory systems, the eyes, the legs and the digestive system even to the lining of the alimentary canal and of the breathing tubes. All these radical changes are necessary to fit the worm for its new life and environment. During the first half hour to three hours the changes are very rapid, diminishing through from three to eight days. All things considered, this is marvelous rapidity. In the antitype the change will be over in the twinkling of an eye.

Each of these changes has its spiritual counterpart in the death, intermediate state and the resurrection of men.

Two Resurrections

The caterpillars of many varieties of Butterflies burrow in the ground or in heaps of rubbish where the transformation takes place. This answers to the Children of Light and to the grave. Others seek shelter on fences or the bark and twigs of trees where they transform above ground. This answers to those children of Light who will be alive and remain at the Lord's coming (1 Thes. iv:13-18; 1 Cor. xv:51-57; Phil. iii:21; Rev. xx:4-6).

But the caterpillars of Moths also transform, some below and some above ground. This reads that there shall be a resurrection of the unjust (Acts xxiv:15), but does not notice the one thousand years between them. But it *does* indicate that some of the Children of Darkness go into the grave and some will be alive and remain when the call comes to stand before the great white throne at the end of the millennium, for precisely the same changes occur in both classes, only, for the just it will be a resurrection to everlasting life and for the unjust to shame and everlasting contempt.

These mortal bodies could not exist in heaven amid the new surroundings and conditions. "Flesh and blood cannot

inherit the kingdom of God; neither doth corruption inherit incorruption" (1 Cor. xv:50-54). And just so the worm cannot live in a higher sphere and environment without wings and other radical changes. And just so flesh and blood could not exist in hell nor endure for a moment the sufferings of eternal punishment; they would sink into unconsciousness. Some teach that this condition is what is meant by "everlasting destruction." But torment and suffering involve consciousness. Luke xvi:19-31 forbids such a thought. On this point Nature has a word to say:

The Intermediate State

The chrysalid represents the intermediate condition between death and resurrection. Most of the changes occur rapidly within a few hours and during the rest of the interval where is inaction, but when it is handled it instantly shows unmistakable signs of life and consciousness by squirming. This is nature's plain denial of the evil doctrines of soul sleep and annihilation and it agrees with Luke xvi:23-24, xxiii:43, xx:34-38.

After the judgment of the great white throne, the first death, which is the separation of the soul and spirit from the body will be abolished; all will be alive. Then the second death begins for the unjust and that will be eternal (Rev. xx:5).

Manifestation

In the worms Nature gives no hint of suffering or reward, but she *does* expose, in the winged insect, the fundamental difference between the two classes, the Children of Light and the Children of Darkness. "*Then* (in the type, after resurrection only) shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." The public exposure of the true character is a matter of tremendous importance to every soul of man and each one must face it alone at "that day." Then the character, status, and portion of every one are fixed for eternity. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy

still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still" (Rev. xxii:11).

Again as to the unjust; God is long suffering and patient; He does not speedily execute judgment; he waits until life is ended and the accounts are all in. Then resurrection, judgment and awards are in moral order and necessary. Anything else would spell confusion. Then God will be justified in all His ways in the sight of heaven and earth and hell (Ps. xix:9; Isa. xlv:23; Phil. ii:9-11). Let every one take timely notice now during the caterpillar stage (Rev. xxii:11-12).

Judgment after Death

As to the just: This world is not a suitable place for reward or for real unalloyed enjoyment (Ps. xvi:11). In every instance there is something to mar every Joy and they cannot last; life is uncertain. So much is concealed, and motives are not known. Just as the present life of man in this world is incomplete if there is nothing beyond, so in the parable the caterpillar falls far short of the perfect insect and implies and involves a butterfly later.

But this world *is* an ideal place for growth, chastisement, schooling and development. The fruit of it all will be manifested only at the judgment seat of Christ *after resurrection* and it will be complete and final. There will never be fresh awards in heaven for conduct there, nor punishments in hell for conduct there; it will be a clean place. This subject will come before us again when we notice the legs.

As to the Children of Darkness: Here in this world it is notorious that the wicked prosper most, usually in proportion to their disregard of God and His laws (Ps. lxxiii:3-12, xxxvii:35). They are not in trouble as other men are and there are no bands in their death. God is not now executing judgment on the ungodly, "therefore the hearts of the sons of men are fully set in them to do evil" (Ecc. viii:11; Ps. xcii:7). Since all are under God's government it is absolutely essential that every transgression and disobedience should receive a just recompense of reward, for otherwise there would be

partiality, whereas God is no respecter of persons. Such recompense would be impossible in this world, hence the manifest necessity and propriety of a resurrection of the *unjust*. Then their true character will be publicly disclosed, summed up in the solemn label—"Children of Darkness"—the righteousness of the verdict will be manifest to all and the award final.

New Bodies

We should read the transformation of worm to chrysalid with 2 Cor. v open before us. "Our earthly house of this tabernacle" answers to the worm; "the house not made with hands, eternal in the heavens," to the butterfly; "in this we groan," the worm; "not that we would be unclothed," the chrysalid; "that mortality might be swallowed up of life" reads that the butterfly might supersede the caterpillar. Verses 1 and 5—The transformation is the handiwork of God who hath given us the earnest of the Spirit, the desire to be free from this body of humiliation and "to be at home with the Lord" answers to the violent efforts in breathing and struggles that just precede the shedding of the old skin.

Just what the butterfly was that laid the egg, that is what the caterpillar will be, it takes its name from the parent butterfly. "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" (1 John iii:2; Phil. iii:21).

We are told what His resurrection body was; it had flesh and bones and could be handled (Luke xxiv:13-43). He walked with the disciples to Emmaus, broke bread with them and vanished out of their sight. He suddenly appeared in their midst, the doors being shut; He led them to Bethany and while they beheld Him He went up to heaven in a cloud regardless of the law of gravitation. At that day this earth will have no attraction for us, physical or moral. In that body He now sits on the throne and in it He will come again. He went from place to place by a simple act of volition, not cumbered with wings; and so it will be with us.

The transformation of the butterfly also matches 1 Cor.

xv:44 as to the changes. "It is sown a natural body; it is raised a spiritual body." "As we have borne the image of the earthly," the first Adam, "we shall bear the image of the heavenly," the last Adam (verse 49). In type, it is sown a caterpillar, it is raised a butterfly (verses 44, 54). As we grow older and our outward man becomes feeble and diseased the inward man is renewed day by day (2 Cor. iv:16; Isa. xl:30-31 is a hint of this renewal).

The Eyes

All the above and much more is taught in minute detail in the transformation. A Mr. Newton has observed the changes in the little tortoiseshell butterfly, and they are minutely recorded in a book, "The Transformation of Insects" by Prof. Duncan, pages 41-55. They are intensely interesting, but too lengthy for insertion here and might be tedious to some. I note briefly only what bears directly on the point before us, namely: the short time required for the changes, with new vision among the first. This butterfly completes its changes in fourteen days. One and a half hours after it has suspended itself to transform there is considerable alteration in the brain and other parts. Five and a half hours later there is greater enlargement of the brain and optic nerves. Twenty-nine hours later the optic nerve has grown nearly as large as the brain. At fifty-eight hours the eyes are nearly complete and also the nerves to the wings are ready to expand them. When we consider the amount and character of the changes this is phenomenal growth in the type, while in the antitype a mightier change is wrought "in the twinkling of an eye." The same day the thief on the Cross closed his eyes in death after three o'clock he opened them consciously in Paradise. At the first resurrection the bodies of all the dead and living saints will be changed in the twinkling of an eye. Then the mighty power of God will be witnessed as it has not been since the resurrection of Christ. Then there was an earthquake and many of the bodies of the saints which slept arose, and came out of the graves after His resurrection and went into the holy city and appeared unto many. From this

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the natural inference is that it was the first fruits of and credentials of His resurrection. Their friends would know them and would witness to the resurrection (Matt. xxvii: 50-53). We are not told that they returned to their graves. That would seem unreasonable.

To return to our subject:

All caterpillars have twelve eyes, six on each side of the head, close down near the mouth, usually invisible except with a magnifier. They are of different sizes, colors and arrangement in the different varieties. For many years I thought they were blind.

As eyes represent knowledge and as twelve is the number of government this reads that while we are caterpillars we are learning God's ways in government. We have all noticed caterpillars crawling on a leaf, stop and reach the front part of the body around searching for the next place to step. Apparently they have very poor vision. And so with us in this stage of our existence; now we see through a glass darkly, now we know in part only, we cannot foresee the next step. We know not what is before us; and many other things besides the future are wisely concealed from us. But a radical change will come promptly at death. Then we shall know even as we are known. Meanwhile we are left here to be educated for heaven. These are our school days when we learn God's ways in government, the total depravity of our own hearts and His love and care (Deut. viii:1-6). We learn too by experience His patience, long suffering, goodness and truth. We could not learn this in heaven. Hence a long life, if we walk with Him even in little measure is a priceless blessing and will be an asset for eternity. This is the place to learn His doctrines, receive reproof, correction and instruction in righteousness. We have only one life to live on earth and it is made up of minutes and half hours, that when past, cannot be recalled. Let us not waste them in worthless trifles, but make the most of them (Eph. v:15).

There is a vague impression abroad that this life is mainly for the enjoyment of all the good things of the world and there will be plenty of opportunity and time when we arrive

in heaven to make up for any lack, for does not Scripture say we shall have perfect knowledge? (1 Cor. xiii:12; 1 Tim. vi:17).

This is a grievous mistake and it is one of Satan's plausible lies; it is, essentially the doctrine of restorationists, and how many of the Lord's people are tainted with it. Other things also conspire to interfere with our school lessons. "The cares of this world and the deceitfulness of riches choke the word and it becometh unfruitful" (Mark iv:19).

A worldly Christian who has lived in indolence or the pleasures of the world and neglected the feeding of his soul cannot, in heaven, go to a fellow servant who has been in some measure faithful, saying, "Give me of your service." It will be *too late*. Rewards are for work and service rendered upon earth. One star does differ from another star in glory, but the glory is earned here, not there. Heaven will be enjoyed to the limit of capacity only. A cup and a barrel may each be full, but the difference in capacity is immense, and that is formed here in the wilderness during our caterpillar life. The young man who goes to college and spends all or most of his time in athletics, and neglects or avoids the hard study of the course he was sent to take may win temporary applause at college, but when he faces the problems of life and business the results will be keenly felt. The comparison is feeble since with the student he has still time to make up, in part, the deficiency, while with man the opportunity ceases at death. All this is indicated and taught in parable by the fact that there is no growth or development in the butterfly or moth. It is the caterpillar that grows, not the winged insect; their size and state are fixed when they leave the pupa case. Before the transformation they can grow and change, not after. Let the children of Light and the children of Darkness both take serious notice of this.

Let each one weigh these considerations and, if true, and they commend themselves, lay them to heart. There is still some little time left. It will be those things that were done unto the Lord alone that will count (1 Cor. iii:11-15).

I am aware that this Scripture refers to service, not

knowledge, but the servant's knowledge of his master's will and his service for his master are intimately related (Col. iii:23). All of the above comes under the head of schooling and within the scope of the caterpillar's twelve eyes.

Compound Eyes

All butterflies and moths have upwards of 10,000 or 20,000 compound eyes arranged in two balls, nearly round, so that they look in every direction; backward, forward, on all sides, upward and downward. The 10,000 are in contrast with the twelve. This reads that we shall have accurate knowledge, in contrast with opinions, of all things around us in heaven and on earth, the past, present and the future. The only hint of the knowledge of things in hell is in Luke xvi:24-31, when Abraham spoke to the rich man. The new eyes see in every direction. Backward points to this present life which will then be behind; forward points to the future existence in heaven; on all sides takes in our then present surroundings; we shall know God who is above us in a deeper way than we do now, and as to the things below on earth there are only hints as to how much we shall be occupied with them. In 1 Sam. xxviii:15 Samuel said to Saul, "Why hast thou disquieted me to bring me up?" Why have you interrupted my enjoyment to bring me back to earth? At the transfiguration Moses and Elias were interested only in the Lord's death which He should accomplish at Jerusalem (Matt. xvii; Mark ix; Luke ix:31). Lazarus left no hint (John xi:44, 12; ix:17). Paul gives us no information (2 Cor. xii:1-9). Bear in mind that all God wishes us to know now is already revealed in the complete Word as we have it now (1 Cor. ii:9-10; Isa. lxiv:4). We need not speculate. The saints of Matt. xxvii:50-53 left no record.

The change in vision is one of the earliest in the transformation. When we close our eyes in death accurate knowledge of everything around us, where we are and what we are, will instantly take the place of our former thoughts and opinions. The compound eyes are already formed under the skin, but not perfect till the butterfly bursts its pupa case. This agrees with Heb. xi:39-40, that the Old

Testament saints received not yet the promise, but their full blessing waits upon us, that they should not be perfected till we are. So even our new spiritual eyes, wonderful as the change will be at death, still fall short till resurrection. They still await the finishing touch of the Master-workman's hand, the salvation of our body. I did not expect such minute precision as this.

Not only do 10,000 eyes supplant the twelve, but each of them is hexagonal like a honey comb. Six, being the number of victory, I think that here it reads "victory over death," for it follows close on the heels of death. In the antitype it sets the spirit free to expand, and with a new body to match it we shall have reached the state of perfect blessing eternal and changeless that God has planned for us.

Thus death, instead of destroying vision, as the advocates of soul sleep teach, vastly increases it. Resurrection is God's answer to death. At death or the Lord's coming we shall exchange faith for sight, opinions and imaginations for certainty and reality, partial knowledge for full and accurate, the 10,000 eyes will supplant the twelve, the wilderness will be exchanged for the Father's house and all will be new, real and eternal.

"How blest a home—the Father's house!
 There love divine doth rest;
 What else could satisfy the hearts
 Of those in Jesus blest?
 His home made ours—His Father's love
 Our hearts full portion given,
 The portion of the first-born Son,
 The full delight of heaven."

All the above are radical changes bearing on the question of the conscious knowledge of things after death and resurrection, and they are graphically expressed by the compound eyes.

(To be continued.)

The Parousia: A Period

The Question Stated
(Continued)

Of the tribulation and winnowing of Israel *outside of their land*, and who shall thereby be made ready to be added to the purified and regenerated nucleus in the land, other prophets speak. Says Amos: * * * "I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us" (Amos ix:8-10).

The prophet Ezekiel predicts the same purifying. "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you; and I will bring you out from the peoples, and will gather you out of the countries wherein you are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the peoples and there will plead with you face to face.

"Like as I pleaded with your fathers in the wilderness in the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord" (xx:33-38).

Likewise Malachi speaks of the same time of Israel's trial and purifying as associated with the preaching of Elijah the prophet, and assigns both the preaching and the purification to a time immediately preceding the coming of the great and dreadful day of the Lord (Mal.iii:4).

So John the Baptist came, the messenger of "the Lord" (Mark i:2; Malachi iii:1), in the spirit and power of Elijah,

and would have done the work of Elijah, had Israel so received him; but their rejection of John was the earnest of their rejection of Jesus, in the violence offered them, the Kingdom of heaven suffered violence; and this two-fold rejection not only fulfilled the prophecies of the sufferings of the Messiah, but also postponed the time of Israel's final purification, when the threshing floor shall be cleansed, the wheat garnered and the chaff burned with unquenchable fire (Luke iii:17). Also involved in this rejection of John and of Jesus was the postponement of the "day of the LORD" of Malachi, the "wrath to come" of John, and the Kingdom of Messiah; and likewise the way was opened for the present calling out of the Church as the Body of Christ to reign with Him in that coming Kingdom of peace and righteousness.

4. *The National Salvation of Israel.*

It is yet more obvious that such a critical epoch awaits the people of Israel, and one with which the Church cannot be identified, from certain Scriptures concerning the *national* salvation of Israel.

Israel, alone of all nations, has the promise of salvation from enemies. The warring nations and governments of Christendom have for centuries misapplied to themselves and against each other the psalms and prophecies pertaining exclusively to Israel and his deliverance from the hands of his enemies; and believers have changed these enemies into personal sins or hosts of Satan; but such an inspired song like that of Zacharias, the father of John the Baptist, clearly distinguishes between the forgiveness of sins as one kind of salvation common to Jew and Gentile alike, and salvation from enemies as quite another and promised to Israel alone. The former is, however, the necessary antecedent of the latter, the Messiah saves a repentant people only; not because they have the blood of Abraham, but the faith of Abraham, shall his children dwell in their land forever. Spiritual salvation for Jew and Gentile is through the atoning blood of Christ; national, for the Jew, is through the manifested power and glory of the Messiah.

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Zacharias, in his prophetic song, repeats the substance of all the covenants and oaths, promises and prophecies made to Israel and the patriarchs from the beginning:

Blessed be the Lord, the God of Israel,
 For He hath visited and wrought redemption for His people,
 And hath raised up a horn of salvation for us
 In the house of His servant David—
 (As He spake by the mouth of His holy prophets which have
 been since the world began)
 Salvation from our enemies, and from the hand of all that hate
 us:
 To show mercy toward our fathers,
 And to remember His holy covenant;
 The oath which He sware to Abraham our father,
 To grant us that we being delivered out of the hand of our
 enemies
 Should serve Him without fear,
 In holiness and righteousness before Him in all our days.
 Yea, and thou, child, shall be called the prophet of the most
 high:
 For thou shalt go before the face of the Lord to make ready
 His ways:
 To give knowledge of salvation unto His people
 In the remission of their sins,
 Because of the tender mercies of our God,
 Whereby the dayspring from on high shall visit us,
 To shine upon them that sit in darkness and the shadow of
 death;
 To guide our feet in the way of peace.

In this prophetic song, salvation from enemies and forgiveness appear as connected events, and so they shall yet coincide in the time to come, but the unbelief of the nation while postponing both to a future day, nevertheless, in the sufferings and crucifixion of Jesus, their rejected Messiah, lay the foundation of their own future forgiveness, and that of all believers before He came and now and in the age to come. "A certain one of them Caiaphas, being high priest that year, prophesied that Jesus should die for the nation; and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad" (John xi:51-52; Acts iii:17-18). The spiritual and national redemption shall at least come together, as it is written, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob"; and "the Lord also shall roar out of Zion and utter his voice from Jerusalem; and the heavens and the earth shall shake; but

the Lord will be the hope of his people and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more" (Rom. xi:26; Joel iii:16-17).

5. *The Future Outpouring of the Holy Spirit Upon Israel.*

This critical time of Israel has also a peculiar relation to a future outpouring of the Spirit of God. The promises of the gift of the Spirit, the great blessing of the Messianic age, were not exhaustively fulfilled on the day of Pentecost; another outpouring remains for Israel. This is in consonance with the secret purposes of God; for now it can be seen that to one part of the divine plan belong the first coming to suffer, the temporary rejection of Israel, the gift of the Church by the Father to the Son, and the gift of the Spirit by the Son to the Church as His co-heirs and co-regents in glory; and to the other part belong the second coming to reign, the restoration of Israel, the exhaustive outpouring of the Holy Spirit on Israel, and the conversion of the Nations. The anointed of Jehovah was to suffer, and the anointed of Jehovah is to be King upon Jehovah's holy hill of Zion (Acts iii:17-18; Ps. ii:1-12).

This future gift of the Spirit is attested by the unfulfilled context of the various Scriptures containing the promise. The text can not have been completely fulfilled if the context has not been.

Stress might be laid on the word "pour" in this passage from the prophecy of Isaiah, "until the Spirit be poured upon us from on high, and the wilderness become a fruitful field, and the fruitful field be counted for a forest" (xxxii:15). This word is quite unlike that for "pour" in kindred promises; it signifies emptied out, completely poured out.

The context of the above passage requires a restoration of unexampled fertility to the land of Israel, the Spirit breathing new life and fruitfulness into all nature.

Such a change in the soil was not the accompaniment of the outpouring at Pentecost. The condition of the land has been more one of unfruitfulness and of a desolation in

sympathy with its outcast owners. And this promised fertility is no more a figure of speech than the gift of the Spirit has been and again shall be. Neither can the Church formed at Pentecost be the people of Israel, or their land some Gentile country.

Another passage in Isaiah promises the everlasting continuance of the Spirit with Israel, but not until the nation has obtained both spiritual and national redemption. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him; and the Redeemer shall come to Zion, and unto them that turn away from transgression in Jacob, saith the Lord. As for Me, this is My covenant with them, saith the Lord; My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord from henceforth and forever" (lix:19-21).

And yet another promise in the same Prophet foresees how after the forgiveness of sins this gift of the Spirit shall make Israel pre-eminent among all peoples, as trees rise higher than the grass. "Fear not, O Jacob; and thou Jesurun whom I have chosen; for I will pour water upon him that is thirsty and floods upon the dry ground; I will pour My Spirit upon thy seed and My blessing upon thy offspring; and they shall spring up among the grass, as willows by the water courses" (xliv:2-4).

Ezekiel foretells their restoration from all lands in connection with this gift which shall sanctify Jehovah in them before all nations.

"When I have brought them again from the peoples, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations, then shall they know that I am the Lord their God which caused them to be led into captivity among the nations, and have gathered them into their own land; and I will leave none of them any more there; neither will I hide My face any more from them; for I have poured out My Spirit upon the house of Israel, saith the Lord God" (xxxvi:24-27, xxxix:27-29). But unto this day Jehovah hides His face from them and

they are still in the lands of their enemies, but as no jot of God's word can remain unfulfilled, there abides for them a great outpouring of the Spirit on their return to that land which is theirs by an inalienable right as the free gift to their fathers, Abraham, Isaac and Jacob.

The promise in Joel, the earliest of all, associates the pouring out of "the Spirit upon all flesh" not only with the preceding "day of the Lord," "the great and terrible," and with the return of the captivity of Judah and Jerusalem and the cessation of the downtreading of the holy city by Gentile feet, but also with the dwelling of Jehovah in Zion, at which time Ezekiel says, "The name of the city from that day shall be Jehovah Shammah, the Lord is there" (Joel iii:17, 20:21; Ezek. xlviii:35).

In a word, so intimately in the prophecies is the establishment of the Kingdom of God connected with this gift of the Holy Spirit to Israel, that the disciples asked the question most naturally and far more intelligently than some of their critics would have us understand: "Lord, wilt thou at this time restore again the kingdom to Israel?" For the Lord Jesus had been telling them the baptism of the Spirit would be given before many days.

His answer does not deny the fact, but the time. Israel up to the stoning of Stephen had the Messianic Kingdom offered to them over and over again by the Lord Jesus, who, had they received Him, would in due time have returned; but in that stoning they consummated their sin of resistance to the Holy Spirit and of the rejection of Jesus their Messiah, and so through their fall salvation came to the Gentiles, and as a nation they must wait for the Kingdom and the complete outpouring of the Spirit until the fulness of the Gentiles has come in. When at last after the day of Jacob's trouble is over, the fulness of Israel appears, this people of God will become according to the wonderful purpose of God the national head and heart of a reorganized world. "When the Most High gave to the nations their inheritance, when he separated the children of men, he set the bounds of the peoples according to the number of the children of Israel" (Deut. xxxii:8). However this word may have been ful-

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filled in the past, it awaits its largest and deepest realization in the future. "Great" was the day of Jacob's trouble; "great shall be the day of Jezreel" (Hos. i:11).

It is also written, "Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? For if the casting of them away be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. xi:12, 15). No longer shall the sorrowful confession of failure be heard from the lips of Israel's prophet; all nations shall then turn to the Lord; deliverance shall be wrought in the earth; the inhabitants of the world shall come to the light; the regeneration of the race and of all things shall then begin in the presence of the glory of the Son of Man (Isa. xxvi:1-21; Matt. xix:28). "There remaineth a Sabbatismos for the people of God," both for heavenly and earthly (Heb. iv:9).

THE CONCLUSION

In view of this preparatory preaching to Israel, the co-existence on earth of an uncompleted Church and of a body of *regenerated* Israelites who *avowedly* have no fellowship with Christians, and are looking for Jesus as the Messiah and King of Israel, appears, to say the least, incongruous. It would virtually offer to converted Jews a choice between two gospels and two callings. What God may secretly be doing in His mysterious providence in turning their hearts though still unbelieving to national hopes, and to national desires of restoration once dormant or denied, is another question. He may be beginning the great work and its secret preparation even now.

The events preparatory may possibly be seen in the marvellous diffusion of the New Testament in Hebrew, in the more reverent attitude of many toward Jesus of Nazareth, and in the return of thousands to Palestine; the end of the "times of the Gentiles" and the beginning of "the day of Israel" (Hosea ii:10-11) may, to a certain extent, overlap each other, but so far as the revealing Word sheds light, two kinds of believing people of God at the same time on

earth are not seen; and by this word for the present one must abide. "I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits; that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved." "Now, if their fall is the riches of the world, and their loss the riches of the Gentiles, how much more their fulness?" (Rom. xi:25, xi:12). Paul plainly says the blindness continues until the fulness of the Gentiles be come in: not while it is coming in, but until it shall have come in. The fulness of the Gentiles precedes the removal of the blindness of Israel, and the preaching is in order to such removal; and the result will be a people prepared for the Lord: the fulness of Israel (Rom. xi:12-15).

If such preaching is before the Great Tribulation, the Church can hardly be on the earth; and much less if during the Great Tribulation. The fore-mentioned objection to the co-existence of two classes during the time of preaching seems insuperable in the supposed case of their co-existence during the time of tribulation; for if believing Jews, believing through the power of the Holy Spirit, united by the Spirit to Christ in glory, if such Jews are in the tribulation at the same time with an *uncompleted* fulness of Gentiles, *they must belong to the Church*, and will be, if martyrs, raised, and if living, changed at the Rapture; but in such case there would be no believing Jews left on earth as the nucleus of the Messianic nation, nor any "hidden on earth," in the day of the Lord's anger, "for whose deliverance He comes." The solution of the difficulty lies in the recognition of the existence of an earthly "elect" who survive the tribulation, and of a heavenly "elect" who are removed previous to the tribulation; also, that such removal is by the translation of *living* saints as well as of dead who were raised; whereas in no Scripture concerning the tribulation is it said, any living were translated out of it, but that its *martyrs* lived again priests of God and of Christ, and rulers with Him; the aftermath of the first resurrection (Rev. xx:1-6).

In brief, the time during which the elect Church is called out from among Jews and Gentiles by the Gospel of the

Grace of God, is attended by its own peculiar preaching, and its own peculiar trials, tribulations and martyrdoms, and the time of the end of the age when Israel again comes to the front will be characterized by a special and extraordinary preaching and testimony, and by a special and extraordinary tribulation, such as never had been or ever shall be again, and as the preaching of the former time ends with the many in hollow forms of godliness and thorough worldliness, in apostasy from the truth and rejection of Christ as the Only Begotten of the Father, so the latter preaching and testimony ends with the great mass of the Jewish people in the acceptance of the Antichrist and belief of the apostate Lie.

The Heart of the Lesson

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
MARCH

CHRIST BEFORE PILATE

(Mar. 1. Matt. xxvii:11-26)

Golden Text, Isa. liii:5

Daily Readings

Mon., 23, Matt. xxvii:1-10. Tues., 24, Matt. xxvii:11-18. Wed., 25, Matt. xxvii:19-28. Thurs., 26, Luke xxiii:1-12. Fri., 27, Luke xxiii:13-26. Sat., 28, John xviii:28-40. Sun., 1, John xix:1-15.

I. LESSON OUTLINE

1. The Silent Christ (verses 11-14). 2. The People's Choice (verses 15-23). 3. The Sentence of Death (verses 24-26).

II. THE HEART OF THE LESSON

The appointed hour for the offering up of the Lamb of God as the alone sacrifice for sin had come, and in all His spotless glory and dignity is He appearing. Even at the threshold of the cross the enemies of our Lord must perforce acknowledge His absolute sinless perfection. The charges of the Sanhedrim are based upon the lies of the suborned witnesses; and the word of the Roman Governor is, "I find no fault at all in Him." Yet politics and religion unite in their condemnation, as they consign Him to the cross, as the only way that short-sighted men could see out of their dilemma in which their wickedness had placed them. Yet their way with the Lord of glory only involved them in the very evil and ruin which they sought to escape from. And no individual can possibly neglect or reject the Christ of God without bringing eternal and dreadful spiritual ruin to himself.

The dignified silence of the Lord has a double aspect. All the false charges were so apparently false that they needed no refutation from Him; even His accusers saw how flimsy and groundless their indict-

ment of Him was, and they kept shifting it as the occasion demanded and their hatred and wickedness found convenient. Even the keen-eyed Roman Governor saw through the whole subterfuge, "For he knew that for envy they had delivered Him" (verse 18). But then again, the Lord was taking the place of the sinner at the tribunal of God; and as the sinner will at last be silent in the presence of a holy God, our Substitute, the Son of God, Christ Jesus our Lord, takes the place of silence before the judges who had arraigned Him and who were trying Him. It was inexplicable to Pilate, for usually the prisoner at the bar was vociferous in denying his guilt, or offering extenuating circumstances as seeking to ward off the justice his crimes demanded.

A pitiable sight, this Roman Governor, whose weakness and wrong doing made him the willing tool of a howling mob. Yet that scene is being enacted afresh today in many an individual life; when the old nature in league with Satan and the world, and controlled by evil companionships, is permitted to dictate the policy of the man as regards Christ Jesus, and to pass a like sentence upon Him so far as that person is concerned. So that Pilate's question is one of recurring force and solemnity, "What shall I do then with Jesus, who is called Christ?" Pray, what are you doing with Him? Crucifying Him afresh or acknowledging Him as Lord and Saviour, and God?

Truly God has said that His Son must hang upon a tree, as there being "made sin for us, who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. v:21). True, He was "made a curse for us to redeem us from the curse of the law." And all this demanded the cross for the sacrifice to be made. And one might say, why then lay any charge of guilt upon the Sandedrim, or upon the Roman Governor, for they were simply carrying out the will of God in the matter and manner of the Lord's death. Nay, nay; while at the cross, because of its occupant, the mercy and the grace of God shine forth in divine fulness, and while there the Lord reveals His love in His eternal purpose; there also is brought to light the rebellion and the Satanic hatred of the human heart as directed against God and His Son. So speaks the Spirit through Peter on the day of Pentecost, saying, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts ii:23). So can God be just and gracious and by no means clear the guilty and rebellious sinner.

THE SAVIOUR ON THE CROSS

(Mar. 8. Luke xxiii:33-46)

Golden Text, Rom. viii:32

Daily Readings

Mon., 2, Matt. xxvii:32-44. Tues., 3, Matt. xxvii:45-61. Wed., 4, Mark xv:22-38. Thurs., 5, Luke xxiii:27-45. Fri., 6, Luke xxiii:46-56. Sat., 7, John xix:13-24. Sun., 8, John xix:25-37.

I. LESSON OUTLINE

1. The Place (verse 33). 2. The Prayer (verse 34). 3. The Mockery (verses 35-38). 4. The Saved Sinner (verses 39-43). 5. The Completed Sacrifice (verses 44-46).

II. THE HEART OF THE LESSON

Never in all the past, present, or the future, was there, or will there be, a scene like the one depicted by the Holy Spirit through the Evangelist Luke in the portion assigned for our lesson. All the power and marvelous grace of the scene is due to the Occupant of the middle cross of the

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three that day. Remember that "He was the brightness of the Father's glory; the express image of His person. The Creator of Genesis i:1 and John i:1-4. The Law-giver of Sinai; Emmanuel, God manifest in the flesh. Hence the unspeakable and unsearchable value and efficacy of the work accomplished there that day (vide Rom. i:16, 17, 3:21, etc. and many kindred passages).

First, we have the place, Calvary, Golgotha, the place of a skull; not so much speaking of the contour of the hill, as telling us of the place of death, for skulls are obtainable only through death; and the Son of God was there suffering without the gate the death that was your due and mine (Heb. xiii:11-13). There receiving your wages and my wages of death for sin to the full, from the hands of a righteous God who would and must have a perfect salvation for the sinner. And so runs the record of Rom. iv:24-v:1. So it is that as soon as He is upon the cross He is claiming in prayer for His enemies, who had just completed the work of their rebellious hearts, the forgiveness of the very sin that they were guilty of in nailing Him to the tree, "Father, forgive them, for they know not what they do." Wondrous words of grace. And that was the heart expression of the mission of our Lord to this scene of ruin and death; He had come to make it possible for God to freely and eternally forgive sin, and put it away from the sinner. But apart from the cross and the work of the Lord Jesus Christ there accomplished, God was powerless to do anything for the sinner, save to condemn him for his sin.

But while the cross reveals and sets forth so clearly the mercy and the grace of God in Christ, yet here also the absolute hardness and rebellion of the heart of the natural man is revealed. What an awful scene is depicted for us in the mockery of the human heart and the human lips, as the divine sufferer hangs there. It were a sign of utter hardness and inexcusable wickedness to mock at any sufferer; but at such an One whom they must have known to be absolutely innocent, and who had proven Himself unto them as the Son of God; it was Satanic and hellish. And yet your man who denies the Miraculous Incarnation and the Virgin Birth; the absolute Deity of Christ, and the alone efficacy of His atoning sacrifice, is taking his place in these so-called enlightened days in the company of these mockers of Christ.

With what infinite mercy and grace does our Lord lay hold of one of the very kind He was seeking, in the person of one of the dying thieves, and as a brand from the burning bear him away to paradise that very day. Such is God's grace and salvation. And all that was asked of the poor man is what is asked of us now (Rom. x:9, 10; Acts xvi:30, 31). The other could have been saved as well; but in his case, as in that of so many, a spiritual tragedy of suicide for eternity was his portion in unbelief that day. Beware!

Who may speak of the closing verses as portraying for us the completed sacrifice in atoning efficacy. The work was that of God, and even faith that enters into the joy of it must needs stand amazed at the cross of the Lord Jesus. Rest assured, however, that the work was done forever, and perfectly done; it is ours to believe.

OUR LORD'S RESURRECTION

(Mar. 15. John xx:1-16)

Golden Text, Luke xxiv:34

Daily Readings

Mon., 9, Matt. xxviii:1-15. Tues., 10, Mark xvi:1-11. Wed., 11, Luke xxiv:1-12. Thurs., 12, Luke xxiv:13-35. Fri., 13, John xx:1-18. Sat., 14, John xx:19-31. Sun., 15, 1 Cor. xv:1-28.

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I. LESSON OUTLINE

1. An Empty Tomb (verses 1-2). 2. The Two Witnesses (verses 3-10). 3. The Revelation to the Seeking One (verses 11-16).

II. THE HEART OF THE LESSON

Again, our limited time is utterly inadequate to put in any proper way the meaning of the resurrection of the Lord Jesus Christ. Let us note some of the salient points. And first the needs be of the resurrection. Save as that tomb became empty the first day of the week in the alone manner of resurrection, all the work of the cross avails us nothing in the way of salvation. "He was raised again for our justification—on account of our justification" is the record. And the empty tomb is the divine assurance of the completeness of the work of Golgotha on the part of our Lord Jesus Christ.

Remember, too, that all was divinely ordered, so that three full days and nights were spent in the tomb, and early the first day of the week, which began at sunset, and not sunrise, the Lord left the tomb and came forth in mighty power, able to save to the uttermost all that come unto God by Him (Heb. vii:25). Matt. xxviii:1 properly reads, "In the end of the sabbath, as it was the dusk of the day after sabbath." God is conforming to the division of time as made by Him in Genesis i. The seeking believer is expecting an opportunity of still further ministering to a dead Christ; but finds an empty tomb, with the Redeemer gone. Love cannot endure that, and with hurrying feet Mary goes to tell the disciples what had taken place.

The two men find some strange things in the tomb; the grave clothes that had been bound about the body with the spices, perchance retaining the very form of the precious body, but that body gone. And the napkin, the sweat cloth that was about the head, wrapped in a place by itself; as though indicating that His work was fully accomplished. Strange, very strange indeed; but they go back home as though they were perfectly content to allow Mary to solve the difficulty. And the heart of love did what they failed to do. Mary abode still at the tomb. Her heart could not endure the thought that her Lord's body had thus disappeared. Well indeed was she rewarded for her patient waiting at the tomb. In tenderest love toward the one who thus sought Him our Lord comes in the guise of the Gardener, or was it the dusk that prevented the recognition of Him; be that as it may, her heart search for the Lord is rewarded by seeing Him and talking with Himself. What a revelation, and what gladness of heart and worship are evoked by the word of the Lord as thus He called one of His own sheep by name.

The sequel to the lesson should be spoken of in connection with it. The message of the risen Lord to His own through this one whose patient waiting for the Lord gave her the privilege of being the first to see and to hear Him in resurrection life. And what a word it was to them through her, "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto My Father, and your Father; and unto My God, and your God." What a different word she had for them now that she had seen the Lord. May it not have a word for us, even that it is well for us to tarry until we, too, have seen the Lord ere we attempt to go with any word to others. It is a message from Himself that is needed by the world and by the people of God in these days. The people who come to us in these days are saying all too plainly, "Sir, we would see Jesus." And none else will in any wise satisfy their hearts or meet their great soul need. Shall we then see to it that we know Him in resurrection power and grace and tenderest love?

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Editorial Notes

Greater than Solomon “Behold, a greater than Solomon is here” (Matt. xii:42). The scribes and Pharisees had demanded a sign from Him. He spoke to them of Jonah and the sign of Jonah. Then He added “a greater than Jonah is here.” He mentioned the queen of the South, who came to visit Solomon, and said “Behold, a greater than Solomon is here.” Nothing is said about what the scribes and Pharisees answered Him. We imagine they stood there with sneers on their lips, as they looked upon Him, who had said that foxes had holes, and birds nests, but He had not where to lay His head. They looked upon Him, the man from Galilee, whom they called the son of Joseph, the carpenter. They knew He had been brought up in Nazareth, and can there come a good thing out of Nazareth? The ignorance of the people of Nazareth was proverbial in that day. And this Nazarene said that He is greater than Solomon! How they must have sneered. Perhaps they thought He was beside Himself, as some of His friends thought He was (Mark iii:21). Certain German infidel critics have used this statement to point out that it evidenced a mind not well balanced, while others uttered worse blasphemies.

But the words which are a stumbling block to the wise, that is those who are wise in their own conceits, to the scribes, the Pharisees and the Saducees, are for us who believe and who know Him, words of beauty, which tell out the dignity and glory of His matchless person. When He said that He is greater than Solomon, we know that it is the truth, and we find in this claim food for our souls.

Solomon was great in many respects. We do not err when we say that in him and his kingdom, Israel had reached the climax in glory and splendor. No king ever sat on David's throne possessing such greatness as Solomon.

He possessed great wisdom. It was wisdom which he did not possess in himself, for it was *given* to him in answer to prayer; because he had cast himself on the Lord as a helpless young man, who acknowledged his ignorance and weakness. Then when he had asked for a wise heart the Lord said, "Behold, I have done according to thy words; lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee" (1 Kings iii:12). His wisdom excelled the wisdom of all the wise men of the East, and surpassed all the wisdom of Egypt, which was then at its best. It is expressly stated that Solomon was wiser than all men, than Ethan, Heman, Chalcol and Darda (1 Kings iv:30:31). All the nations round about heard of his great wisdom. He was a great poet, for he spake three thousand proverbs and his songs were one thousand and five. He knew and understood God's creation, for he spoke of trees, from the tall cedar of Lebanon unto the small hyssop that grows out of the wall; beasts, fowls, creeping things and fishes were known to him also (verse 33). According to an ancient book "The Wisdom of Solomon" he had knowledge of astronomy, geology, the natures of the wild beasts, the forces of spirits, the thoughts of men, the medicinal qualities of plants and roots. Jewish tradition says that he could even converse with the wild beasts. When therefore a great queen, the queen of Sheba came, to prove him with hard questions, Solomon satisfied her "and told her all her questions; there was not anything hid from the king, which he told her not." Then she was overwhelmed with astonishment and said, "It was a true report that I heard in mine own land of thy acts and thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it, and behold the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard." Such was Solomon's great wisdom.

Far greater than Solomon is the Lord Jesus Christ. He had no need to ask for wisdom, as Solomon asked for it, for He is Wisdom personified. When Solomon penned the eighth chapter of Proverbs, he spoke by the Spirit of Him, who stood in the synagogue and said, "a greater one than Solomon is here." He is the Wisdom, set up from everlasting; who was there when the heavens were prepared. It is the Son of God, called Wisdom, who speaks thus—"I was by Him, as one brought up with Him and I was daily His delight, rejoicing always before Him." Even as a boy He was filled with wisdom (Luke ii:40). Because He is God He was even in His humiliation omniscient. The disciples confessed it when they said "Thou knowest all things." He knew what Solomon did not know, the thoughts of men. He knew every secret, whether it was the plottings of His enemies, or the troubles of those who followed Him. He had greater wisdom than Solomon for He made known the eternal counsels of the Godhead, revealed the unseen Father in His attributes, spoke the words of eternal life, so that even His enemies confessed that never did man speak as He spoke. Ever since He spoke His words of wisdom and life, in every generation, these words have been studied, searched and explained by some of the masterminds of the human race, but they have never been exhausted; they will never be exhausted. The last word of His words of wisdom will never be spoken. Heaven and earth will pass away, but His words will never pass away.

Solomon had wisdom in God's creation, but it was a limited knowledge. The Lord Jesus Christ is greater than Solomon, because by Him and for Him were all things created. He knows the mysteries of all creation, the mysteries of the heavens above and of the depths of the earth and the sea below. While Solomon knew about the fishes, he had not the power to command a fish to carry a coin and then bring that fish to Peter's hook. Solomon probably had wisdom about the storms, the sea and the weather (Eccles. i:6), but he could not command the wind and the sea, so that the storm was suddenly changed into a calm. While he knew something about nature, the Lord Jesus had a perfect

knowledge of all nature; and more than that, He had power over nature.

Solomon's greatness also consisted in riches. His riches were inherited and also given to him. He had inherited immense riches from his father David, but there was also great wealth given to him. Hiram the king of Tyre gave him a fortune in valuable timber and all the gold he desired. The gold amounted to six score talents, in our money about three million dollars. But in 1 Kings x:14 we read "Now, the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold," about twenty million dollars. The queen of Sheba also gave him one hundred and twenty talents of gold, besides a great store of spices and precious stones. The wealth of Solomon must have outdone every contemporary monarch.

But in comparison with the Lord Jesus Christ Solomon was but a pauper.

He is greater than Solomon in His Riches. The silver and gold of all the world is His. All the wealth of creation is His. As the head of the new creation, the glorified Man Christ Jesus was made by His Father the heir of all things. This includes more than the planet on which man lives, the earth. This includes more than all the riches, seen and unseen, deposited in and on the earth. It includes the universes. It includes every one of the billions of stars, every solar system, the depths of the heavens and its tenants, depths beyond the ken of the finite creature. Solomon with all his earthly riches fades into insignificance before Him, who is greater than Solomon.

When Hiram and the queen of Sheba brought their presents to the feet of Solomon, it was but a faint prophetic picture of what will happen on this earth some future day. The true Solomon, the Prince of Peace, will receive, when He comes again, the throne of His father David. Then all kings will fall down before Him, all nations shall serve Him. To Him shall be given the gold of Sheba, the kings of Tarshish and all the isles shall bring presents. All nations will worship and adore Him, and all nations will call Him blessed (Ps. lxxii).

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Solomon was great as a King and as a Judge. He had great glory. We let the divine record speak. "The king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind, and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps; there was not the like made in any kingdom. And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold, none were of silver, it was nothing accounted of in the days of Solomon. . . . So king Solomon exceeded all the kings of the earth for riches and for wisdom" (1 Kings x:18-23). Upon the throne he ruled in righteousness and in peace. The wisdom of God was in him to do judgment (1 Kings iii:28). "And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer sheba, all the days of Solomon (1 Kings iv:25).

But the glory of his kingdom did not last and the wise man with all his wisdom, the great king with all his glory, became the fool he had pictured in his proverbs. The glorious kingdom passed away and disaster followed upon Solomon's sin. The promises made to David were not realized in Solomon, but will be realized in Him, who according to the flesh is the son of David. He is greater than Solomon in His coming Kingdom and in His righteous rule as Prince of Peace over the nations of the earth.

His throne will be more glorious than Solomon's throne. While the coming King will have His throne on earth, He has also His throne in the New Jerusalem. Then will be fulfilled what is written in the last verse of the first chapter in the Gospel of John: "The angels of God will ascend and descend upon the Son of Man." While Solomon built a *wonderful house of the Lord*, He who is greater than Solomon will build a more glorious temple. "He shall build the temple of the Lord, and He shall bear the glory, and shall sit and rule upon His throne, and He shall be a priest upon His throne" (Zech. vi:13). His judgments will be greater than

Solomon's. "He shall judge the people with righteousness, and thy poor with judgment. . . . He shall judge the poor of the people. He shall save the children of the needy, and shall break in pieces the oppressor. . . . In His days shall the righteous flourish, and abundance of peace so long as the moon endureth" (Psa. lxxii).

Yes, our Lord Jesus Christ, our Redeemer, our Friend, to whom we belong, is greater than Solomon, and when the day arrives which will demonstrate all His greatness and reveal all His glory, we shall share in His glorious kingdom.



Only from Him . . . The sixty-second Psalm may well be termed the "only" Psalm, because this little word appears in it a number of times.

"He *only* is my rock and my salvation."
 "My soul wait thou *only* upon God." "He *only* is my rock and my salvation and my defence; I shall not be moved."
 What an insight into the faith life of David this Psalm gives us! And there is another utterance which to the trusting heart is extremely precious. It often comes to the heart of the writer and, no doubt, to all who walk in faith. It is the brief statement "My expectation is from Him." As we meditate on it and analyze its meaning, it becomes indeed sweeter than honey and honeycomb. The trusting soul longs to live always, constantly, without any interruption according to these five words, "My expectation is from Him." To expect all and everything from the Lord is the blessed summit of faith. It means that we do not expect anything of ourselves, nor from any other creature, from men of power, wealth and influence, no, not even from our brethren, but only from the Lord.

"We may trust Him fully all for us to do,
 They that trust Him wholly, find Him wholly true."

In spiritual and in temporal things, in His service, in our daily occupation, in *all things*, our expectation must be from Him. If we look in any way to ourselves and expect something through what we are and do, or if we look to others, we shall be disappointed in the end. But the Lord never dis-

appoints those who look to Him only. He may test our faith; He may be pleased to delay as He delayed when Lazarus was sick, but surely in the end His mighty power will be manifested in behalf of all who trust in Him. "My expectation is from Him" means that we cast ourselves upon Him. It means a walk in lowliness and quietness. It means peace and contentment. It means deliverance from unrest, murmuring, faultfinding, as well as strife and envy. If "my expectation is from Him," then I have nothing to say. All is in His hands. What He sends in answer to my prayer must be good, though it may be a far different thing from what the world calls success. And the believer's heart longs for such a walk of dependence on Him. Oh, for a more humble walk with Him, hiding self and magnifying the Lord! May He grant it to all His children in these evil days, when men in every walk of life, and also so often in what is called Christian service, act in pride, self-sufficiency and self-exaltation.



We love the fifteenth verse of the fiftieth **Offer, Assurance** Psalm. "And call upon Me in the day **and Glorification** of trouble; I will deliver thee, and thou shalt glorify Me." Perhaps one reason of our love for this verse is, that, as far as we can remember, it was the first verse which was taught us in our tender childhood. Then the simple belief of a little child laid hold on it, as far as it could grasp the meaning. It has stayed with us through life and hundreds of times it has been used in simple, child-like faith, and the promise has been blessedly fulfilled. Shall we look at it and see its precious meaning afresh?

Here is an offer. The omnipotent Lord says "Call upon Me in the day of trouble." Years ago we visited the office of a well known and wealthy banker. After a good conversation about the things of the Lord he turned to us and said, "Now we are friends, and I wish whenever you have financial difficulties, you would call on me." And pointing to his check-book, he said, "I will be glad, more than glad, to help you out. Just let me know." We told him that we

would never make use of this offer. We explained to him that a servant of the Lord Jesus Christ looks to Him only and does not turn to anybody with requests for help in personal matters. That such a course would not be faith, but humiliating.

But here the Lord speaks to His servants and to His people, who wholly depend on Himself. Without Him we can do nothing and therefore He comes and makes an offer. He knows we are surrounded by a host of enemies, who would cut us off if it were possible. He Himself told His own before His departure "In the world ye shall have tribulation." He knows our need, our perplexities and our burdens. He comes and makes us an offer. "Call upon Me in the day of trouble." Whatever the trouble may be, trouble in spiritual things, trouble of a physical, material nature; any kind of trouble. Whenever there is a day of trouble, here is My offer, "Call upon Me."

In many ways the times in which we live are "a day of trouble"; they are the perilous times preceding His Coming, when He "gathers His Saints together" (verse 5). And afterwards will come the day of trouble, the time of Jacob's trouble (Jer. xxx:7), when a faithful remnant will suffer and also make use of this gracious invitation "Call upon Me in the day of trouble." Innumerable saints in every generation have made use of the offer, called upon Him in the day of trouble and cast themselves with their cares and burdens upon Himself.

The offer to call upon Him is followed by a *precious assurance*. "I will deliver thee." He is the sovereign Lord and whatever it pleases Him He can do, for all power belongs to Him. When He says "I will," then it must be done and all hostile forces will be defeated. But if He chooses to test faith, to delay the promised deliverance to teach us new lessons of His love, we can sing our songs in the night, and wait patiently for Him, knowing that He does all things well. Sweet to faith it is to read His assurance of deliverance. Ever since we learned this verse and studied its meaning, trusted its promise, we have had deliverances upon deliverances in answer to the prayer of faith. Nor are we

alone in this experience; many thousands of God's children have also found Him true to all His promises. But what a deliverance it will be when He comes to deliver His people. We often sing "Happy day, happy day, when Jesus washed my sins away." But there is another happy day coming, the day when we shall see Him as He is. Then comes the greatest of all deliverances. We shall be delivered from the presence of sin, from these bodies of our humiliation and limitation. Satan will be completely bruised under our feet and all trials, sorrows and troubles will be forever gone, when we are brought into His glorious presence and transformed into His own image.

"Thou shalt glorify Me." What else could we do but to glorify, to praise and adore Him who comes to the creature of the dust, makes such an offer and gives such an assurance! Every deliverance, every answered prayer, demands from our side a response. We must glorify Him, not only with the praises of our lips, but in our lives. Each answered prayer demands new self surrender and devotion to our gracious Lord. And when the final great deliverance comes, we shall glorify Him. We will sing His praise with glorified lips and cast our crowns at His feet, telling Him, what we so often do with our sinful lips of clay down here, "Thou art worthy." "Then will He be glorified and admired in His Saints in that day" (2 Thess. i:10).



We Know Who He Is Rabbi Maurice Harris preached a sermon in his New York Synagogue, dealing with the lawless conditions which prevail in our land and in others as well. At the conclusion of his discourse, he made the following remarks.

"The age waits for a great lawgiver, some modern Daniel come to judgment—the type exemplified in Isaiah xi, upon whom the Spirit of the Lord shall rest, who with righteousness shall judge the poor and decide with equity for the meek of the land, slaying the wicked with the breath of his lips and whose girdle of his loins is righteousness."

We know who He is. Some years ago we talked with a Hebrew gentleman, who was then Governor of one of our

States. He spoke to us of his past life and the sufferings he has had, and added, "And who is better fitted to govern than one who has suffered." There is One who has suffered as no other ever could suffer, the Lord Jesus Christ, according to the flesh, the Son of David. He is the One of whom Isaiah speaks in the chapter which the Rabbi quoted, without knowing who He is. Such is the blindness of the Jew. When our Lord comes again He will receive the throne and the kingdom, all lawlessness will end and righteousness will reign. As lawlessness increases we know that His Coming draweth nigh.



**A Bishop on
the Church** Dr. John Charles Ryle, late Bishop of Liverpool, in a sermon on "The Church," preached some forty-five years ago, made the following concluding remarks.

"Our Church shall never fail. Our Church shall never come to an end. The world and all its greatness will pass away: The works of statesmen shall vanish and come to nothing. The cathedrals and churches of men's erecting shall all crumble into dust. But the one true Church shall never perish. It is built upon a rock. It shall stand forever.

"If we belong to the true Church, let us not waste our time in controversies about outward things. Let us say to them all 'Get thee behind me.' Let us care for nothing so much as the heart and marrow of Christianity. If we belong to the true Church, let us see that we love all its members. Let our principle be 'Grace be with all that love the Lord Jesus Christ in sincerity.' Wherever we find a man that has faith and grace, let us hold out our right hand to him. Let us not stop to ask him where he was baptized, or what place of worship he attends. Is he born again? Has he been with Jesus? Then let us say to ourselves, 'This is my brother.' We are to be with him in heaven by and by forever. Let us love him on earth. If we are to be in the same home, let us love each other even now upon the road.

"Finally, if we belong to the true Church, let us try to

increase the numbers of that Church. Let us not work merely for a party, or labor to get proselytes to a visible professing church. Let our first care be to pluck brands from the fire, to awaken sleeping souls, to arouse those who are in darkness and ignorance, and to make them acquainted with Him who is 'the light of the world,' and whom to know is life eternal. Never let us forget, that he who has helped to turn one sinner from his sins, has done far more glorious and lasting work than if he had built York Minster, or St. Peter's at Rome."

These words ring true and find to-day a response in the hearts of all true believers. We bore a similar testimony a few months ago and the leaflets containing this truth ("Our Church and our Work") have been used and found helpful by many of our readers. They are still to be had for free circulation. Use them in your letters, and let us know how many you want.



My Bible—
My Church

The authoress of that never to be forgotten hymn, "*Just as I am, without one plea,*" Charlotte Elliott, was a great sufferer. Her weakness increased, and finally she was unable to gather with other Christians in meetings appointed for worship and the preaching of the Gospel. At that time she wrote the following words: "My Bible is my Church. It is always open, and there is my Lord ever waiting to receive me. There I have my confessional, my thanksgiving, my hymns of praise, a field of promises, and a congregation of whom the world is not worthy—prophets and apostles, martyrs and confessors—in short all I need I find here." This is well said. We know quite a few of God's people who say in these sad days of apostasy, "My Bible is my Church." And more than once have we advised children of God, who told us that there was no true ministry of the Gospel available in their towns, and that the preaching was of the modern type, to stay at home and read their Bible. It is far better to do this than to listen to the empty words of an unsaved man, or the ramblings of an enemy of the Cross. And many more will

yet have to say, "My Bible is my Church." In that "Church" you find Him and His Spirit, while in the professing Laodicean "Church" of to-day He stands outside.



**Lincoln's
Warning and
Macaulay's
Prophecy** On Lincoln's birthday Secretary of State Charles E. Hughes delivered an excellent address in New York City. He recalled Abraham Lincoln's warning that as a nation we will either live through all time, or die by suicide. Then Mr. Hughes sounded the alarm, which probably will not be heeded, that the United States are menaced to-day "*from within.*"

Over sixty years ago Lord Macaulay, the English historian, wrote to a friend living in the United States a forecast of what the United States will have to face. Here are his significant words.

"Your Republic will be pillaged and ravaged in the twentieth century, just as the Roman Empire was ravaged by the Barbarians of the fifth century, with the difference that the devastations of the Roman Empire, the Huns and the Vandals, came from abroad, *while your Barbarians will be the natives of your own country, and the product of your own civilization.*"

And now over a half century later it looks very much as if the statement of the great emancipator and the prophecy of the great historian will come true. The enemies within our country are the Modernists, the religious Bolshevists, closely related to the infidel, immoral, anarchistic, lawless masses of foreign extraction.



**What a Ripe
Scholar Said** The late William Kelly was a great scholar, a man of recognized erudition. He was held in the highest esteem for his critical work by members of the New Testament Revision Committee. His work on "The Revelation, edited in Greek, with an English version," was very highly recommended by Prof. Ewald and others. We

did not know him personally, but had considerable correspondence with him.

In his introductory lectures to the Minor Prophets, on page 109, he gives a forecast of what will happen during the coming great tribulation and the reign of the Antichrist. We quote him.

“England, like the rest of Western Europe, will be under the apostate influence of Rome and the Antichrist; for there will be no power faithfully protesting against this iniquity. For similar reasons, if I might venture to give an opinion (and I never think of giving one’s own thought as more than that), it is that the United States of America will be swamped into a political marsh; and as they have been hitherto a mere *omnium gatherum*, or conglomerate from the rest of the world, especially from Europe, comprising no doubt a great deal of skill, industry and enterprise, but also not a little of scum and refuse of all nations; so I believe they may break up into factions of noisy primitive elements.”

These remarks were made by Mr. Kelly the same time Abraham Lincoln sounded his warning, and Lord Macaulay uttered his prophecy. It certainly is significant, that the greatest American President, next to George Washington, the greatest historian, and the great Bible teacher of his time should have the same thought as to what the future might bring for our favored land. The near future will teach us if these three outstanding men were right. We hope they were wrong.



A Remarkable Story of Blessing Before us is a letter from a Canadian city. We quote from it. “*I heard today of the conversion at the large railway shop of a pronounced Bolshevik through the reading of a copy of your booklet ‘His Riches.’ This convert is giving now a most remarkable testimony to the men of the shop.*”

For about twenty years we have received hundreds of letters from nearly every continent telling us of similar cases of conversion through the reading of this Gospel

message. We have often had the desire to tell our readers the story of this message, and the blessed way the Lord has used it the world over. We feel we must do it now.

It was over twenty years ago, when we visited Savannah. While there holding meetings the writer became infected with a dangerous form of dysentery. We dragged ourselves through the services, and then, in order not to disappoint the people, went to Florida. There our physical condition became worse. We arrived on Saturday and were expected to preach on Sunday morning. We asked Him, whom we serve, to give help and strength to deliver a message. Then there came to our remembrance the verse of 2 Corinthians viii:9. *“For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.”* As we thought of it there came a stream of blessing from this verse to our own heart, and casting ourselves in utter weakness upon the Lord, we preached on the text that Sunday morning. We were in such pain and so weak, that we had to keep hold on the pulpit for fear of falling. While preaching, the Holy Spirit opened the text to us in a most gracious manner, and a wonderful blessing was poured out, upon the preacher and the hearers.

We hastened back home. On the night of our arrival the disease took a fresh hold; the temperature arose to over 105 degrees and delirium set in. The physician pronounced it a desperate case. In all the physical agony certain promises of the Lord stood out prominently, among them Joshua xxiii:14 and Psalm 1:15. We called upon the name of the Lord and He answered graciously. The physician who anticipated a very serious and long illness, was astonished to find the temperature had dropped to normal twelve hours later. We knew the Lord had manifested His power in our behalf, and after ten days of much weakness, we could resume our work.

One of the first things we did was to sit down and to write out what the Spirit of God had given us in that sermon on 2 Cor. viii:9. We called it “His Riches—Our Riches,” and handed the manuscript to the printer.

OUR HOPE

A proof was submitted to our friend Dr. Arthur T. Pierson. After reading it he wrote us that he believed this booklet would be used mightily in the salvation of many souls. It was a prophetic utterance. From the very beginning this Gospel message became the instrument in saving men and women everywhere. Edition after edition was printed. During the war tens of thousands were sent out free to cantonments, hospitals, forts, and freely circulated. A large number of letters were received telling us how boys were saved by reading it. It was distributed and wonderfully used among the British force which went from Egypt to Palestine, when, under Gen. Allenby, Jerusalem was captured. In this country there has been going on a constant distribution of this message and a goodly number of our readers attribute their conversion to "His Riches."

We had it translated into *Spanish* next. Some 50,000 copies have been circulated throughout the Spanish speaking world. Letters upon letters, written in Spanish, from Mexico, from Central America, South America, Spain and Morocco have reached us, all telling the same story of blessing. And the demand still keeps up, so that another 5,000 copy edition is now printing. One remarkable case was brought to our attention through a missionary. He told us of an Indian girl who read the Spanish translation and was saved by it. She came down with a deadly fever and was taken to a Romish hospital. The priest and the sisters tried their utmost to make her recant. She answered them by repeating the Spanish translation of

"Just as I am without one plea
But that Thy Blood was shed for me."

She passed on with these verses upon her dying lips, she had learned from the booklet. But this is only one of many other cases.

Next we published it *in German*. Again the same blessing among the German people. Large editions were published by others in Germany. The distribution is still going on.

A *Russian* edition followed, which is now exhausted, but another large edition will shortly be published. Several thousands were shipped to the Russian prison camps in

Germany and given to the unfortunates, with more blessed results.

Since then it has gone forth in *French*, and we received letters in French from French Canadians, and from France and Belgium, praising God that the writers had found the riches in Christ as a Saviour. A brother who labored in that far northern isle of Iceland, translated it in *Icelandic* and it was published there with remarkable results.

And what more could we say of the *Bulgarian* translation, which we had published in Bulgaria. The missionary there, Paul Mishkoff, wrote how eagerly they have been received and suggested larger editions. Dr. Vita, a Christian physician, translated it into the language of *Czecho Slovakia* and a good edition was circulated among the Bohemians. Furthermore it is published in *Dutch, Swedish, Portuguese, Danish-Norwegian* and in a large *Italian* edition for free circulation among the Italians. It has been graciously used among them also and led not a few Romanists to Christ. We mention also that it appeared in a *Philippino* dialect, and is now being put into *Chinese*.

We want to add that nearly 500,000 copies have been published and the publication of this great amount was made possible in part by our readers, who sent contributions to help along the work we are doing.

If any of our readers have never read the seventy-two page booklet we will be glad to mail them a copy, in case they want to be interested in this Gospel testimony. New editions in these different languages amounting to thousands of copies are now in preparation, and every believer may have a part in sending forth the Gospel in this way.

We expect to find a goodly company in glory whose hearts were enlightened, whose souls were saved, through the text, "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that by His poverty ye might be rich."



On the Holy Spirit The Editor's latest book on "The Holy Spirit in the New Testament" has received considerable and favorable mention in many religious magazines. One of the leading theologians of the Lutheran Church, Prof. Leander S. Keyser, speaks of it in the "Bible Champion" as follows:

It would be hard to over-praise this book. Note what the author has done: Made "an exegetical examination of every New Testament reference to the Spirit of God." That is real creative work; it is the way to get at the real teaching of the Bible, and get at it whole. In this way the scientific theologian can formulate a complete pneumatology, while the true believer, whether much learned or little, can know just what the Holy Scriptures teach. We like this direct method of Bible study. *Far too many of us read more about the Bible than we read the Bible itself.* No wonder we lack in spiritual depth and power. Mr. Gaebelien, although this is chiefly a New Testament study, does not pass by the Old Testament as if it were of little worth. His chapter on the promise of the Holy Spirit in the Old Testament is very illuminating. Here, then, we have another argument for "the divine unity of the Holy Scriptures," as Dr. Adolph Saphir so ably *proved some years ago.* In this book the doctrine of the personality of the Holy Spirit is brought out clearly, not so much by argument as by the clear presentation of the Biblical teaching. The last chapter is an inspiring compilation, giving in brief outline one hundred New Testament facts regarding the Holy Spirit. May this book have a wide circulation, and may many people learn through it to become personally and experientially acquainted with the Third Person of the Holy Trinity!

The book was written with the earnest and prayerful desire to help those of our fellow-believers who have been misled by unscriptural teachings concerning the Work of the Holy Spirit, known by the name of Pentecostalism, second blessing, and the seeking of the Baptism with the Spirit. We are grateful to know that it is of use in this way.



A Sad Transformation The church in Edinburgh in which the saintly McCheyne, Andrew Bonar, Alexander Whyte, and other mighty men of God preached, is now in the hands of a modernist, James Black, the brother of Hugh Black, professor in the Union Theological Seminary of New York. It was in this church that Harry E. Fosdick was permitted last summer to sow his seed.

According to the "Record," organ of the United Free Church in Scotland, Mr. James Black said the following in St. George's Church of Edinburgh:

"I admire Mrs. Eddy, the founder of Christian Science, in deep ways, and I frankly consider her one of the most remarkable people in religious history. She has founded a great church; she has left her mark for good on countless lives; indeed she has affected our generation more than any other single man or woman. Most of all her church and her system of thought and practice must certainly be reckoned with. Christian Science has brought comfort, gracious healing, and a new glad outlook to many thousands of people in every land."

No need for us to point out to our readers that every letter in this paragraph is a falsehood. In another issue of the same magazine Mr. Black discredits Bible Prophecy, saying "Prophecy is not History written beforehand; and certainly it is not the map of the future." Surely the Apostasy is here.



Before us is a letter from a missionary **Inconsequent** who labors in Africa. Speaking of "Our Hope" and its testimony, he says:

"I am very glad for your outspoken contention for the faith, and I am in hearty accord with your stand on the healing movements.

"I happen to have in my home tonight eleven missionaries of the Christian and Missionary Alliance and of the Pentecostal movement. Both movements take extreme ground on divine healing. These missionaries have all found out that they have to take quinine regularly, and they call upon the doctors, just the same as anyone else does. Of course they pray, and I have no doubt prayer is heard, but they have learned by bitter experience that to neglect the well known means of relief in fever and dysentery, etc., costs the life." And yet these movements persist in teaching extreme healing by faith, claiming that the use of means in sickness is unbelief and wrong. Some of these faith healers refused to touch quinine and as a result they landed in a grave.



False Prophetesses From the thirteenth chapter in Ezekiel we learn that the people Israel were not only cursed with false prophets, but also with false women-prophets (Ezek. xiii: 17-23). When women turn prophets and assume leadership in religious matters, then the enemy comes in like a flood.

The havoc wrought by women prophets can be traced through church history, beginning with the second century when Montanus started his movement with two women who claimed inspiration.

A few months ago a woman by name of *Mrs. Rowen* prophesied that the world would come to an end on February the sixth. She received much publicity and several thousand people believed her lying vision. People sold their belongings and were convinced the end of the world would come on the set day. Of course nothing happened.

But it is amusing that the Seventh Day Adventist Cult disowned and repudiated her. But let it be remembered that the Seventh Day Advent delusion started with a woman-prophet by name of *Mrs. Ellen G. White*. She also had visions and prophesied, and was closely associated with William Miller who gave lying predictions about the end of the world. Mrs. White was an uneducated woman, and claimed to receive messages direct from the Lord. Then there was *Ann Lee*, the prophetess who started Shakerism. She claimed to be directed by divine revelations and visions. Her dupes pronounced her the second coming of Christ.

Over a hundred years ago another deluded woman made a big stir in Great Britain. Her name was *Joanna Southcott*. She regarded herself as the bride of the Lamb, and declared in her sixty-fourth year that she would give birth to the true Messiah, the second Shiloh. She had visions and dreams.

Mrs. Mary Baker Eddy had visions and revelations. Her followers say that she embodied the second coming of Christ and her writings are looked upon as equally inspired as the books of the Bible. There are others today among the New Thoughtists, the Theosophists, Spiritists and

certain other metaphysical cults, women preachers and prophetesses, but all are lying visionaries.

Mrs. Aimee Semple McPherson claims inspiration likewise, and direct revelations and visions from God. Before us are certain pamphlets published by her official organ and she says the following over her own signature:

“My mouth opened, the Lord took control of my tongue, my lips and vocal organs, and began to speak through me, not in tongues, but in English. The Spirit spoke in prophecy, and as He spoke through me I did not know what the next word was to be; certainly the water did flow, not from my head but from the innermost depths of my being, without my having aught to do with it.” *No Prophet or Apostle ever made a higher claim of verbal inspiration than this prophetess makes in the above words.*

The message which follows, which she claims to have been the direct revelation from the Lord, contains such an unscriptural, strained application of a part of Joel’s prophecy, applying what belongs to Israel to the Church, that a young believer who knows how to divide the Word of Truth rightly sees that the whole thing is a delusion.

Mr. Shuler put a number of questions to this clever “prophetess” which she refused to answer. Among these questions are the following:

“Have you ever claimed the special inspiration from God in any writings you have sent out!”

“Have you ever in private conversation or public discourse placed any of your productions on an equality with the writings of those inspired men who produced the Bible?”

“Have you ever, by direct statement or implication, placed any deliverance of yours on an equality with the Epistles written by Paul?”

If she had the courage and honesty to answer these questions she would answer them in the affirmative, for such are her exalted claims.

It is sad to see thousands deceived by such spurious claims. We have done our duty and discharged our responsibility. We have faithfully warned against these subtle things, and warned not in vain. We have been maligned, discredited,

hated on account of our testimony. At the same time we have felt the approval of our Lord in bearing witness against these cunning inventions of these last days, the perilous times. We feel the time will come when all these unscriptural and delusive movements will pass away. In the meantime we must continue to warn, just as the Holy Scriptures warn against false teachers and false prophets.



A Perverted Text The so-called "Divine Healers" make constant use of Matthew viii:17: "*That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.*" They argue from this that the Lord Jesus Christ bare our sicknesses in the same sense, and for the same purpose, in which He bare our sins. Such a thought is foreign to the *entire* Word of God. From Genesis to Revelation the great truth is unfolded hundreds of times, that Christ died for our sins, that He bore our sins, and therefore His believing people need no longer to bear them. But nowhere in the Scriptures is the teaching to be found that in the same manner He bore our physical diseases. The men and the women who teach this handle the Word of God deceitfully, they teach wrong doctrine, which dishonors Christ and His work. If it were true that He bore our diseases and sicknesses, then His work of sickness-bearing is a complete failure, because His people, ever since these words were written, have borne sicknesses and death, often in the most horrible form. Some of the greatest Saints of God, living in closest fellowship with the Lord, mighty men of God, the instruments of His Spirit, were all their life-time weak in body and afflicted with infirmities. Besides this the Apostle Paul had a thorn in the flesh, not a spiritual, but a bodily affliction.

But these faith-healers say it was lack of faith which kept them sick. If they had believed and trusted the Lord He would have healed them. They even charge the Apostle Paul with lack of faith. The same charge must be brought against these healers, because they also get sick and finally

sicken and die. It is indeed notorious that some of the outstanding "healers" and advocates of faith-healing, when they got seriously ill, resorted to medical treatment, and many of them suffer from various physical disabilities. They wear glasses for weak eyes, and they go to the dentist when they have a toothache and have their teeth fixed. Besides this their claims, that through their teaching that Christ died for our bodily ills, many have been healed of all manner of diseases, have often been found to be spurious and deceptions.

What then does it mean when Matthew states that when our Lord healed all, that the prophecy of Isaiah was fulfilled, "Himself took our infirmities, and bare our sicknesses"? We have seen that it does not mean, and cannot mean that He bore our sicknesses and diseases in His atoning work on the cross. This is an unscriptural invention. The text means only one thing, the Lord Jesus Christ entered in divine sympathy into the depth of the need He so graciously relieved. It is His great compassion which is in view. He suffered with those who suffered. The burden of infirmities and sicknesses He shared sympathetically with the afflicted ones. "In their afflictions He was afflicted." Thus He sighed at another occasion before He healed the deaf and dumb, and at the grave of Lazarus He wept. In this sense alone He took our infirmities and bore our diseases. How could it mean anything else? If it meant what these healers claim, that He bore our physical diseases on the cross, then the Holy Spirit made a mistake when He says in the eighth chapter of Matthew, that it was fulfilled immediately after the Sermon on the Mount. It was while right there that the prediction was fulfilled and never afterward. It was before the cross, and not on the cross, that He carried in deep sympathy the infirmities and diseases of those who surrounded Him. We consider the present day healing-craze, the handling of the Word of God deceitfully, one of the greatest menaces of our times.



The Stony Brook Conferences will be held as follows: Messianic Conference, August 12-21; General Conference, August 23-30. The Editor will speak at both.

Mr. Walter Scott's Our aged brother, Mr. Walter Scott, known throughout the English speaking world, and still **Communication** active in the service of the Lord, sent us recently an unsolicited appreciation of the two last books we have published. Mr. Scott writes: "For many years we have thanked God for the untiring energy and spiritual ability of the Editor of 'Our Hope.' His numerous books and pamphlets have helped thousands, as also his oral ministry. Having said to the glory of his and our Lord, these few sentences of loving commendation, we desire to commend to all Bible teachers and students two companion volumes lately published.

"The first volume, the first in importance, is on *the Holy Spirit in the New Testament*, in which every direct passage is examined. The professing church has practically displaced the Spirit in the service of God. This volume is earnestly commended to all believers. The Deity, the Personality and various operations and services of the Holy Spirit form the great subject of teaching in this precious volume.

"The other volume bears the interesting title "*The Angels of God.*" We have read it over carefully and are satisfied that the readers will endorse our judgment that the book throws a flood of light on the nature and occupation of angels. It is a fascinating subject and one on which the majority of people have many mistaken ideas. This book will do much to correct prevalent wrong teachings on the subject of Angels."



**The Oral
Ministry**

After our return from the Southland, where we had splendid meetings in Dallas, Texas, and Baton Rouge, La., we held a week's meetings in **Johnstown, Pa.** The second week in March brought the twenty-fifth annual **Boston Bible Conference.** Since 1900 we have had for eight months in every year monthly meetings and an annual conference for a number of days in the Park Street Church in the Common. All these conferences have been richly blessed and owned by our Lord. For April we have planned to visit, God willing, a number of small places in **Minnesota, Nebraska, Kansas** and **Oklahoma** to preach and teach exclusively in the German language among our Mennonite brethren. We ask special prayer from our readers for these small villages. We are sure the Lord will give rich blessing.

For May we have a visit to **Muskegon, Mich.,** planned and a week's meetings in Dr. Brookes' old church, the Washington Ave. Presbyterian Church, **St. Louis, Mo.**



**Montrose
Prophetic
Conference**

The Montrose Conference will be conducted this year by the Editor during the month of July; the date is **July 13-19.** Please make a note of it. This year's conference will have an instructive program. We plan to cover the prophetic element in every book of the Bible and trace the progressive development of prophecy from Genesis to Revelation. This lecture course should be of great help to young preachers as well as to young believers, and all others who have never paid much attention to these great truths. We expect large attendance. Please write soon if you wish to attend.



Sample Copies

You can write us at any time for sample copies of our magazine. We furnish them free of charge. Or send us the name and address of your friends

and we will mail them a copy. At the same time write a letter to your friends and tell them the blessing "Our Hope" has brought into your life and urge them to subscribe.



**Down Through
the Ages**

A reader of "Our Hope," a railroad official, made it possible for us to send 400 copies of Mr. Frank E. Gaebel's book *Down through the Ages* to as many Boys' Preparatory Schools and Colleges. This is a most excellent service and these books placed in the school libraries will do more good than we can estimate. Perhaps some of our readers would do the same with other books, which we will gladly furnish for this purpose at the lowest possible price. Another matter is upon our heart. There are hundreds of young preachers and students in seminaries who would welcome a set of the *Annotated Bible*, but who are unable to purchase it. We have already donated sets to such, and to others we gave the set at half price and sometimes less. We are praying that in some way it will become possible to place this helpful work into the hands of students and preachers.



**Please
Read This**

We have lost during the last years several thousand dollars—through—we care not to say—what. People write us for a catalog of the Scofield Bible. They make their selection and send the order, requesting that the Bible be sent with the bill. Others order our books and say "We will send a remittance as soon as we receive the books." But the promised payment never comes. We wait two, three, four, five, six months; we mail statements and requests to pay. But we never hear again from these parties. Our loss in a number of years has been very heavy. We have now on our books a large sum outstanding, including many who ordered "Our Hope" and never paid for it.

We are obliged to adopt a cast iron rule. We must ask our readers *who are strangers to us* not to expect us to ship Bibles and Books to them without sending with the order the money order or check covering the amount due us. We are sorry that we are forced to do this. Our inclination is to trust everybody and it seems some have taken advantage of this.

The Gospel of John

Chapter XIX (Continued)

Verses 31-37. What is meant by "the preparation"? It means the day preceding the passover Sabbath. It was considered a high day, or, better rendered, a great day. This seems to be conclusive evidence that the death of our Lord took place on Friday. Some in order to get the three days and three nights have tried to fix the day of the death of our Lord on Wednesday, and others on Thursday. The Jewish mode of reckoning explains the apparent difficulty. On account of the approaching great Sabbath they were particular that the law of Moses should not be broken. It

is written in Deut. xxi:23 concerning the man who is put to death and is hanged on a tree: "His body shall not remain all night upon the tree." The miserable hypocrites had no scruples in murdering an innocent man, but they were scrupulous about letting the dead man hang on the cross over night. They evidently feared that the bodies of the three criminals might hang over the Sabbath on the crosses. They came therefore to Pilate and requested him that their legs might be broken and that all three be taken away. Did they fear anything else? The place of crucifixion was near the wall of the city and near the temple. It was along the highway leading into the city on which hundreds entered the city. Did they fear that the sight of the One in the middle with His bowed, thorn-crowned head, and the inscription above—"Jesus of Nazareth, the King of the Jews" might arouse a mighty sentiment against them from the many who had followed Him and had been benefited by His works of mercy?

The breaking of the legs of crucified criminals was a Roman custom to hasten death. They did not hesitate to urge the Roman heathen to resort to this barbarous custom and to add additional suffering to the dying men. They evidently did not know that the Lord Jesus had bowed His head and that His body had died. But what would have happened if they had not made the request? As far as we know all three bodies would have remained on the crosses over the Sabbath and the prediction that He would rise again on the third day would have remained unfulfilled. Furthermore, if the Jews had not made the request to break the legs of them, the prediction which is quoted from the Psalms would have had no meaning. The very hatred and malignity of these Jewish leaders, anxious to dispose of the body of the hated One, was instrumental in accomplishing the purpose of God and the fulfillment of His own Word. How true it is, as someone has said, the wickedest enemies of God are only axes, saws and hammers in His hands, and are ignorantly His instruments for doing His work in the world.

Then the soldiers began their ghastly work. Two of

them started in with the two thieves and broke their legs, which was probably done with a heavy club of some kind. Then the thief who had turned to the Lord passed away and found the blessed meaning of the promise of the Lord: "To-day thou shalt be with Me in Paradise." The Lord who had delivered up His spirit had gone before him. The other thief, impenitent to the last, also died and passed into the outer darkness.

Then they turned to the cross in the middle. The bowed head, the closed eyes, the limp body, the blanched face, told the story. He had died. There was no need to break His legs. A soldier, at random, pierced His side. There is no ancient source which even gives a hint that such a thing was ever done before. It was not a Roman custom to pierce the side of a dead criminal. The soldier did not follow the command given to him to break the legs of the three to hasten their death; he had no authority to take the spear and pierce His side. Even he was divinely guided in doing this. The Roman government had not authorized the act, but God did, so that the most conclusive evidence of the death of Christ might be given and that Scripture also might be fulfilled.

The blood and water coming from the pierced side was in the first place an evidence that He was dead. The spear pierced the very vitals of the body, the pericardium; if He had not been dead this spear thrust would have accomplished it. So God took care that the lie of rationalism, trying to disprove His physical resurrection by saying, He had not actually died, should have no weight with any sensible being. But it was more than an evidence that Christ had died. The flow of blood and water out of His side is one of the miracles of the cross; it was a supernatural event. From a dead man no blood flows forth; the flow of blood was a special manifestation of God's power. The Apostle John bears witness to it that he saw it with his own eyes. In His first epistle he also alludes to it. "This is He that came through water and blood, Jesus Christ; not in the power of water only, but in the power of water and blood. And it is the Spirit that beareth witness, because the Spirit

is truth" (Chapter v:6). Very foolishly some expositors have applied this to baptism and the Lord's supper, and others made the strange assertion that wine and water should be mixed at the Lord's table. The blood stands always for atonement, the water for purification, for cleansing. This is the evident meaning of the miracle to give an outward evidence of the meaning of His sacrificial death—justification and sanctification—typified by blood and water, and both are received by faith in the death of the Son of God.

"Thy love, by man so sorely tried,
Proved stronger than the grave;
The very spear that pierced Thy side
Drew forth the blood to save."

And all was in fulfillment of the Holy Scriptures. How marvelously God took care that nothing should be overlooked in His Word! These wonderful fulfillments of prophecy are one of the outstanding evidences of the supernaturalness of the Book. The soldier could not break the legs of the Lord Jesus, because He is the true passover Lamb and no bone of the passover lamb was to be broken (Exod. xii:46). The soldier had to pierce His blessed side not only to give sure evidence of His death and to show miraculously by the blood and water the spiritual results of His death, but to do it because Scripture demands it. It is written in Zechariah xii:10: "And they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son." But let it be noticed, John avoids the word "*it was fulfilled.*" He did not use this term because the Scripture which predicts this was not fulfilled at that time, nor has it been fulfilled since then. It is true thousands upon thousands have looked to Him and believed on Him and were saved. It is true

"There is life in a look at the Crucified One,
There is life at this moment for you."

But if we examine the passage in Zechariah we learn that it will be fulfilled in the future, when the repentant remnant of Israel in the last days of this age turns to Him and when

He comes again, then they will look upon Him whom they pierced. Thomas, the unbelieving disciple, who would not believe till he put his hand into His side, is a picture of the unbelieving Jew, who always wants to see first and then believe. When He comes the second time this Scripture will be fulfilled and not before.

Verses 38-42. The burial of His blessed body is next brought before us by John's inspired pen. It was a custom to leave crucified criminals unburied. Often they were left hanging on the cross for the vultures to feed upon. His burial had also been predicted by the Spirit of God. Isaiah wrote (correctly translated) "His grave was appointed with the wicked, but with the rich man was His tomb" (liii:9). It means this—the Jews would have liked to have His body treated as if it were the body of a wicked man, but God stepped in, and He who had said that "His body should not see corruption," the body which knew no sin, gave His beloved Son for a resting place the tomb of a rich man. Who Joseph of Arimathea was we learn from all four Gospels. He was a wealthy man (Matt. xxvii:51). He was an honorable counsellor who waited for the Kingdom of God (Mark xv:43). He was a good man and just and had not consented to the counsel and deed in condemning the Lord Jesus Christ (Luke xxiii:50). He was a secret disciple of the Lord. While in His life this noble man kept in the background, His death led him out to make a confession by his action. Being an influential man, probably well known to Pilate, he had no difficulty in getting the ready consent of the Roman official. We do not know why he acted so boldly. Many things might be conjectured. He may have been led to confess Him, when His own disciples had forsaken Him, on account of the startling events which took place in connection with the death of the Lord; or it may have been the power of God which enabled him to disregard all danger and ridicule and claim the body of Christ. However, it was an act of faith and confession. A commentator says: "When Christ was working wonders, and speaking as never man spake, all this moved not Joseph to come forth and show himself. But now, Christ being

dead and in shame, he comes out. Whereunto do I ascribe this? I ascribe it to the power that comes from the death of Christ. There was never a living man in the world that had such power as that dead body had. More mighty was His death than His life.'

It is also a curious incident, perhaps more than that, that it was a "Joseph" who handled probably first the body of our Lord, as an infant, at the time of His birth in Bethlehem, and that it was another "Joseph" who handled the lifeless body for burial.

Nicodemus appears next on the scene. He is even of greater interest than Joseph of Arimathea. We read of him only in this Gospel. He came to the Lord Jesus by night, and the great truth concerning the kingdom of God (John iii). The next time he is mentioned is in chapter vii:10. He belonged to those in authority and when they met and were angry at the officers who returned without the hated One, whom they were commissioned to arrest, Nicodemus ventured a weak defense of the Lord. Each time here and in chapter vii the Spirit of God adds by way of identification "he that came to Jesus by night," so that there might be no mistake that it was the same person. And now he comes carrying a mixture of myrrh and aloes, about two hundred pound weight. Did he know Joseph of Arimathea? Was Joseph's action the reason that he also came out to confess Christ? Or was it the death of Christ? These questions are unanswerable. But we have always thought that Nicodemus must have been an onlooker when our Lord was crucified. He saw Him nailed to the cross and hanging there. As the teacher of Israel he knew the Scriptures and beheld how Scripture was being fulfilled. Perhaps then the memorable words the Lord had given to him that night came back to him. "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up; that whosoever believeth on Him should not perish, but have everlasting life." Perhaps that very moment he believed and was born again. And now a great Pharisee and ruler of the Jews, the teacher in Israel, comes out boldly to do honor to Him who, in the eyes of the law, had

died a criminal. He comes to do honor to the body of the Lord Jesus.

They took the body and wound it in linen cloth with spices, according to the manner of Jewish burial. The fine linen was provided by Joseph (Mark xv:46). This also shows conclusively that the body was dead. Strange it is that some think that the large amount of spices were used to keep back the corruption of the body of our Lord. No spices, no myrrh, no embalming process was needed for that. Corruption is in the world on account of sin. He had no sin, but gave His sinless body; therefore corruption of His body was impossible in fulfillment of the prophecy in Psalm xvi.

From verse 41 we learn that in the place where He was crucified was a garden and in the garden a new sepulchre which had never been used. As we learn from Matthew, it was hewn out of a rock. An ancient commentator says "It is a striking proof of our Lord's poverty, that while He lived He had no house of His own, and when He died He was buried in another's tomb." The sepulchre was very near and there the blessed, precious body was deposited. There He rested till the dawn of the third day, the first day of the week. "Thus ended the most wonderful funeral the sun ever shone upon. Such a death and such a burial—so little understood by man and so important in the sight of God,—there never was and never can be again. Who need doubt the love of Christ, when we consider the deep humiliation that Christ went through for our sakes! To tabernacle in our flesh at all, to die after the manner of a man, to allow His holy body to hang on a cross, to suffer it to be lifted, handled, carried like a lump of cold clay, and shut up in a dark, silent, solitary tomb,—this was indeed love that passeth knowledge. What true believer need fear the grave now? Solemn as is the thought of our last narrow bed, we must never forget that it is the place where the Lord lay. 'The sting of death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ' (1 Cor. xv:56)."

*Expository Thoughts on John.

Matthew Henry says "Christ's death should comfort us against the fear of death. The grave could not long keep Christ, and it shall not long keep us. It was a loathsome prison before, it is a perfumed bed now. He whose Head is in Heaven, need not fear to put his feet in a grave."

(To be continued D. V.)

Moffatt's Translation of the Old Testament

WHAT IT IS NOT AND WHAT IT IS.

BY THE EDITOR

For weeks certain publishers have widely advertised a complete scholarly translation of the Old Testament Scriptures. It has been heralded as one of the greatest achievements of modern times. Newspapers and religious magazines have commended it highly as the very best and the most satisfactory version of the Old Testament, translated from the Hebrew into modern English. Numerous inquiries reached us about it. Our readers wanted to know if it is safe and reliable. We have warned against it as one of the most *miserable productions* of our times, a production in which the Word of God is handled deceitfully and its true and literal meaning sadly perverted to suit the unbelieving tendencies of the days we live in. We are now ready to substantiate this charge.

The title of the work is "*The Old Testament. A New Translation, by Rev. Prof. James Moffatt D. D. Litt. D. M. A. (Oxon).*" The fact that we may expect a new translation is flared before us on the wrapper of the book, outside and inside. We are not mistaken that Prof. Moffatt claims to have given to the church a new translation of the Old Testament. In fact he tells us so in these plain words in his preface. "*It is a fresh translation of the original, not a revision of any English version.*" By this we understand that Prof. Moffatt read the original Hebrew text, and then translated the original meaning into the English vernacular. That is the ethymological meaning of the word "translate."

It means "to render into another language, expressing the correct sense of one language into the correct sense of another language." If he did not translate faithfully from the original Hebrew, but put upon certain words, phrases and verses, his own individual meaning, it is not a translation but a perversion.

We open this new translation of the Old Testament and the first sentence which we see is the following: "*This is the story of how the universe was formed.*" This is evidently meant to convey a statement of the fourth verse in the second chapter of Genesis. Then he puts next to it, this astonishing change "*When God began to form the universe, the world was void and vacant, etc.*" This is called a fresh translation from the original. It is not a translation and the man who claims that it is a true translation is destitute of the most simple knowledge of Hebrew. The Hebrew text with which God's Holy Word begins has in it seven words. "*Bereshith bara Elohim eth hashamayim veth Hoaretz.*" The glorious translators of the King James version, who knew a good deal more of Hebrew than many a modern "would be scholar," who revered the Word of God, as the modernist does not, gave us the solid, literal and truly classic translation "In the beginning God created the heaven and the earth." The only change which could be made is to put "heaven" in the plural, as in the Hebrew and say "the heavens." Now, if Professor Moffat claims that he has given us a literal version of the first two verses of the Bible (aside from the grave liberty he takes by misplacing a verse from the second chapter, which is wholly unwarranted) he does not speak the truth. "When God began to form the universe, the world was void and vacant" is not a translation. The word "*bara*" does not mean "form"; it means "*create.*" What God's Spirit makes so clear, that the first verse of the Bible stands by itself, giving the revelation that there was an original creation, which *became* without form and void, as seen in the second verse of the Bible, this "scholarly" translator has completely wiped out. But why should a man under the garb of superior scholarship take such an astonishing liberty with the Word of God, and say that he has given "a fresh trans-

lation" from the original, when he has not given a translation at all? The answer is not far to seek. The first verse of the Bible gives the lie to the evolution theory. Moffatt's translation is nothing but an invention to bring the Word of God in line with the evolution-infidelity of our times. The very start of this spurious "new translation" is sufficient to warn us against this man and his work. Every true Christian must be disgusted with it.

But this is not the worst. We have discovered something far more serious. This alleged new translation strikes, as all modernism does, *at the Lord Jesus Christ*, the Virgin-born Son of God, our ever blessed Redeemer.

We can point out but a few facts, but these will be sufficient to brand this "new translation" as a most serious product, which every true believer must condemn.

We turn to the first prophecy, the first time the Lord spoke concerning the future. It is in Genesis iii:15. We give the literal translation. "*And I will put enmity between thee and the woman, and between thy seed and her seed; he shall crush thy head, and thou shalt crush his heel.*" Now, let us listen to the "fresh translation" by the "scholarly" Professor Moffatt. "*And I will set a feud between you and the woman, between your brood and hers; they shall strike at your head, and you shall strike at their heel.*" If the Professor claims that this is a fresh translation from the Hebrew, a true rendering of the original text, he either does not know Hebrew or.....; we leave it to the reader to complete the sentence. It is not a translation, but another perversion.

One very significant word appears twice in this Prot-Evangel. It is the Hebrew word "*Zera*," which means "seed." He translates the word with "brood" and then omits the personal "*Hu*" that is "he" the seed of the woman, and substitutes for it "they shall strike at your head." Every true believer knows that the seed of the woman is Christ, and that this first prophetic promise is the germ of the Gospel of our redemption, and predicts the death of Christ as well as the victory of Christ. Now this astonishing omission of the word "seed" gives us a clew.

The Professor has not used the word seed once. Why?

We shall see after awhile. After Abel had been killed by Cain, and Seth was put into the place of Abel, to be in line of the promised seed, Christ, Eve said "God has appointed me *another seed* in place of Abel," but Professor Moffatt translates "God has set up *another child* for me."

Many times the Spirit of God uses the word "seed" when speaking to Abraham. The New Testament comment is that the seed promised, in whom all nations are to be blessed, is Christ. Genesis xxii:18 literally translated is as follows: "And in *thy seed* shall all the nations of the earth be blessed." The Professor tells us that it means "*all nations on earth shall seek bliss like theirs.*" It is really astonishing how this man translates away the literal meaning of the Word of God. Then God promised the seed to David, because the Son of God is to come according to the flesh from David. Take 2 Sam. vii:12, "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom." And here comes the Professor and translates "I will raise your offspring, born of your body, and establish their dynasty." See how studiously he avoids the word "seed." He likes to have it out of our Bibles. The promised Seed is mentioned a number of times in the Psalms. Here is one passage in Psalm lxxxix:36: "His seed shall endure forever, and His throne as the sun before Me." The word "seed" must go in Moffatt's fresh translation; he flattens it out to this: "*For all time his dynasty should last.*"

Yes, the word seed, as meaning Christ, must be taken out of the Old Testament. This is the real object of this deceitful handling of the Word of God. Read the following New Testament passages to discover the important meaning of this word: John vii:42; Acts iii:25; xiii:25; Rom. i:3; iv:13; ix:7; Gal. iii:16, 19; 2 Tim. ii:8; Heb. xi:18. No wonder Satan and his modernistic professors dislike that word "seed." But in spite of Professor Moffatt and Professor Charles Foster Kent, it is still in our Bibles.

But let us point out a few more of these changes. We turn to some of the great Messianic predictions.

Having for many years studied the Book of Psalms most

carefully and analytically, we wondered what the Professor makes of the Messianic Psalms. In the second Psalm he has wrought havoc by "translating", "You are now my son, this day I am your father." It is another falsehood. The whole Psalm by his spurious translation is robbed of its Messianic meaning, as the entire critical outfit does. Instead of "My God, My God, why hast Thou forsaken Me?" (Psa. xxii:1) we read his "translation," *My God, My God, why desert Me?* Nor does the Professor like "They pierced My hands and My feet"; he tries to improve upon it by a mistranslation and says it means "*My hands and My feet are all disfigured.*" The Forty-fifth Psalm he has stripped of its Messianic-prophetic meaning. According to the "scholar," the Psalm is not as "touching the King" but it is "recited to the king." One trembles at the audacity displayed in the "translation" of this Psalm. Look at it and compare it with your good and solid authorized version.

"You are fairer than all mortals, charm is playing on your lips, as you are ever blessed by God. O hero, gird your sword upon your thigh, array yourself in splendour and in state. Success to you as you ride forth to succour loyal men, humble and just! And may your courage lead to deeds of dread."

And all this is preceded by the statement, "Let me recite my verses to the king;" as the critics say, a tribute to an unknown king, but it has nothing to do with Christ. Worse still is the One Hundred and Tenth Psalm. It is about as distorted as it can be and surely not a translation. Now we turn to familiar passages in Isaiah. The great prophecy quoted in the New Testament as meaning the Virgin birth of the seed of the woman, he translates "*There is a young woman with child, who shall bear a son and call his name Immanuel.*" This is not a translation, but something invented. The original does not speak of "a young woman." The Hebrew word is "*Ho Almoh,*" which means "*The Virgin.*" Far greater scholars than Professor Moffatt endorse this translation. If Professor Moffatt says "*Ho-Almoh*" means "a young woman," his scholarship is only second-handed.

According to him we should read Isaiah ix:6: "the title that he bears—A wonder of a counsellor, a divine hero, a

father for all time, a peaceful prince." The matchless Fifty-third of Isaiah is equally maltreated and the "translator" evidently holds it up the sleeve, that the suffering One is not Christ, but the nation. Instead of the true rendering "For He shall grow up before Him as a tender plant, and as a root out of a dry ground" he tells us, without any authority whatever, that it means "*Why, Israel of old grew like a sapling, like a shoot springing from dry soil.*"

We think we have said enough, but cannot pass by our beloved Prophet Daniel, the eyesore of the Critical school. Here you see the cloven foot. The term "Son of Man, Professor Moffatt does not like. He tells us the original "*Bar Enosh,*" the term our ever blessed Lord applied to Himself is not "Son of Man" but he translates it, "a figure in human form" and "the Ancient of Days" is "the primeval Being." But this is not all. It is in the ninth chapter the "scholarly translator" reveals himself. In that chapter is found the greatest of all prophecies brought to Daniel from heaven by Gabriel. In that prophecy the exact time of the death of the Lord Jesus Christ is revealed. The correct translation is "*Messiah shall be cut off and shall have nothing.*" Here is what Professor Moffatt saith is the real meaning, "*Finally after sixty-two weeks of years, the consecrated priest shall be cut off, leaving no successor.*" The Hebrew word for Messiah is "Moshiach;" the Hebrew word for priest is "Cohen." If Professor Moffatt says the word means "priest" and not Messiah, he is deceiving the Christian public, for the word in the original is Messiah and not Priest.

But why all this? Destructive Critics, who have always tried to malign the Book of Daniel and to discredit it, though unsuccessful, have invented a theory, which Professor Moffatt in his "would be translation" tries to inject. We quote from Canon Farrar, a destructive Critic. He says on the meaning of this verse "The Anointed One shall be cut off—there can be no reasonable doubt that this reference is to the deposition of the high priest Onias III, and his murder by Adronicus." So the Critics claim it has nothing to do with Christ, but refers to a murdered priest by name of

Onias III. *That is why Moffatt's translation gives this invention.*

Yes it is "a fresh translation," *fresh out of the pit of Modernism.* Professor Moffatt is a Modernist and his production is one of the dangerous kind, especially for the young. We feel sad that good men, men who are loyal to the Truth, to the Word of God, to an inerrant Bible and to the Lord Jesus Christ, praise the productions of this Professor and recommend them to God's people.

We have given our warning. Twenty-five years ago, when a certain "New Testament" was published in the language of the beginning Twentieth Century, we wrote a criticism on it, showing what was underneath it. The late Lyman Stewart of California had 25,000 copies of our criticism circulated far and wide as a warning. We hope this article may be given the widest possible circulation. Hold on to the Authorized Version of the Bible. Its English is still unsurpassed. You are safe with that.*

The Problem of Spiritual Illiteracy

BY FRANK E. GAEBELEIN

The state of a nation is not infrequently measured by its percentage of illiteracy. No country whose population contains a large number of illiterates is truly advanced. Education is the index of progress; ignorance points to stagnation or worse. One need not argue this fact. It is obvious, and all intelligent observers grant its truth.

This question of illiteracy carries with it, however, an analogy that is as exact as it is striking. Analogy is not always a safe method of reasoning; there is the easy pitfall of comparing things only superficially like, and, on the basis of this comparison, founding conclusions. But in the case before us the analogy is not only exact; it is cumulative in its force. It is the analogy between illiteracy in the primary meaning of the term, i.e., illiteracy of the mind, and another form of illiteracy, that of the spirit. Illiteracy of the mind

*There is an amusing side to this "translation." The Elders in Israel are called "Sheiks" and the tribes are "Clans."

begets ignorance and its attendant evils of superstition, irrational conduct, and generally misguided living. Spiritual illiteracy carries with it a breakdown of the moral faculties, bringing as its consequences crime, immorality, and irreligion.

The result of spiritual illiteracy is always bad. For man has within him certain impulses that must be restrained. Conscience, the will disciplined through the Christian faith, these hold in check the lower impulses. But the achievement of this restraint demands an understanding of spiritual values. The spiritual illiterate, neither reading nor writing the language of eternal things, cannot understand the spiritual values upon the perception of which depends the activity of the conscience and the discipline of the will.

America is fast becoming spiritually illiterate. Possessed of a remarkable system of public schools, boasting a rate of illiteracy unusually low, it is yet spiritually unlearned. Far too many of its population, especially the younger generation, are growing up unable either to read or to write—not English—but the language of the eternal God and His Saviour Son. Consequently and inevitably, crime increases, immorality mounts, and irreligion spreads.

To state the situation thus abstractly is disconcerting. But to put it concretely through statistics is appalling.

This, according to a high educational authority,* is the condition. It reveals Protestants, Roman Catholics and Jews as extraordinarily remiss in the religious education of their young people.

In numbers the nominally Protestant population of the United States is, of course, far larger than that of any other church. Yet, despite its size, one would hardly think it large enough to contain 27,000,000 young people out of touch with the forces of Christian education. And this army of spiritual illiterates constitutes over 66% of all nominally Protestant young people.

Glance now at Roman Catholicism, a system generally given credit for an aggressive policy of religious education.

*Dean Walter Scott Athearn, cf. *Character Building in a Democracy* (MacMillan, 1924), pp. 24-28.

Of the 8,676,000 Roman Catholic young people in this country, but 1,870,000 are in religious schools—a fact which, stated conversely, means that 6,806,000, or more than 78% of the whole are spiritually illiterate.

What of the Jews? Blindness has indeed fallen upon them. Our country contains approximately 1,630,000 Jewish youth. And of all this multitude, only 87,000 attend religious schools. More than 95% are without religious instruction.

Bad, then, as it is, the condition of the Protestant churches appears better than that of the other bodies. The superiority, however, is but on the surface. For Protestant religious training is woefully superficial. The aggregate number of hours of religious instruction per year is, for the Protestant churches, but twenty-four, and the students are absent twelve hours of this meager allotment. But the few Jewish children who receive religious instruction, have more than three hundred hours of work annually, while the Roman Catholic children have over two hundred hours of work each year. Although the number of children in these groups is less than the number of young Protestants who are given religious training, it would certainly seem that they have instruction far more thorough in scope than that which the Protestants receive.

Such is the national condition. The figures just cited are comprehensive. They deal with the professing church. Yet they are significant, for the professing church contains within it those Christians loyal to the faith as revealed in the Word of God. What of their children? Are the majority of them, too, spiritual illiterates? It would seem that large numbers are, although no statistics are available. The most that many evangelical parents do for their children is to send them to the nearest denominational Sunday School. Some fail to do this and do not even provide teaching at home. Others, probably a minority, are careful to give in the homes their best effort to the Christian education of their families. Still others send their children to certain schools and colleges which they trust will give Christian teaching in accordance with the Bible.

Were the Sunday School, as an institution, efficient and intelligently evangelical, this condition would not consti-

tute such a grave problem. Yet, considered as a whole, with exceptions always granted, the Sunday School is neither efficient as an educational institution nor evangelical as a Christian force. Its teachers are largely unskilful and lacking in knowledge of the Bible. Many of them are unconsecrated to the soul-winning work which is their high privilege, regarding it perhaps as a rather uninteresting weekly chore. The lessons used are often ungraded and poorly suited for young minds. In many of the schools where the lessons are pedagogically up-to-date, they are also critically up-to-date with a newness that makes them a menace to child-like faith. Finally, the average Sunday School enters upon its work severely handicapped. With only twenty-four hours a year for instruction, how can it be expected to do work comparable in thoroughness and effectiveness with the work of the secular schools? With unpaid, volunteer teachers, how can it be expected to maintain standards like the standards of schools taught by paid, trained teachers with the professional spirit?

Putting aside the exceptional Sunday Schools in which the teachers are consecrated to the soul-winning ideal, the majority show a comparatively small evangelical result. The most that many of them accomplish is instruction merely moral and ethical. This is all very well, but much of it is futile in its effect on right conduct and the welfare of the soul. Even knowledge of the Bible given as intellectual knowledge alone does not necessarily lead to right conduct. Recent tests* of children in mid-western schools show that mere head knowledge of facts of the Bible has little relation to morality. There is but a slight bond between the usual moral or religious training and right conduct. The missing connective is the Christian experience, regeneration through faith in the Lord Jesus Christ. Without this experience and the power that goes with it, there can be no expectation of a transformed life. Here is an illustration of a fundamental fact. True Christianity is not of the head; it is of the heart. One may be thoroughly versed in

*cf. *Character Building in a Democracy*, Athearn, pp. 28-29.

doctrine, knowing Scripture minutely, and yet be apart from God. Witness the destructive critic who so often knows much about the Bible verbally but nothing of it spiritually and experimentally. The human heart must be recreated through the new birth. Then, and only then, does living acceptably before the Lord begin. Christian education must, therefore, be evangelical.

For the Christian parent this problem of spiritual illiteracy is second in importance to no other. What of his children? Are they following their fathers and their mothers in the dedication of their lives to their Lord? Do they know the divine things? Or are they spiritual illiterates untutored in the Word of Life, unable to spell out a single letter of the Way of Salvation? These are questions which every Christian parent must think on most solemnly.

Christian education is a delicate and difficult task. Children have a right to learn the things of God from those who are well-instructed and who know how to present spiritual truth. At present we have the paradox of children being taught the secular subjects by skilled teachers, yet for the sacred subjects, if they are taught them at all, they are dependent upon the unskilled.

The first bulwark of Christian education is the home. The believing household, through its simple observances, such as family prayer, fixes an atmosphere that makes a lasting impress. Often this initial contact in early childhood leads of itself to conversion.

When the adolescent age comes, the child goes forth to the high school or to the academy. Here school is highly organized—life in miniature. Outside the studies are the athletics, the clubs, and the other recreations. The student is keenly interested. His school is his world. All his thoughts are given to it. Strong is the home atmosphere that can withstand this pull away from faith; for the school world, splendid so far as it goes, usually lacks the great essentials—the spiritual things. Unless the home influence be very strong indeed and its Christian leadership uncommonly able, it will not balance adequately with the pull of the school world and all its allure for youth. Instead of growing closer

to the faith as they become older, the children will at adolescence begin to draw away from the faith. This is dangerous, for childhood and adolescence are the ages* at which the majority of conversions are made. Religious psychology shows that the number made in adult life is very small compared with those made in childhood and adolescence.

Two alternatives face the evangelical parent. First, he can do all possible to stress *wisely* (for over-emphasis is more dangerous than under-emphasis) Christian teaching in the home. He can strive to make the home influence so strong that it will dominate the school influence. He can, to supplement the home influence, send his child to the best Sunday School available; he can fix the habit of church-going under sound preaching. The parent, however, who is able to do these things successfully is exceptional. The other alternative, one that has been to many parents the solution of the problem, is the Christian school or college.

It is probably true that no educational endeavor has grown up more definitely to meet a need than the Christian school or college. These institutions are specialists in a field that, for the first time, is being systematically explored. They have a distinct aim—to make Christianity vital and fruitful in education. They are evangelical. They have the soul-winning objective. They train splendidly mind and body, giving ample opportunity for happy recreation and wholesome pursuits. But they put first things first. If they are worthy of their name, they exalt above all else the Gospel of our Lord. They are institutions manned by Christian teachers, founded for service, and built upon prayer. In number they are at present comparatively few. Among the preparatory schools for boys there are Stony Brook, McCallie

*It is true that the psychology of adolescence shows it to be also a time when the doubting of religious faith is a natural tendency. How much more, then, ought the adolescent to be helped not only to retain his faith but also to strengthen it! The oft heard contention that loss of faith in youth is a matter for no concern, for, after a period of readjustment a finer and stronger faith is built, is not borne out by the facts. Far too often the youth who loses his faith never finds it; or, if he does find a faith, it is inferior to the one which he has lost. The high percentage of spiritual casualties in our great colleges and universities is an alarming symptom.

and perhaps some others. Among the colleges there are Wilson, Wheaton, Park, Whitworth, Taylor, Juniata, and others of like character. These Christian institutions will grow in number and increase in power. And as they multiply they will do much to cut down spiritual illiteracy where it is most shameful—among the children of the evangelicals. They will supply consecrated leaders to church and to state. Their mission is a great one, claiming support in word, deed and in prayer. It is a mission of help at a critical time—help not only for the church of Christ, but also for the whole country. For no nation whose young people are spiritually illiterate can endure.

Studies in Isaiah

By F. C. JENNINGS
Chapter XL Continued

This brings us to the third and last part of this section in verses 9 to 11, and again in strict conformity with the significance of that number we find in it the revelation of God.

9: Up to the loftiest mountain, O Zion!
Thou-bringer-of-sweetest-evangel! *
Shout out thy tidings with loudest acclaim,
Thou-bringer-of-sweetest-evangel! †
O Jerusalem!
Lift the voice fearlessly;
Cry to the cities belonging to Judah,
Behold—your—God!

10: Behold the Adohnai Jehovah is coming,
A mighty one He—His arm for Him ruling!
And with Him He's bringing reward for His people—
A work retributive before Him doth lie.

11: E'en as a shepherd He His flock tendeth;
Gathers the little lambs up in His arms,
Safely He carries them—safe in His bosom;
Gently He heads the nursing ewes on.

Here Zion is personified as one of those women who

*This whole line is the equivalent of one Hebrew word, which Delitzsch renders "Evangelitess."

†There is some question as to whether Zion is to announce the good news or it is to be announced to her; but both the actual order of the words as written, and when glad tidings are unquestionably to be announced to Zion, as in chap. lii:7, the preposition "to" is clearly inserted, have led me to adopt the former alternative.

announce victory, as in Psalm lxxviii:11 R. V.: "**The Lord giveth the word: the women that publish the tidings are a great host,**" and so wonderfully good are these tidings that no hill can be too high for a vantage ground whence to cry; nor can she lift up her voice too loudly in her shout of joy to all the other cities of Judah: "Behold your God!"

What glorious tidings are these, shout them aloud; Jehovah comes: not as once in utter weakness; but with a strong Arm to establish a rule that shall right all earth's wrongs—heal all her wounds, and bring to her peace forever. For this He must sweep away all the vain expedients: the tyranny of one and the tyranny of the many: monarchist, democrat, communist, socialist, bolshevik and every other vain and futile nostrum by which the Gentile has tried to govern the earth since his foot was placed on Jerusalem in Nebuchadnezzar's day: all must go, for He is bringing reward with Him for that faithful remnant of Israel, and that means retribution for their enemies.

Verse 11. But the stern side of His glorious appearing is not here to be made prominent; but, in conformity with the key of "Comfort ye," all tenderness must rule towards them, so the prophecy leaves the note of penalty and plays still on the one sweet string of love.

And how entrancingly lovely is the picture. Here is "the Mighty God," with power irresistible, and with Arm brandished against the foe, turning to His poor people with a tenderness to illustrate which, a good shepherd, and no hireling must be seen. That mighty Arm now takes up, and carries within the folds of His dress, the new-born lambs; and patiently waits on the nursing mothers, gently leading them along, lest, as Jacob said, they should perish by overdriving.

All this is to be made good to that nation so dearly beloved for the fathers' sake in a day soon to come; but surely we too enter into these lovely and sweet intimacies. Do you not remember how careful He was with you in your spiritual babyhood, my dear fellow-believer? How quickly then were your prayers answered! How little you knew then of what has since tried your faith so severely! And those who

in their turn tend the little ones of the flock—does He not care for them and identify Himself with the slow-walking of those who thus love them? The mother sheep will not forsake her lamb and although the whole flock may be made to linger a bit in consideration for that one—never mind, the lamb is as precious to Him as the sheep, and not one single one must be pressed beyond its powers. Precious lesson! Would that we could learn it! We are all too apt to be impatient if the younger ones of the flock do not apprehend in an hour what may have taken us many years to acquire! And who can estimate the shame and sorrow caused by pressing people to go beyond their powers of faith? O that all who assume the blessed ministry of shepherding the flock, might so abide in the Good Shepherd as to be filled both with His tenderness and His wisdom! This closes the prologue of the chapter, with 3 so strongly marked upon it—with God so wonderfully manifested in it—in the three parts, the three announcements and the three voices.

“Say ye to the righteous, that it will be well with him, for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him, for what his hands have done shall be done unto him” (Isa. iii:10-11).

Current Events

In the Light of the Bible

Arabian Strenuous Opposition to the Program of Zionism. Prince Habib Lotfallah diplomatic representative of the King of the Hedjaz, arrived recently in this country and expressed himself vigorously against political Zionism. Lord Balfour, he declared, made a mistake in saying that Palestine should be a homeland for Jews rather than for Semites. He pointed out that in his own land the population was composed of 70% Mohammedan, with the Jews and Christians comprising each 15%. He said if the call had been issued to the Semites (Arabs are Semites), it would have included all of that race, instead of reaching only a percentage. He

said that many Jews are not in favor of Zionism. Zionism is a company and not a race. He predicted there would be increasing difficulty and trouble over the Zionistic program. The Prince himself is not a Mohammedan, but belongs to a family which embraced Christianity 200 years ago.

It seems many who study the prophetic Word think that the "Times of the Gentiles" have ended, because there is a partial restoration of the Jews to Palestine. They confound political Zionism with the predicted restoration, as recorded by Isaiah, Jeremiah and nearly all the other prophets. Then these poor interpreters of prophecy become time-setters. They think they know just when the program of God will be executed, when the Church will be ended on earth by the rapture, when the great tribulation will begin, and when the Lord comes back. They have marked now the years 1925 and 1926 as the years when certain things are to take place. This is the speculation of a little pamphlet published recently in Seattle, "*How Long to the End.*"

But that is nothing new. Michael Baxter did the same thing a generation or so ago and set his dates in which the Lord had to do certain things—1896, 1899, 1903, 1908, etc. In the latter year he had predicted in an old edition, which we happen to possess, that the Millennium should begin. The same was done by that cunning delusionist, inventor of Millennial Dawnism (now known as "International Bible Student Association"), Pastor Russell, who predicted the beginning of the Millennium to take place in 1914. No one knows the secrets as to the year when God's program will be carried out. What we see in Zionism, what is going on in Europe, are stepping stones towards the end-fulfillment of Prophecy.

Are These the Days of Noah? Our Lord predicted that when the age ends and He comes again, the world is to face the same conditions which existed in the days before the flood. "As it was in the days of Noah so shall it be when the Son of Man cometh." What the days of Noah were we know. They were days of violence. The land which has the reputation of being the most prosperous has also the

reputation of being foremost in crime and deeds of violence. That land is the United States. The crime statistics from everywhere tell the tale.

Take Chicago: According to the official report there were in that city in one month only, the month of December, 1924, not less than 214 robberies and 267 burglaries in which criminals took \$2,931,956. Besides this there were numerous cases of murder, assault, vicious crimes against young girls, a score or more young girls disappearing, leaving heart broken parents behind. The statistics show that in 1923 there were stolen in that city 2,843 automobiles. In 1924 the autos stolen amounted to 5,313. And yet the optimistic blind leaders of the blind continue to say the world is getting better. Tardy justice, political pull, briberies in getting criminals released, are other features of our evil days, and these lawless things in high places are responsible in part for the increase of deeds of violence.

Maori Chief Declares His People to be Israelites. The "Japan Advertiser" contained recently an interesting interview of a Mr. T. W. Ratana, the leader of a group of Maoris. He with forty others of his tribe have been touring Japan. Mr. Ratana calls himself "President of the united brethren of the remnant of the Maori race under the guidance of Jehovah of hosts." He said: "The time has come when the ten lost tribes of Israel must be restored to the position in the world assigned them by the grace of God. The mission of this party in Japan is nothing other than this."

The race of the Maori numbers about 50,000 and their leader claims that they are descendants of the ten tribes. He also claims that certain other Oriental races are Israelites, that they migrated long ago from Persia to India and thence to the islands of the Pacific ocean. Mr. Ratana says: "Since I began to preach Christianity to my people, they have begun to improve immensely." He claims that the time of a return to Palestine is at hand.

This is intensely interesting. There are already numerous, so-called "black Jews" settled in Palestine, who came

there from different parts of Africa and Asia, claiming to belong to the ten tribes, which have been classified as lost. And now the claims of the Maoris! May we not look upon this as an evidence that the times of the Gentiles are nearing its end?

Trying to Re-capture England. There is an ever growing attempt to re-enslave Great Britain into the Romish-Catholic yoke. The Anglo-Catholic movement is increasing in strength. More churches of the national church, the church of England, practise the mass, the confessional and other Romish abominations, than ever before. The great reformation of over 300 years ago is now branded by many as a mistake. Sacertodalism is becoming popular with a large number of people. England has once more a representative at the Vatican, flirting with the papacy, that unscriptural institution. The situation is alarming.

In 1683, under the reign of James II, Lord William Russell was beheaded, on a false charge of treason. Shortly before his execution he gave out the following statement: "I did believe, and do still believe, that Popery is breaking in upon this nation, and those that advance it will stop at nothing to carry on their designs. I am heartily sorry that so many Protestants give their helping hand to it. But I hope God will preserve Protestantism and this nation, though I am afraid it will pass under very great trials and very great sufferings." These were solemn and prophetic words uttered by this dying patriot. That Popery is breaking in upon the English nation is only too true.

The story of the English Reformation should be remembered. What happened under the reign of bloody Queen Mary should be taught the young. But the noble martyrs John Rogers, John Hooper, Rowland Taylor, Hugh Latimer, John Bradford, Nicholas Ridley and hundreds of others, including 55 women and 4 children, all cruelly burned at the stake by the Romish "Church" seem to be quite forgotten.

History repeats itself. If Rome gets control once more she will repeat her murderous deeds. It will surely come during the great tribulation. John saw it in the Revelation,

chapter xvii. He saw the harlot, riding the beast, the European confederacy, drunken with the blood of the saints. It is surely coming, for the Word of God says so. It also declares that "she repents not."

Horrible Demonism. Last year a cold blooded murder of an aged man by certain persons, under the spell of religious frenzy, took place in one of the Southern states. The murderers, the wife and the daughter, had attended the services of a certain "faith-healer" and the older woman was obsessed by the delusion that her husband was possessed by a demon. Then she commanded her daughter to trample upon her own father. She was forced to do this till the man died. The woman when she came out of the spell, charged the "fake-healer" with having hypnotized her.

Now comes a similar report from Vancouver, B. C. The *Vancouver Sun* contains the report how a baby became the victim of religious mania. Our friends will remember that *Vancouver had fallen also for the delusion of a certain healer*, whose work was later carefully investigated, and it was found that the report of miraculous healings was more or less fraudulent.

The incident happened in the province. A man by name of Dickie, convert to "Pentecostalism," claimed that an innocent little babe was possessed by a demon. He suffocated that child and then claimed that he had the power to bring it back to life, which of course was not true. The details are so revolting that we do not care to pass them on to others.

Murder under religious delusion is nothing new. Church history reports in almost every century case upon case. Of all forms of insanity religious insanity seems to be the worst. Sexual perversions and homicidal mania were features of numerous fanatical movements of the past. The extravagant fanatical cults of today, going under the name of Apostolic and Pentecostal, are developing similar tendencies. The worst forms of carnality have been discovered underneath these cults, disguised as movements of the Spirit of God.

Pentecostalites and "faith-healers" constantly speak of demon possession. Every illness is produced by a demon; a toothache is of a demon, much else is claimed to be the result of the demons. Then the demons are to be cast out, as they claim. Church history reports cases when poor sufferers, supposedly demon-possessed, were beaten to death to drive out the demons. One of these "healers" has with him a certain woman, who claims to have the gift of discernment, to see who has faith to be healed and who has not. We are told that those who do not respond to the hypnotic passes of the "healer" are charged with having a demon.

What delusions! We warn again to keep away from these men and women, and their claims. Do not expose yourself to the influences of these persons who claim to do the miraculous. Remember the words of the Lord Jesus Christ: "For there shall arise false Christs and false prophets, and shall show great signs and wonders; in somuch, if it were possible, they shall deceive the very elect" (Matt. xxiv:24).

Mrs. McPherson's Expensive Float. Every year the world in California celebrates a kind of a carnival, known as the "Pasadena Tournament." We received numerous newspaper clippings showing photographs of the "float" which won the applause and the prize of this worldly affair. We quote the following from Mr. Shuler's magazine:

"Mrs. McPherson carried away first prize with her float in the great Pasadena tournament. The float was the most expensive ever built for these tournaments, which are annual affairs. No Chamber of Commerce or other institution or organization ever spent so much money in a display of this character. Practically \$4,000 of money taken in so-called gospel services, through the collections for the support of the work of the lowly Child Jesus, was placed in this float which was on display for a little more than one hour on the streets of Pasadena. Preceding Mrs. McPherson's display there marched a bevy of women in tights with limbs displayed and following her float, the band of the American Legion played 'Hail, hail, the gang's all here.'

We wonder if our Lord hid His holy face at the sight. Anyway, you must hand it to Mrs. McPherson. She won. And in the winning she 'put over' another piece of advertising unprecedented and unexcelled. No movie, no circus, no patent medicine, no carnival or other institution or agency has ever 'put over' a bigger advertising stunt than Mrs. McPherson 'got away with' in the Pasadena Tournament. And it was 'the Lord's money!' "

This should open the eyes of some. What a farce! Under the highest profession of Pentecostalism, baptism "with the Spirit," gift of tongues, faith-healing, such an exhibition of worldliness! But there is more to follow. The bursting of the bubble will surely come.

Faithfulness Demanded*

BY H. A. IRONSIDE

(Read 2 Timothy iv:1-13)

The circumstances in which the Apostle Paul was found as the prisoner of the Lord, when penning his second letter to Timothy, largely answer to the place in which faithfulness to the truth is likely to put one in these closing days of the dispensation. Whether believers may be called on to endure actual persecution, even to deprivation of liberty, as Satan's plans are developed, may be an open question; but it is very evident that the Gospel of the Grace of God, and the great truths connected with the mystery of Christ and the Church, were never in greater disfavor among so-called leaders in Protestantism than at the present time. Rome's attitude toward the Gospel has always been distinctly antagonistic, and persecution would be as severe today did she have unrestrained power, as in the bloody centuries just before and after the Reformation. But it is a new thing to find men of prominence in *Protestant* churches, and great semi-religious organizations lined up under the Protestant banner, boldly denouncing the Gospel and holding up to ridicule those who preach it. More than that,

*This good article was written by our brother during the war and published by us eight years ago. We reprint it for it is still more needed now.

so much as in them lies, they have not refrained from using the most unprincipled means whereby to hinder the usefulness of men who proclaim salvation through the atoning blood of Christ, and especially those who thus set forth the glorious truth of the Lord's near return.

The falsehoods which have been circulated by certain men in connection with the Chicago University are well known. They have deliberately endeavored to make people believe that the very dissemination of literature and the public teaching on the Lord's coming was pro-German propaganda, financed by German agents! And this, in spite of the fact that they well know that the awful flood of higher criticism and rationalism, which has in certain quarters been carrying all before it for the past fifty years is distinctly the product of godless German universities. Men of unflinching integrity and loyalty to the word of God have been branded as secret political agents, and their books, so far as possible, proscribed by these audacious and unprincipled leaders in the apostasy.

In addition to this, however, we have the shocking spectacle of Y. M. C. A. leaders deliberately attempting to throttle Gospel preaching and the circulation of pure gospel literature among the soldiers in Army Camps, but giving free rein to those teaching the abominable and Christ-dishonoring tenets of the New Theology—new only in name, actually as old as the devil's lie in the Garden of Eden, "Ye shall be as gods."

The writer has had personal testimony from many men who went into Y. M. C. A. work, hoping thereby to have opportunity to preach Christ to those who so sorely needed the Gospel message, only to find their efforts thwarted in a very considerable degree by those in authority, and in many instances the ban was put on the circulation of sound Gospel tracts; permission was refused to distribute these messages of God's grace, while tons of vicious and soul-destroying booklets of such apostates as Dr. Bosworth and others were spread broadcast through this very agency—bearing the red triangle on the covers. It would be hard to find a more heretical publication than Bosworth's booklet,

About Jesus, in which there is not the slightest hint of His deity, or divinity, or the atoning value of His death. But He is set forth as a mere man, whose temptation in the wilderness was the awful struggle between His better self and His animal propensities—a struggle in which He never fully overcame until in the final conflict in the garden! (We ask pardon even for quoting this false teacher's blasphemous words.)

And what godly Christian has not been inexpressibly shocked by Harry Emerson Fosdick's vulgar, ignorant, and vitriolic attack on every fundamental of the Christian faith, in a recent issue of *The Atlantic Monthly*, and quoted largely in *The Literary Digest*. This is the man whose *Meaning of Prayer*, *Manhood of the Master*, and *Meaning of Faith* have been circulated by hundreds of thousands among all classes of Christians, and every one of them fundamentally unsound. *The Manhood of the Master* is but a counterpart of Bosworth's booklet, or perhaps we should say is its prototype. In *The Meaning of Prayer* the Holy Ghost is never mentioned by this versatile author in one solitary instance, unless we except one or two quotations from orthodox writers, in which the "Divine Spirit" is referred to. In *The Meaning of Faith*, the blood of Christ, His substitutionary atonement, His cross of shame, are never alluded to. Think of prayer without the Holy Spirit, and faith that ignores the blood of Christ's cross! Yet this writer exerts today a tremendous influence over tens of thousands of professed Christian men and women, particularly of the younger generation.

How solemnly may one apply Jeremiah's words in view of such conditions, "The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so; and what will ye do in the end thereof?"

It is a solemn fact that the word of God predicts just such an apostate condition as the last state of the professing Church on earth; and it behooves all lovers of Christ and His truth to bestir themselves to increased faithfulness and devotion in days such as these. Never was there a time when it was so necessary to "Preach the word; be instant in

season and out of season: reprove, rebuke, exhort with all long-suffering and doctrine." Faithful preaching and faithful living must go hand in hand. The time has already come when men, generally, will not endure sound doctrine. In accordance with their own carnal desires they are heaping to themselves teachers, whose sentimental platitudes, well-rounded unscriptural periods, tickle their itching ears. Having turned away from the truth, they turn eagerly to all kinds of fables,* and are ready to believe anything or everything that hides man's true condition, and obscures the Cross, with the eternal issues that hang upon the acceptance or rejection of the Gospel message.

Everyone who desires the Lord's approval, at His soon-coming judgment-seat, may well take to heart the solemn admonition: "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." One does not need to be what is commonly called "an evangelist" to do the work of one. Every believer who circulates Gospel tracts; everyone who uses his pen to write to his unsaved friends, seeking to impress upon them their need and God's remedy; every personal worker, as well as those who take the public platform, telling out the "old, old story," is doing the work of an evangelist. Gospel days are nearing their close. The dispensation is fast coming to an awful end for those who are in rebellion against God and His truth. The Lord's return is drawing near. Let us spend and be spent for Him in our brief season for faithful testimony.

"Only a little while to spread the truth abroad;
 Only a little while to testify for God.
 Only a little while to tell the joyful story
 Of Him who made our guilt and curse His own.
 Only a little while till we behold the glory,
 And sit with Him upon His throne."

The love of many waxes cold. Imitators of Demas, who loved the present world and left Paul, abound. The times demand men like faithful Luke and "profitable" Mark, who value what is of God, and will stand unflinchingly for His truth whatever the cost.

I would press upon every Christian reader of these lines the importance of turning absolutely away from all fellow-

ship with those who are leading on the apostasy. The call of the Lord is distinct: "From such turn away." "Come out from among them and be ye separate. . . . Touch not the unclean thing." "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." "We would have healed Babylon, and she is not healed; forsake her." "Let us go forth therefore unto Him without the camp, bearing His reproach." "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

Christians will be held responsible for every penny they contribute to organizations that are apostate in character, and for every act of fellowship that helps to make it easier for Satan's emissaries to pursue their nefarious work. Faithfulness to Christ demands separation from that which so gravely dishonors His name.

The Language of Nature

(Continued)

Moth Eyes

The caterpillars of moths also have twelve eyes, which means that the children of Darkness are also at school here to learn of God's government if they will. There is plenty of evidence of God and His ways all around them, and of His goodness, to lead them to repentance, but the god of this world blinds their minds to it. After death they will look back and confess this and mourn their folly. They will promptly change their opinion that there is no hell and no God, or, if there be a God, that He is too good to punish sin forever. There will be no atheists or agnostics or unbelievers in hell. They will look back over a wasted life and neglected opportunities; will remember with anguish gracious offers of salvation. They will know they are no longer under the control of Satan, but under the strong hand of God. They will fully realize their awful condition, with the rich man of Luke xvi, and with no hope of rest, sleep, unconsciousness or insanity will look forward to the Great White Throne and the Lake of Fire, no longer idle tales to them, but grim truth.

The Hexagonal Eyes

All numbers in Scripture and in nature have a good and an evil meaning. For examples: The number one expresses the beginning, sovereignty, independence that needs no assistance, the head. In an evil sense: The independence that refuses authority, disobedience, rebellion.

The number two expresses addition, growth, help, salvation, fellowship, obedience, etc. In an evil sense: Difference, division, conflict, enmity, etc.

Six: In a good sense its factors 3 x 2 read: The number of God, the Trinity, acting upon or controlling evil and thwarting the enemy; hence discipline and victory. In an evil sense the factors read: Evil exposed and controlled by the strong hand of God. The giants of Goliath's family had six fingers and six toes. They were the enemies of God. Hence in the hexagonal eyes we read: Evil fully manifested to the culprit at death. He will realize and see it then not through a glass darkly. At this second resurrection, after 1,000 years of reflection, he will more fully apprehend the enmity of his carnal mind against God, which is now concealed from himself and others. He will be fully exposed to the universe in a way that God will be justified when He condemns him (Ps. li:4, xix:9).

Thus the hexagonal eyes, in the case of the children of Darkness are in blackest contrast with those of the children of Light, number six in both cases. In one, full exposure and control of the evil at death; in the other, victory over death. Which shall it be for the reader?

Respiration

One of the early changes in the transformation of the caterpillar is in the breathing system. Each segment of the worm has an opening on each side called a spiracle. It is like a buttonhole with muscles to open and close it and a fringe to keep out dust. From each spiracle as a base there is what looks like a tiny currant bush with many main shoots and twigs spreading in every direction, reaching to the center of the body so that every part is aerated. Between these bushes two main arteries run the full length of the worm,

one on each side like the runners of a strawberry plant. I have seen all this in caterpillars and beetles with transparent skins, under a magnifier giving fifteen diameters. Each tube consists of two layers of membrane with a delicate spiral spring between them to keep them round, the perfection of delicacy and elasticity. Among the first changes this whole inner membrane is renewed. Since this is the air supply of the system and since air or wind is a prominent type of the spirit, this reads that in Him we live and move and have our being (Acts xvii:28). This is true as to the just and the unjust, to the butterfly and the moth. There has never been any real effective work wrought in the soul of man but by the Holy Spirit (John iii:8). The Scripture "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. iii:7 and iv:6) read with the context indicates that in the mighty work of removing the iniquity of the land in one day, only the Holy Spirit is equal to the task. Hence, in the type, the wonderful changes in the worm are introduced by an entirely new lining of the respiratory system. The first act of the worm is to suspend itself from a twig. "During suspension it makes several powerful respiratory efforts, accompanied by much muscular exertion, and these efforts are continued at intervals until the old skin is fissured and thrown off. It is at this period that the trachae become much enlarged, and Newport found them so about two hours after the insect had suspended itself" (Prof. Duncan). These physical facts match the spiritual truths, that at death the Spirit of God takes entire charge of the departed soul and spirit on a greatly enlarged scale and scope and initiates and completes the changes indicated in the type. Then our vision will be enlarged in scope and power. With new eyes we shall see Him as He is.

The question will be raised: If this be true and it is the work of the Spirit where does the Lord Jesus come in? for Phil. iii:21 says it is *He* who will change our vile bodies. Just here: Wind and air are a type of the Holy Spirit, and air is a mechanical mixture of oxygen and nitrogen. I cannot at present read nitrogen, but oxygen is the life-giving element in air and water (the Spirit and the Word) and a type of the

Son. If either one of these gasses be removed it is no longer air. Just so, if you leave out oxygen, the Lord Jesus, you have no longer air, the Spirit. So intimately related are they in the type that if one or the other be removed we suffocate and physical death follows. In the antitype, if we leave out the Lord Jesus we have no longer the Holy Spirit or the God of Scripture and spiritual death follows. Previous to His birth in Bethlehem Abraham saw His day and recognized Him as "the judge of all the earth" (Gen. xviii:25, xxii:1-14; John viii:56). He walked with Adam and Enoch; as Scripture says, "His goings forth have been of old, from everlasting (Mic. v:2). Hence in a scene of spiritual death it was necessary that the Lord Jesus should appear before life could exist or be sustained. Have we not unwittingly grievously dishonored and slighted the Holy Spirit by relegating Him in our minds to a subordinate place in Deity.

To follow the type: The caterpillar is sluggish all its life. At the transformation activity begins with powerful respiratory efforts, as it throws off the old skin that initiates the changes. In the antitype, at death the Spirit is no longer hampered by the flesh in the children of Light, nor trifled with by the children of Darkness—the department of the Spirit in both cases. To the one it is a ministry of unspeakable joy, to the other, of torment by the same Spirit (Luke xvi:19-31). There is a vast difference between a balmy breeze of a summer morning in a temperate climate and the icy blast of an Antarctic blizzard in winter, with the temperature forty degrees below zero and the wind blowing upwards of a hundred miles an hour. It is the same air, but now laden with needles of ice that sting and bite into the flesh. For example: see Prov. i:24-33 and Luke xvi:19-33. The rich man had just entered the pupa state in which he still waits. There is no refreshing water of the Word in hell, but ice, so to speak, just as there is no physical water in Antarctica, but ice. In each case this ministry of the Spirit goes on forever and forever.

The Legs

This is another radical change easy to read. All caterpillars have six legs on the front three segments of the body, and almost all have ten legs of a different kind behind. As soon as the transformation begins the ten legs promptly disappear; all winged butterflies and moths are without them. Legs refer to walk upon earth and five is the number of responsibility. Those on the right side indicate responsibility to God, and those on the left, responsibility for walk to man, the only two directions in which there can be responsibility. (The same thing is marked on the body of man: Five fingers indicate responsibility to God for what we *do*, and on the left hand they point to responsibility to man. So on our feet our associations are indicated.) So, in the antitype of the caterpillar this reads that responsibility ceases at death, at the close of this caterpillar life in this world. There can be no responsibility in heaven or hell; it is **TOO LATE**.

Judgment, rewards and punishment are for deeds done in the body, which implies that no sins requiring judgment will be committed (2 Cor. v:10) in the intermediate state between death and resurrection, or afterwards; they will not be allowed. Hell is God's prison, and it will be a clean place with no corruption of any kind. So also will heaven be clean; "and there shall in no wise enter into it any thing that defileth" (Rev. xxi:27). In the latter it will be willing, joyful obedience, in the former, rigid control by a strong hand. Satan rules in this world, God in the next.

Sphynx Caterpillars

One species of sphynx worms have a habit, when not feeding, of raising the front five segments of the body in the form of an interrogation mark and remaining motionless by the hour resting on their ten hinder legs. They are moths. So in the antitype there is one species of the children of Darkness that have the habit of resting or depending on the ten commandments or law-keeping for salvation. When you see a caterpillar in this position you may know it is a sphynx moth. You may not know the variety, but you

may know the species, for none of the butterflies have the habit.

Just so, when you find a man who is resting on the ten commandments or law-keeping for salvation you may know he is one of the children of Darkness. You may not be sure whether he is a Seventh Day Adventist or some other sect, but he is one of the children of Darkness, for all the children of Light depend wholly on the finished work of the Lord Jesus and on that ground alone they enter into true rest.

There is an impression abroad that saints will make up in heaven the service they neglected on earth. I know of no Scripture which says we shall serve Him in heaven. I do know He will serve us there (Luke xii:37). In Rev. vii:15 and xxii:3 "They shall serve Him day and night in His temple," it is the service of the temple, worship, not the service of Luke xii. The service in heaven is all on His side. Our opportunity to serve is here and now. If we served in heaven it would involve fresh responsibility and fresh rewards, and the absence of the ten legs forbid the thought. Weigh this.

(To be continuen)

The Heart of the Lesson

INTERNATIONAL SUNDAY SCHOOL LESSON FOR APRIL
AND MAY

THE BLESSING OF PENTECOST

(April 5. Acts ii:36-47)

Golden Text, Acts ii:38

Daily Readings

Mon., 30, Acts i:1-11. Tues., 31, Acts i:12-26. Wed., 1, Acts ii:1-21. Thurs., 2, Acts ii:22-47. Fri., 3, Matt. iii:1-17. Sat., 4, Mark iv:1-13. Sun., 5, Joel, ii:18-23.

I. LESSON OUTLINE

1. A Challenge (verse 36). 2. A Conviction of the Guilty (verse 37). 3. A Word of Promise to the Penitent (verses 38-40). 4. A Turning to God (verses 41-47).

II. THE HEART OF THE LESSON

In fullest obedience to their Lord these men had tarried in the upper room until the promised Spirit came; and then the power of God was made manifest in a way that carried conviction to the hearts of the whilom murderers of the Son of God. There was no human

logic or human eloquence or wisdom of man exhibited upon that day by the disciples; man was in the background; and the Spirit of the Living and True God was having His right of way among the people as also in the hearts and minds of the disciples themselves. Remember that there was but one Pentecost, and we need not pray for another. What is needed now is something far more difficult and harder than crying out for the Spirit; even a surrender to Him to let Him have His own way with us. And He will begin by a spiritual house cleaning that may not be at all pleasant, though necessary.

The spiritually hard and ceremonially stupified people who had been the very murderers of Christ were pricked to the heart because forsooth the Spirit was wielding His sword that day through a man who knew whereof he spake. They were brought face to face with God and with their guilt as divinely seen. And there could be naught else than conviction for their sins. What a blessed heart cry that was, "Men and brethren, what shall we do?" We do not hear much of that today because the Church has forgotten to pray, and is not yielded to the Spirit of God as she must be to do the work that is here.

With men and women thus before God it was a simple matter to point the way of life; and it is well worth our while to study the words of the Spirit through Peter as the way is pointed out for them to reach the Lord and to obtain the blessing that He was ready to bestow upon them. The faith that made itself manifest in penitence; in the saying that we were all wrong in our work and way as well as in our heart. And then the confession of their Lord before men. And it is just as simple today, and the simplicity is so little seen.

Will you notice the expressive word that describes "this generation"? Is it "untoward"? It does not lead to Christ or God; it has nothing in common with God; it knows not the way to God; and therefore cannot help any one to Him. And it is the enemy of God, and will never help any one who is saved; but the rather hinder him, and block his way, as it will also deter any soul in the search for Christ to save them. It is untoward in the fullest sense of that term; and the Spirit-filled worker sees it so.

With the Spirit in His rightful place we have most blessed results in the real turning of the people of Israel to the Lord. The gladness of heart that came through faith led to the happy confession of Christ, and to the real and blessed fellowship with the disciples. While it spread fear among the unbelieving crowd, and opened the way for the fuller manifestation of the power of the Lord. Marvellous scene! Nor can we hope for so great a time now; yet we are at fault if we think that the Gospel has lost its power. Let the people of God but take to their knees in fasting and prayer, and we shall see wonders done by our God.

THE CRIPPLE AT THE BEAUTIFUL GATE

(April 12. Acts iii:1-11)

Golden Text, Exod. xv:26

Daily Readings

Mon., 6, Acts iii:1-11. Tues., 7, Luke iv:14-32. Wed., 8, Luke xiii:1-17. Thurs., 9, John xi:32-44. Fri., 10, Deut. xi:1-12. Sat., 11, Micah iv:1-13. Sun., 12, Isa. xv:1-10.

I. LESSON OUTLINE

1. The Men of Prayer (verses 1-2). 2. The Man of Need (verse 2). 3. The Need Met in and by Christ (verses 3-8). 4. The Glory to God (verses 9-11).

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II. THE HEART OF THE LESSON

The man at the Gate Beautiful is a vivid picture of the needy souls today. Born lame he had physically never walked as the even natural man never walked with God. Dependent upon the alms of the temple frequenters, the unsaved are dependent every day upon the Lord who supplies them with every blessing; and to a great extent upon the very people of God whom many of them despise. Nor can they, like this man, enter into the house of God to worship and have fellowship with God, for their spiritual condition disbars them.

All that the effete ceremonialism of the day can do for this man is to give him a pittance to provide a little food for his body, but never a scrap for his soul. And again the parallel is striking, for so much of the effort of men today is on the line of the amelioration of the physical and mental and social condition of men, while there is a confessed helplessness to meet the greater need of the soul. And it all leaves men outside the circle of real life and fellowship with God. In fact in many places this is deemed of little importance; or ridiculed as being childish and unnecessary. And your lame man is left at the beautiful gate in all his misery to beg.

Yet is there help for him in the One whom men speak lightly of, and whom Christendom is crucifying afresh today by its denial of the fundamental truths concerning His Person and work, even as men did of yore. Now as then He has men who know Him; men of prayer who see the need, and who, though penniless in the things the world thinks so much of, yet possess what the world has not and knows nothing of—the power to put men upon their feet in the truest sense, and having saved them to bring them into fullest fellowship with God. Even as with this poor lame man. Can you see him as holding the hand of Peter he stands upon his feet for the first time in all his life! What exuberance of joy is his! How he walks and leaps, and goes on into the temple for the first time in all the long years of suffering. Yet is his joy meager compared with the joy of the soul that has been saved by the grace of God through faith in Christ Jesus.

What a stir is made by the miracle! How the poor dead ceremonialists of the temple are roused, and filled with curiosity! How men would be stirred out of their religiousness and spiritual apathy if a few lame men could be put upon their feet spiritually; and why should it not be done? What an opportunity to present the blessed Gospel of the grace of God in Christ Jesus, the once rejected man whom they had despised. They thought Him well out of the way; and yet He was here again in the person of the disciples stirring up things by doing wondrously in the help of the needy; and again we ask why not so now? The need is the same; and the Lord is the same; and the Gospel is the same. Shall we seek to qualify to meet the need by surrendering to the Lord; by becoming people of prayer who know the Lord, and who can say with Peter, "Such as I have give I thee"? There is surely a charm and attraction in such a blessed manifesting of Christ to men.

LIFE IN THE EARLY CHURCH

(April 19, Acts iv:32-37, v:1-5)

Golden Text, Acts iv:32

Daily Readings

Mon., 13, Acts iv:1-12. Tues., 14, Acts iv:13-22. Wed., 15, Acts iv:23-31. Thurs., 16, Acts iv:32-37. Fri., 17, Acts v:1-11. Sat., 18, Rom. xv:1-7. Sun., 19, Psalm cxxxiii.

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I. LESSON OUTLINE

1. The Unity of the Church (iv:32). 2. The Power of the Testimony (iv:33). 3. The Son of Consolation (iv:34-37). 4. The Liars Detected and Judged (v:1-5).

II. THE HEART OF THE LESSON

Like a stream in its crystal clearness and purity at the fountain head, so is the story of the early church at and immediately after the day of Pentecost. The Holy Spirit is present in ungrieved power and the glory of the Lord is manifest among the saints. It is well worth our careful study, and our attempt to at least return in spirit to the practise and walk in the way of those days.

The manifest unity of the early Church is in sharpest contrast to its present divided state in the world; so that the very desire of our Lord is negated in so far as believers are concerned in a large measure. It is a matter for serious consideration on the part of every child of God, and a subject for prayer and divine counsel and guidance; for we are individually responsible to our Lord and to each other to "Keep the unity of the Spirit in the bond of peace."

While it may not be possible for the Church to have a community of goods, and for the present day this might be unwise; yet there should be such a recognition of stewardship as unto the Lord in all this, so that there should be no lack unto any child of God anywhere. The difficulty is that in these last perilous times the believers are using the nomenclature of the world, saying, "mine," "ours"; and in a measure are self-centered, and self-circumferenced. It would be well to remember 1 John iii:16-18. And through grace seek the fulness of our portion as in Rom. v:5 so that the Lord may have us and all we are at the command of His own loving heart and bountiful hand.

Out of such a condition in the company of the redeemed there could issue no other sequel than that of verse 33, the great power and the great grace could find a congenial home and place for the exercise of its functions in such a place. Are we lacking in power and grace because of short coming in this matter of our stewardship? Our God will never share a divided heart or life. The gift of God challenges the fulness of a heart gift of all to Him. Then shall we prove the fulness of His grace and blessing unto us. Then shall the word find unchoked and unhindering channels for its outflow and inflow.

In sharp contrast with the love and surrender of the "Son of Consolation," for such is the meaning of the name Barnabas, is the hypocrisy of the two professors of chapter v. No motive of love prompted their action; their whole aim was to appear well before the Church, and to gain applause for their generosity. With unerring wisdom and power the Spirit detects and bares the guilt through Peter in the presence of the whole Church, and swift judgment follows. Yet as the heart thinks of this, if there be any real knowledge of this desperately wicked heart, there will be no self complacent thought of our better walk; nay, rather the humiliation of heart before God, and the cry to be saved from any like sin. Were the Spirit unhindered today there would be a cleaning of heart and of life that is so sorely needed.

STEPHEN, THE FIRST MARTYR

(April 26. Acts vi:8-15, vii:54-60)

Golden Text, Rev. ii:10

Daily Readings

Mon., 20, Acts vi:1-7. Tues., 21, Acts vi:8-15. Wed., 22, Acts vii:54-60. Thurs., 23, Heb. xi:32-40. Fri., 24, Gen. iv:1-8. Sun., 25, Rom. xv:1-17. Sun., 26, Psalm xxxvii.

I. LESSON OUTLINE

1. A Man of God (vi:8-10). 2. A Conspiracy of the Foe (vi:11-14).
3. A Heavenly Face (vi:15). 4. A Raging Mob (vii:54). 5. A
Testimony of Truth (vii:55, 56). 6. A Religious Murder (vii:57-60).

II. THE HEART OF THE LESSON

In seeking to settle a vexing question in a godly manner the Apostles secured a man of God full of the Holy Spirit. One who not only filled the office to which he had been set apart, most acceptably, but also was fitted to proclaim the Gospel of the grace of God in such a way as to stop the mouth and answer all the questions of the enemy, and yet withal to rouse up against himself all the wrath of the religious zealots of that day, and this meant martyrdom for Stephen. This is the only argument that your men of the Cain type have with which to answer the testimony of the men of God; and this is the weapon that religion ever has wielded against the truth of the Lord.

With consummate wisdom in the Holy Spirit Stephen tells the people of the day of all the grace and mercy of the Lord to their forefathers and to themselves; and it is a history that they knew full well. But it is a history that was marked by the continued unbelief of the people, and their rejection of all the servants of the Lord, and finally of their crucifixion of the Son of God Himself, whom they had but just slain; and that at the moment they were resisting the Holy Spirit who was even pleading with them to repent and to accept of the salvation in Christ. But alas, alas, with deaf ears and blind eyes and hard hearts they madly rush upon Stephen and hurry him out to the place of execution by stoning.

To this servant of the Lord there was granted a heavenly vision of the Son of Man standing at the right hand of God as though in readiness even then at this last critical moment to come and fulfil the promises of God to Israel; and this is why Stephen told them of the vision. But that would not suit them. With mad rage they stop their ears, and make such a din of religious noise—akin to the din raised by Demetrius in the theater at Ephesus somewhat later on. Anything and any one rather than Christ or Stephen; and rather any other voice than the heavenly voice speaking to them through this man of God. Anything rather than see through the eyes of this one the Son of Man in the heavenlies. And so death is the portion of this man of God. Yet note well the grace of God as given to Stephen as he prays for the very ones who were stoning him to death, yea, even as the stones were crashing cruelly against his poor body, while they were bruising and breaking his very bones. Not a mere prayer for their forgiveness, although that was involved. But for the Jewish people, who, through their leaders, were at that moment rejecting the Holy Spirit, even as they had already rejected the Son of God; and if this later sin is laid to their charge, it would be all over with the Jew forever. Understanding the animus of the deed, and knowing the full import of the heavenly vision, Stephen by the prayer of faith stays the wrath of God, and averts the impending doom of that blind people.

Yet more still is to be found here: there was a witness of that execution whom God had separated from his mother's womb for the work of the Gospel; and it was with a purpose that he was witness of this dreadful deed; God was even then working with him. And per chance from the day of the execution of Stephen, Saul was disturbed in heart, and was even kicking against the pricks. But assuredly his conversion stands vitally connected with the martyrdom of Stephen. Here, as ever, the enemy overreaches himself absolutely, and God has all the glory and the honor and the praise.

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Editorial Notes

Greater than Moses

At that memorable feast of tabernacles, when on the last day of the feast the Lord Jesus Christ gave that blessed invitation, "If any man thirst, let him come unto Me, and drink," many of the people said, "Of a truth this is the Prophet" (John vii:40). This Prophet is the one predicted in Deuteronomy xviii:15, 18 and 19: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." Then again: "I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him." The Jews rightly believed that this promised Prophet is the Messiah. They expected the promised Son of David, the King, to be also a Prophet like unto Moses. Peter in his testimony, after the healing of the lame man, confirms this (Acts iii:22). And Stephen in his inspired witness before the Jewish council also used the same Scripture (Acts vii:37).

Our Lord Jesus Christ is therefore "the Prophet like unto Moses," but we must add "a greater than Moses is here." Such is the argument in the third chapter in the Epistle to the Hebrews: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Jesus, who is faithful to Him that has appointed Him, as Moses also in all his house. For He has been counted worth, greater glory than Moses, inasmuch as

He who hath built the house hath more honor than the house. For every house is built by some one; but He that hath built all things is God. And Moses verily was faithful in all his house, as a ministering servant, for a testimony of those things which were to be spoken after; but Christ as Son, over His house, whose house are we, if indeed we hold fast that confidence and the rejoicing of hope firm until the end." These are deep and significant words. Moses built in the midst of the people a sanctuary, a house, and that house was patterned evidently after what Moses had seen on the mountain. That earthly tabernacle with its three divisions is a little representation of the universe with its three parts, the three heavens, foreshadowed by the outer court, the holy part and the holy of holies. The builder of this house is God, and Christ is God. Moses was a servant, but Christ is the Son and He has a different house, of which He is the eternal rock-foundation. While He is as God the Creator of all things, He is also the builder of that spiritual house, to which those belong who believe on Him. How much greater than Moses He is!

The analogy between Moses and our ever blessed Lord is most remarkable. We can point out but a very few of these interesting similarities to show how greater He is whom we worship and adore. Next to Abraham, the Jews have had and still have, the greatest veneration for Moses. They speak of Abraham as "our father"; of Moses, as "our master, or, teacher." They boast of being the children of Abraham and the disciples of Moses. Yet Christ is greater than Moses. The ancient Jewish commentators acknowledged this. A comment on Isaiah lii:13 states: "The servant of the Lord, the King Messiah, will be greater than Abraham, more exalted than Moses, and higher than all the angels."

Moses' life and service are the most wonderful in the Old Testament. From his tender infancy, throughout his long life of service, till he went on the mountain to die, we can trace the marvelous, and behold God's grace and power. As another says: There is no man in the whole history of the Jews to compare with him, until you come to Him,

who is Lord of all, the Lord of glory. How wonderful is his faith in God! His zeal for the glory of God, and for the honor of Jehovah! His importunate prayer and wrestling with the Most High! His love for his nation, which made him willing to die, and be blotted out of the book of life, rather than that Israel should be destroyed! His never-wearied patience and meekness! His whole life was a sacrifice of love and of obedience. He was a Prophet, for the Lord said so. He was the direct mouthpiece of Jehovah. The Lord put His own words into his mouth, and he had to speak all that the Lord commanded (Exod. vii:2). "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say" (Exod. iv:12). All God's dealings with Israel were transacted through him. Yet he knew and confessed that his lips were uncircumcised.

But how much greater than Moses in His office as Prophet is our Lord. His lips were holy lips, undefiled, filled with grace. The law was given by Moses, but something better, that is, grace and truth, by the Lord Jesus. The words He spake are far greater than Moses could ever speak, the words of eternal life. "Never man spake like this man." He spoke as the Father had taught Him and made known the councils of eternity.

Moses was close to the Lord. He spoke to Him face to face. He came into His presence; yet while he had a faint glimpse of the glory of the Lord, and communed with Him, Moses was not always in such a relationship. He failed often. The Lord Jesus Christ never failed; was uninterruptedly in fellowship with His Father. There was never a break. While Moses on the mountain-top could not see the glory of the Lord, the Lord Jesus as Prophet on another mountain was transfigured with the glory of God, so that His face shone like the sun. Moses as a Prophet was a servant. And what service it was! What burdens he bore! And what failure in that service too. The Lord Jesus is the perfect servant. He served as Moses could not serve. He never failed in His service.

While Moses was the mediator of the Old Covenant, He who is greater than Moses is the mediator of the New Cove-

nant. Great was the prayer of Moses: "Yet now if Thou wilt forgive their sin . . .; and if not blot me, I pray thee, out of Thy book which Thou hast written" (Exod. xxxii:32). He was *willing* to die for the nation. But our Lord "*died for that nation,*" and did a work of sacrifice on Calvary's cross which Moses could never do.

We may think of Moses as the leader, the one whom God used to guide His people through the desert sands, to supply their need, give them water out of the rock, bread from heaven, yea, through him all need was met. Greater than Moses is our blessed Lord, that great Shepherd of the sheep, who guides and provides for His own sheep, who follow Him. Moses is a faint type of His loving care. While Moses was chosen to give them water and bread, Christ is the bread come down from heaven and the giver of the water of life. Neither Moses, nor any other Prophet ever said, "I am," but our Lord says, "I am the good Shepherd"; "I am the Door"; "I am the bread come down from heaven"; "I am the way, the truth and the life"; "I am the resurrection and the life"; "I am the light of the world"; "I am the vine."

Oh! we just love to write down these precious, though familiar truths. They warm our heart. They give some of the heart-burning the two had, when He walked with them from Jerusalem to Emmaus. We love to write down words which honor Him, in a day He is dishonored and rejected. And we know God's true children, who love Him, love to read of Him, and like the disciples after His resurrection rejoice when they see Him. But may we constantly express our love and appreciation by an obedient walk, by doing those things, which are well pleasing in His sight. Yet a little while and we shall share His own greatness and glory in the Father's house.



**His Grace
and Power** Both the grace and power of our Lord Jesus Christ, are blessedly revealed in the fifth chapter of the Gospel of Luke. The people pressed upon Him on the shore of the lake, eager to hear His words of life and beauty. "And all bare Him witness, and wondered at the gracious words,

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which proceeded out of His mouth" (Luke iv:22). It was a gracious condescension when He begged Simon to thrust out the ship a little from the land. What grace that He should use Simon's ship and ask for this little service! And did willing and obedient Simon go unrewarded? He will not be a debtor to anyone, for even the smallest service rendered, though it may be only a cup of cold water, or pushing out a small boat a little from the shore, is not forgotten by Him. He told Simon to launch out into the deep, and to let down the nets. All night they had toiled unsuccessfully. But now through His omnipotent power there was a miraculous draught of fishes. Here we see His grace and power.

And when Simon fell at His feet, and cried out "Depart from me, for I am a sinful man, O Lord," yet cleaved to Him, we have another manifestation of His loving grace. "And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men." Then Simon and his partners, James and John, the sons of Zebedee "forsook all and followed Him." It was His grace which enabled them to do it.

Grace and power are beautifully blended together in all the other incidents which follow. The man "full of leprosy", a sad and repulsive object, covered with vile sores, showing the ravages of this dreadful disease, did not appeal in vain. Graciously He listened to his cry. With tenderness He looked upon him, as he laid prostrate in the dust. Then He manifested His power. One touch; one word, the word of sovereign power, and the leper is perfectly whole.

Large multitudes gathered, to hear His words and to be healed. Both His grace and His power responded to their need. None was ever sent away unsatisfied.

The record says "the power of the Lord was present to heal them." It was grace, which spoke to the sick man, "thy sins are forgiven thee." And when His omniscience read the thoughts of the scribes and the Pharisees, He manifested once more His power by commanding the sick one to rise up and to walk. What a sight it must have been, when that man took up his bed, and departed to his own house, glorifying God! He showed His grace and power to restore

fallen man. His grace covers our spiritual need, and at His coming we too shall have the redemption of our bodies.

Well might this multitude be amazed and say "We have seen strange things to-day."

Once more we see His gracious power in calling Levi to follow Him. Levi left all, his position and his money. What attraction there must have been in Him! Then follows the feast, to which such a large company of publicans and the outcasts, had gathered. He is graciously in their midst, so that the self-righteous Pharisees sneered at Him, and called Him a wine-bibber. What a wonderful Lord He is! And He is still the same! Let us serve Him. What an honor to serve such a One, and to find in His service and fellowship that His grace and His power are on our side.



Walking in Truth In one of the smallest New Testament Epistles, the third of John, we read, "For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth." Walking in the truth is a most important statement. God has given us the truth in His own revelation that we should not only believe it, rejoice in it, but also walk in the truth. It cannot be fully understood unless we obey the truth and let it govern our lives. Truth will never be truth for an individual believer unless he walks therein. It certainly is possible to know the truth intellectually, without an exercised conscience; but there is no enjoyment and no power in that. Holding the truth in unrighteousness is a bad state and many are found in our days in this condition. There is much knowledge given through Bible Conferences and great truths are popularized. But do we keep step with the increasing knowledge of the truth? Does the truth separate us and keep us separated from this present evil age? Are we walking in the truth? How we all fail in such a walk! Yet it is our privilege, and the indwelling Spirit will supply the needed power to do this.



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**What We Are
in Him** Having believed on the Lord Jesus Christ as our Saviour, that He died for our sins, we become His and belong to Him. He then bestows upon us all we need, and all our needs are supplied in Him and through His finished work on the cross. The religious man seeks to attain something by doing; the man who knows true salvation knows that grace has made him all he could not do by himself.

As believers we are the children of God. "Ye are all the children of God by faith in Jesus Christ" (Gal. iii:26). "Behold what manner of love the Father hath bestowed upon us that we should be called the children of God, and such we are" (1 John iii:1-2). "The Spirit Himself beareth witness with our spirit, that we are the children of God" (Rom. viii:16).

We are forgiven in Him. "I write unto you little children, because your sins are forgiven you for His Name's sake" (1 John ii:12). The words which came from His blessed lips, while on earth, are spoken by Him still to every soul coming to Him. "Thy sins are forgiven thee" (Luke v:20). "And He said unto her, thy sins are forgiven" (Luke vii:48).

We are also justified. "By Him all that believe are justified from all things" (Acts xiii:39). "There is therefore no condemnation to them which are in Christ Jesus" (Rom. viii:1). "Being justified by faith we have peace with God through our Lord Jesus Christ" (Rom. v:1).

We are in Him sanctified. "We are sanctified through the offering of the body of Jesus Christ once for all" (Heb. x:10). "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. vi:11).

We are no longer at a distance from God, but made nigh. "Now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ" (Ephes. ii:13). "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh and having a high priest over the house of God, let us draw

near with a true heart, in full assurance of faith" (Heb. x:19-20).

We are complete in Him, for it is written, "Ye are complete in Him, which is the head of all principality and power" (Col. ii:10). We are one with Him, in whom, risen from the dead, the fullness of the Godhead dwells bodily. Our fullness is in Him.

And finally we are priests and kings in Him, and shall be priests and kings with Him. "Ye are an holy priesthood . . . ye are a royal priesthood" (1 Peter ii). "Unto Him that loveth us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever." (Rev. i:5-6).

Such will be our glory song throughout eternity. And as we realize in faith what we are in Him, what His mighty love and grace has done for us, and what we shall have and shall be when we enter in His glorious presence, we shall also order our lives in such a manner that we may be acceptable to Him, and well pleasing in His sight.



Broken Ships "Jehoshaphat made ships of Tharshish to go to Ophir for gold, but they went not; for the ships were broken at Ezion-geber" (1 Kings xxii:48). Solomon before him had sent a similar fleet from the same harbor. His expedition was successful. The ships returned filled with gold and other precious things. Jehoshaphat tried the same experiment, but failed. His ships never left the harbor, but were broken before they ever sailed, probably by some tidal wave or hurricane. The reason of the disaster is stated in 2 Chron. xx:35. "And after this did Jehoshaphat, King of Judah, join himself with Ahaziah, King of Israel, who did wickedly. And he joined himself with him to make ships to go to Tharshish; and they made the ships in Ezion-geber."

The pious king of Judah had made an alliance with a wicked man, and God could not bless him and his work in such a fellowship, nor can He bless His children fully today if they are unequally yoked with unbelievers. Much of the

failure of God's people in spiritual and temporal affairs may be traced to this cause.

Spurgeon pointed out this lesson in a helpful comment on this incident. "Solomon's ships had returned in safety, but Jehoshaphat's vessels never reached the land of gold. Providence prospers one and frustrates the desires of another, in the same business and at the same spot, yet the great Ruler is as good and wise at one time as at another. May be we have grace today, in the remembrance of this text, to bless the Lord for ships broken at Ezion-geber, as well as for vessels freighted with temporal blessings; let us not envy the more successful, nor murmur at our losses, as though we were specially tried. Like Jehoshaphat, we may be precious in the sight of the Lord, although our schemes end in disappointment." The secret cause of Jehoshaphat's loss is well worthy of notice, for it is the root of very much suffering of the Lord's people; it was his alliance with a sinful family, his fellowship with sinners. In 2 Chron. xx:37 we are told that the Lord sent a prophet to declare "Because thou hast joined thyself with Ahaziah, the Lord has broken thy works." This was a fatherly chastisement, which appears to have been blessed to him, for in 1 Kings xx:49 we read that he did not allow his servants to sail in the same vessels with those of the wicked king. Would to God that Jehoshaphat's experience might be a warning to the rest of God's people to avoid being unequally yoked together with unbelievers! A life of misery is usually the lot of those who are united in marriage, or in any other way of their own choosing, with those of the world. O, for such love to our Lord, that, like Him, we may be holy, harmless, undefiled, and separate from sinners; for if it be not so with us, we may expect to hear it often said, "The Lord has broken thy works."



A Maryland newspaper brought some time ago the following little paragraph:

As it Was "A New Jersey clergyman declares the
Then, so Now Biblical story of the flood is a myth. It
may be remembered that the idea of it was pooh-poohed
even in Noah's own time."

Very true! When good old Noah announced the coming flood his contemporaries laughed, and pooh-poohed the idea of a judgment, which would destroy the great civilization of some 1,650 years. They, no doubt, called his warning a myth. But the flood came. Today "clergymen" ridicule the judgments of the past and sneer at the threatened judgment of the future. They are so occupied with the problems of the social uplift, the labor question, the white plague, that they see nothing but a rosy future produced by their reform efforts, and judgment to come is ruled out. It disturbs their program. Let them read 2 Peter iii:3-7. Let them laugh at the belief in the Second Coming of Christ. Let them mock and parade their unbelief in the infallible Word of God. Judgment will come, and like the generation in Noah's time, the spirits who are now shut up in the prison, they too will find out to their eternal loss that God's Word is truth, and that they were liars and deceivers of men.



At the close of the Old Testament and at
His Own in the close of the New, we have a brief
the Last Days description of the Lord's own in the days of
 decline and of impending crisis. The last
 Old Testament book, the book of the Prophet Malachi,
 reveals a very sad condition of the professing people of God
 in that day. The characteristic features were, indifference
 to God and His claims upon them as His people, moral cor-
 ruption and apostasy. But while the great mass were
 rapidly drifting away, becoming still more indifferent and
 hardened, a faithful, God-fearing remnant was also present
 among Israel. The Holy Spirit has given us a description of
 the Lord's own in those days of departure from God. "Then
 they that feared the Lord spake often one to another, and
 the Lord hearkened and heard it; and a book of remem-
 brance was written before Him of them that feared the Lord,
 and that thought upon His name" (Mal. iii:16). Then
 follows the promise that they shall be spared in the day of
 the Lord and be Jehovah's, when He makes up His jewels.
 We do not read a word that they attempted to become the
 leaders of some great reform-movement, or that they tried

to remedy the deplorable conditions about them by different schemes and some new organizations; nor is there a record that they did anything else, which the world calls great. All the Spirit of God records is their faithfulness to the Lord, that they often came together to glorify that worthy name.

At the close of the New Testament we have similar conditions, only worse, predicted for the last days of the professing church on earth. As all students of the last book of the Bible know, the course of the church on earth is prophetically revealed in the seven church messages. The final phase of Christendom, so called, Protestant, is described in the church message to the Laodiceans. Its characteristic is indifference, lukewarmness, boasting and self-sufficiency. But in the church message to Philadelphia, we have a description of the faithful ones, the Lord's own at the close of this present age. "I know thy works; behold I have set before thee an open door and no man can shut it; for thou hast a little strength, and hast kept my Word, and hast not denied my Name" (Rev. iii:8). Nothing is said that they are doing great things, starting and organizing big movements, trying to reform things and producing civic righteousness, improving this present evil age. The Lord speaks of His faithful remnant as having a little strength, which means that they do not lay claim to much power, but acknowledge their weakness. Furthermore they keep His Word and do not deny His Name. It is faithfulness to Himself and obedience to His Word which the Lord notices and delights in. The Word and the Name are the objects around which the conflict rages. And to the faithful remnant He has also given a promise. He will keep them out of the hour of trial, the coming tribulation (Rev. iii:10). But faithfulness and devotion to the Lord Jesus Christ must lead also to service. He gives the open door, which no man can shut. Whenever we enter the open door of service and render that service in His Name, from devotion to Himself, exalting His Name, His blessing and power will surely be upon it. Faithfulness to Him demands an untiring, obedient service. May the Lord keep us in the true path and in the true service for Him.

Some years ago a famous American artist **Just as I Am** met a miserable looking beggar in the streets of Rome. He was so dirty and ragged, so uncouth in appearance, with his untrimmed hair and beard, that he gave him a piece of gold, and told him to come to his studio the next day to sit for his picture, promising him to give him ten times as much.

The man, after promising to come, went to a barber, and had himself fixed up as well as possible. He took a bath, hired a clean suit of clothes, and appeared before the artist, looking somewhat like a gentleman.

“You are not the man whom I invited to come,” exclaimed the indignant painter. “You have spoiled everything by your folly. I wanted you as you were yesterday, a poor, miserable beggar; by your vanity you have defeated my purpose. Out with you.”

Well has it been said that it is an essential truth “that not only must the sinner come just as he is, but unless he comes just as he is, he can never come at all.” He must abandon forever all thought of making himself worthy by repentance, prayers, vows, baptism, joining the church, charities and good works; for such things are both rejected, and actually keep the soul from the Saviour. The reason for this is found in the fact that the sinner’s attempt to make himself “fit to come” is a dishonor to our Lord, and a reflection upon His finished work. It is the same as saying that His atoning work is not sufficient, that we must add something to the value of His precious blood, and that we prefer our own righteousness, which in His sight is but a filthy rag.

Just as the painter wanted the poor, ragged, miserable looking beggar, as he was, so our Lord invites us to come to Him with all our misery, our rags, our sins, our shame, our nakedness, our poverty and our defilement. Only as we come to Him “just as we are,” lost, destitute, unclean, can He cleanse us, wash our sins away, justify and sanctify us.

If an anxious soul reads this, let us say, as it has been said so many times before, come to Him as you are. Cast yourself at His feet, and trust Him, who died for you. All

thoughts of becoming more fit, doing something to be acceptable to Him, are of Satan.

Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come!



**An Interest-
ing Letter** The Editor had some correspondence with a well known Catholic priest. We sent him some of our books and received a cordial and interesting reply from which

we quote:

“I am pleased and edified to see you a firm believer in the divinity of our Blessed Lord, and so staunch a defender of supernatural revelation. I admire especially your great personal love for our Divine Saviour. ‘The Work of Christ,’ ‘The Lord of Glory,’ ‘God’s Masterpiece’ and ‘His Riches,’ all have many excellent things, which betray a serious and deep study of the New Testament, and I hope our Lord will reward you by bringing you some day to a full knowledge of the truth, which He has confided to the infallible keeping of His Church, not leaving it to be modified and distorted at the whim of this or that individual teacher. I had occasion some time ago to write an article for one of our most widely read Catholic magazines, on the subject of the Riches of Christ, or, as we often express it, ‘the Riches of the Sacred Heart,’ and I notice that you and I have met in several places on the same ground. Your treatment, however, is much fuller than mine. One thing disappointed me. You appear to advocate the efficacy of faith without works. And yet you are most emphatic elsewhere in insisting on holiness of life, and life of crucifixion to the world. I don’t quite see how you reconcile the two.”

We are keeping up this correspondence and wish to ask our readers to remember this man in prayer that we may be used to show him God’s way of salvation—Saved by Grace, not of works, lest any man should boast.



**A Boy-King's
Testimony** Edward VI, the son of Henry VIII, was born in 1537. Ten years later, on February the 20th, 1547, the boy was crowned King of England. In reading recently the monumental work of John Strype we came across a most interesting account of the coronation of this Boy-King.

Three swords were brought to him, the tokens of his being king of three kingdoms. The young King said, "There is one other sword wanting." And when the nobles about him asked him what that was, he answered, *the Bible*. We give the remarkable words of this ten-year old boy. "That Book," he said "is the sword of the Spirit, and to be preferred before these swords. That ought in all rights to govern us, who use them for the people's safety by God's appointment. Without that sword we are nothing, we can do nothing, we have no power. From that we are what we are today. From that we receive whatsoever it is that we at this present do assume. He that rules without it, is not to be called God's minister or a king. Under that we ought to live, to fight, to govern the people, and to perform all our affairs. From that alone we obtain all power, virtue, grace, salvation and whatsoever we have of divine strength."

And the pious young King, after he had spoken these words, commanded a Bible, with the greatest reverence to be brought and carried before him.

No wonder that the demons of the Papacy hated this pious King and a few years later, tried through Queen Mary, the bloody Mary, as history knows her, to undo the English Reformation.

Edward VI spoke true and noble words. Would to God the Bible had today in human government and affairs the place he said it should have.



**Godly Home
Influences** By a godly home we mean a home in which the Lord Jesus Christ is recognized and worshipped. A home in which the Bible is daily read in family worship, and prayer is offered; a home in which the parents exemplify the blessed truth of Ephesians v:21-27. Such a home is a bene-

diction and God's abundant blessing rests upon those who go in and out. Yet such homes become less and less in our own land, and we suppose in other lands as well. The hurry of the present age, and much else, is responsible for this sad and serious decline, for the nation which must record a disintegration of the home and its spiritual atmosphere is a nation heading towards disaster.

Many years ago there lived on a farm at Brahead, near Dumfries, Scotland, James and Janet Paton with their eleven children. One of these became the Apostle of the New Hebrides, Dr. J. G. Paton. He was led to love the Truth by means of no minister, no sermon, or text. He said that he and all his brothers and sisters were led to love the Lord because their home-life was so spiritual and alluring. As a boy he used to crouch outside the little room into which his father entered for his devotions, and listened secretly to his father's prayers. Here are his own words: "Never in temple or cathedral, on mountain or glen, can I hope that the Lord is more near, more visibly walking and talking with men, than under that humble cottage roof of thatch and oaken wattles. Though everything else in religion were by some unthinkable catastrophe to be swept out of memory, my soul would wander back to those early scenes and would shut itself up once again in that sanctuary closet, and, hearing still the echoes of those cries to God, would hurl back all doubt with the victorious appeal, '*He* walked with God; why may not *I*.'

"There were eleven of us, brought up in a home like that. In this world and the world to come, all the children of James and Janet Paton will rise up at mention of their names and call them blessed."



**Choice
Morsels**

Rowland Hill was born in 1744. In his eighteenth year he yielded himself to the Lord Jesus Christ, and after a fine education became one of the greatest preachers of the eighteenth century. He was intimate with George Whitefield, Toplady, and knew John Fletcher and the Wesleys. He did not share the Arminian views of the

Wesleys and took sides with Whitefield and Toplady against them. In reading his life and works we came across some of his sayings which we want to pass on to our readers. They are choice morsels for the new nature.

“Poverty of spirit is the bag into which Christ puts the riches of His Grace.” “Carnal men may say prayers, but they cannot pray. It is natural for man to dread wrath, but it is supernatural in man to love holiness. We know nothing of life till we are born, so we know nothing of spiritual life until we are born again.” “There is nothing more glorious to meditate upon than the infinite dignity and majesty of Christ. God enlarge our vessels that we may receive more from Him, and make us to hunger and thirst more after Him.” “How are we dignified by redemption; your bodies are the temples of the Holy Spirit! We should act, walk and speak as such. The grand matter should be what God thinks of us, not what man thinks; the praise of man is only an awful indication that we are not meet for the praise of God.” “Ye are not your own. Your bodies are the temples of the Holy Spirit. Is that an unmeaning metaphor or an over-worded expression? When God enters the heart, heaven enters with Him. The heart is compared to a temple and God never enters there without His attendants. *Repentance* cleanses the house; *faith* provides for the house; *watchfulness* like the porter takes care of it; *prayer* is a lively messenger, learns what is wanted and goes for it, and never goes in vain. *Joy* is the musician of this temple tuning to the praises of God and the Lamb. And this terrestrial temple shall be removed to the celestial world.” “God be praised, the old man has a dying life in a living Christian.” “Where you die—when you die—or by what means you die is scarcely worth a thought, if you do but die in Christ.” “Nothing is left to blind chance, all is under the management of infinite wisdom. I would therefore take all things as coming from God, that they may lead me to God. The rod of affliction He uses is made up of many twigs, but they are all cut from the same tree.” “Conformity to the world, in all ages, has proved the ruin of the Church. It is utterly impossible to live in nearness

to God, and in friendship with the world." "Hear with astonishment the large charter of blessings promised. *All things are yours.*" May our Lord make these sayings uttered over one hundred and fifty years ago a blessing to our friends.



Pentecostalism in India Before us is a letter written by one of our Hindu readers, Mr. J. P. Philip, Editor of "Atma Bodhini" in Cengannur, Travancore, S. India. We quote a part of his letter verbatim.

"Here has come recently from your country a people calling themselves Pentecostal mission. They have much financial resources behind them. They have enlisted several native workers by the offer of good financial help. Most of these men were trouble makers and self-seeking division makers in their churches. Meetings are now in full swing in many places. The meetings are the *most disorderly* I have found. Men and women shake, fall on the ground continuing to shake in meagre native dress. *The sight is horrible!* Native women not sufficiently clad jump up shaking their loose dress in public. Respectable men close their eyes.

"One of our young men got wild mad after 'tarrying for the spirit.' Native heathen say, 'We never thought Christian folks had such wild and horrible demonstrations in their worship.' Some educated Hindus have said to me: 'Is there not in this the wild spirits torturing and twisting poor victims, so that they yell out and cry in unintelligent sounds? Is it really Christian? It is the same heathen thing we have.'"

Yes, the same power which is manifested among the Chinese, Hindus, the Africans and elsewhere in heathendom, victims falling to the ground, shaking, uttering groans and unintelligent sounds, etc., is manifested in Pentecostalism.

We do not know if "tarrying meetings" in which people fall to the ground, shriek, foam at the mouth, are still kept up in a certain room of the "Angelus Temple." Eye witnesses have seen these things in that place in a padded room, made sound proof.

Many questions are received by us, which we are unable to answer, because we have not the time for private correspondence. Some time ago the following questions reached our office. What rights descended to Jesus as Son of David? What is meant by the Kingdom of Heaven? What is the difference between the Kingdom and the Church? What is the relation of the Sermon on the Mount to the Kingdom? What evidences were given that the Kingdom is at hand? What is the meaning "that the violent take the Kingdom by force?" What is the prophetic meaning of the parable of the ten virgins? Who are the sheep and the goats in the judgment scene?

Now all these questions are important. Without a correct answer of them the reader of the New Testament must be at sea. It is therefore of the greatest importance to have a right understanding of the first Gospel, the Gospel of the King and His Kingdom.

The exposition of the Gospel of Matthew by the Editor, in two volumes of over six hundred pages, has been very helpful to thousands of believers. Perhaps never before is the study of Matthew so needed as it is today. Many sects and cults build their systems upon portions of this Gospel. For instance, "Christian Scientists" and certain "Faith Healers" quote the words of our Lord in Matthew x, "Heal the sick," and claim that in their systems they practice the command of the Lord Jesus. Much of the "Divine Healing" theory is founded upon this demand of our Lord. If it were understood that the command to heal was given exclusively in connection with the preaching of the Gospel of the Kingdom, and that it is never given in the Epistles in the connection with the Gospel of Grace, these unscriptural conceptions would not get such a hold upon the minds and hearts of sincere believers.

Study the Gospel of Matthew with the help of our exposition, and it will clarify your vision and give you the right key to the rest of the New Testament Scriptures.



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**Help Through
"Our Hope"** Every month scores of letters reach us telling us of blessing received through the different issues. We are grateful to our Lord for the help and blessing He gives through our feeble testimony. A brother writes us from New Zealand the following:

"For years my mother's Bible and 'Our Hope' have been her two companions through many hours of solitude; her comforting messengers in time of storm and sorrow and her joy at all times. As for myself your magazine has been God's direct means of holding me through a time of strife, and worldly buffeting. This year I had to leave my home to attend a teacher's training college where all is worldly and practically atheism. Evolution is taught and accepted. Then nothing but sport and pleasure. Christ and His dying love are spurned. But I have been kept. God, no doubt, in answer to parents' prayer, held me up, but I must say that nothing else than the reading of 'Our Hope,' the editorial notes especially, kept my thought on things above."

We could fill a whole issue with similar testimonials from every continent. We are also very thankful that so many young people take a deep interest in "Our Hope." These evidences of His blessing are a great encouragement to us in the midst of much that discourages.



Another One A Russian brother writes: "My Russian friends and myself have distributed lots of your "His Riches" here in America in the past years. One of them got into the hands of a foreman of a large factory in Lester, Pa. Nothing could touch that man, but this booklet, which led him blessedly to the Lord Jesus Christ."

A new Russian edition is now printing, and we hope it will be still more used in leading souls to the knowledge of our Lord.



**The Progress
of the School** We are very much encouraged over the progress of the Stony Brook School for Boys. More and more the seal of our Lord's approval rests upon this undertak-

ing. We are thankful for the financial support our dear readers and friends have given. The principal has had many weeks of great anxiety on account of the very serious and prolonged illness of his wife. But our merciful Lord has displayed His gracious power in her behalf and we have had remarkable answers to prayer.

The next paragraph will be read with much interest. For such evidences of His blessing we are truly grateful.

We shall probably receive for next fall's term a large number of applications from parents who wish to enter their boys. If some of our readers wish to send their boys we urge them to attend to it as soon as possible.

We also wish to say that we shall have a number of boys whose parents are not able to support them in the school. Some of our readers, who have earthly means, might become interested in some of these boys.



A Spiritual Visitation Mr. Howard C. Blake, one of the masters at the school sent us the following information: "The visit of five young men from Princeton University brought a spiritual awakening to the Stony Brook School. They came as the representatives of the Philadelphian Society, Princeton Student Christian Organization, and as guests of the Stony Brook Christian Association. By means of individual contacts, informal group discussions, and public addresses, many of the boys received a new vision of Christ and the whole school has felt the effects of this week-end visit.

"An indication of what has happened may be seen from the fact that, since the college men's visit, the whole school has developed the habit of rising about half an hour earlier than usual for a devotional time in small groups each morning. On each corridor several groups of boys meet in a room for the reading of the Word of God and for prayer. In one of the public meetings several boys testified of the experience they had made, and the new life they enjoy. There is no doubt that a flame has been kindled and as it steadily burns it must spread."

We are grateful for this spiritual awakening. We learn

that a number of boys have made definite decisions for Christ. Let us pray for these new converts. This is one of the great aims of Stony Brook to have the boys saved.



**Summer
Conferences**

The **Montrose Conference** will be held, God willing, July 13 to 19. The Editor will give this year a complete Bible Course on Prophecy. The course will consist in ten lectures which will trace the progressive development of Prophecy from Genesis to Revelation. We hope for a much larger attendance than the previous years. In due time programs will be mailed to all our readers in Pennsylvania, New Jersey and other nearby states. **Mr. R. H. Honeyman, Montrose, Pa.**, will give all information about rooms and hotel accommodations.



The **Stony Brook Messianic Conference** meets this year August 12 to 21. We hope many of our readers, who take such a deep interest in the Stony Brook school will pay this conference a visit and see the splendid surroundings, the newly erected Hegeman Memorial Building, the Grosvenor house and the older buildings. A full program may be had by addressing our office. This year's conference promises to be one of the best.

During August the Editor will preach on August 2, 9, 16 and 23 in the Knox Presbyterian Church, Spadina Avenue, **Toronto, Canada.**



Our Ministry

During April we held meetings in **Rockford, Illinois**, in **Buhler, Kansas** and **Meno, Oklahoma**. In these two places we had excellent meetings with our German Mennonite brethren. We were sorry that circumstances did not permit us to visit other German congregations. During this month we hope to be in **Muskegon, Mich.**, with our Holland brethren (May 10-15), in **St. Louis, Mo.**, Washington and Compton Avenue Presbyterian Church (May 17-22) and probably **Milwaukee, Wisc.**

Please pray for these meetings. Pray for the ministry of the Gospel and pray for us every day.

The Sunday School Lessons are now taken from the **Book of Acts**. Our exposition of this great book, in the fifth edition, having over 400 pages, has helped thousands. It will be a great assistance in grasping the messages of this book.

The Gospel of John

Chapter XX

If the Gospel of John ended with the previous chapter, with the account of the burial of the Crucified One, we would have no Gospel of salvation at all, no assurance and no hope. That most subtle and dangerous infidelity, which is known as "Modernism," denies the physical resurrection of the Lord Jesus Christ. It leaves Him in the grave. The tomb was never opened and the body of our holy Lord became the prey of corruption. According to Modernism, He did not rise from the dead, nor did He ascend into heaven, nor is He in heaven as the glorified Man, nor is He ever coming again. Yet this monstrosity claims the name of "Christianity"! The two great pillars upon which Christianity rests are the Virgin birth, and the physical resurrection of Christ after He had expired on the cross, as the substitute of sinners, and was buried. If either one of these pillars is demolished the whole Gospel scheme collapses. It has pleased the Spirit of God to give us His logic on this point. In the First Epistle to the Corinthians there is a divine definition of the Gospel, by which sinners are saved. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." Then after marshalling the mighty witnesses of His physical resurrection, we find that magnificent argument as to the immense importance of His bodily resurrection. If Christ be not risen—then what? "And if Christ be not risen then is our preaching vain, and your faith is also vain." There is nothing left to preach about, and any faith in Christ is a vain and a foolish thing. "Yea, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He raised not up, if so be that the dead rise not." Cephas and the twelve, the five hundred brethren, James and all the Apostles, as well as the women who claimed to have seen Him, conversed with Him, saw Him alive, in whose presence

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He ate, were all miserable deceivers, and bore a false witness, when they said He was risen from the dead, if He had never left the grave. And the Apostle Paul also was a false witness, when he declared he had seen Him in the glory light on the road to Damascus.

“And if Christ be not raised, your faith is in vain; ye are yet in your sins.” For a dead Christ has no power to save. If His body was never raised from the dead, His death and His precious blood has no more power to do anything for man than the death of any other human being. “Then they also which are fallen asleep in Christ are perished.” They died trusting in a false hope of resurrection; if He was not raised then nobody will be raised from the dead. “If in this life only we have hope in Christ, we are of all men most miserable.” For one who hopes in Christ, suffers on account of his faith, has hardship, denies himself, is most miserable inasmuch as he hopes in one who is dead, who cannot do anything for him. Such is the divine logic, showing the great importance of the physical resurrection of Him who died on the cross.

Therefore His bodily resurrection is an event upon which the whole redemption plan rests; it is one of the cardinal doctrines of Christianity. The evidences of His literal and physical resurrection are of such a nature that they are conclusive. It rests on fuller evidence and surer and better grounds than any event in history.

He was seen eleven times after His death and burial, and appeared at different times of the day, to different persons in different ways. He was seen by women and by men, at the sea-shore, in rooms when doors were closed, on a country road and on a mountain. At one time five hundred saw Him. It is impossible that so large a number of brethren could be self-deceived, or concocted a falsehood. And those who saw Him, to whom He appeared, talked with Him, walked with Him, sat at the table with Him, they saw Him eat and touched His body. It must also be remembered that many of these witnesses were reluctant to believe the report, that He was alive. Thomas would only accept the report of His resurrection by seeing Him, and putting his

hand into His side. And the little band of His followers, who had nearly all deserted Him, who were cowards in spirit, a short time after became courageous witnesses to the fact of His resurrection. All apostolic preaching centers in the resurrection of Christ. Peter in his inspired testimony on the day of Pentecost preached the fact of His resurrection, and ever after, as well as the other witnesses, including the Apostle Paul. Something happened or they could not have given such a bold and unflinching testimony; even the rationalist, Strauss, who, like the present day Modernist, denied the resurrection, said "something extraordinary must have occurred."

The destructive critics, as they are now generally called, Modernists, like other infidels have charged the divine records concerning the resurrection of our Lord with being contradictory. They claim that there are discrepancies which cannot be reconciled. While there are difficulties they are not contradictions, such as the Modernist claims them to be. Furthermore, the different accounts can be satisfactorily harmonized. Instead of being the marks of errors, or deception, these different records bear witness to their genuineness and trustworthiness.

Verses 1-10. The first day of the week was soon to dawn. It was early and still dark, though the sun was about to rise (Mark xvi:2) when Mary Magdalene came to the sepulchre. Here we face the first difficulty. Was she alone or did other women accompany her? Mark in his record says that the first appearance of our risen Lord was to Mary Magdalene (Mark xvi:9), but he does not describe the manner of that appearance. The Apostle John tells us how He appeared to her (verses 11-13). According to John she came alone to the sepulchre; but Matthew, Mark and Luke tell us that other women were in her company. There can be no question that Mary Magdalene was not alone when she went to the sepulchre. It would have been unnatural, not woman-like, for her to venture out alone when it was still night, especially in view of the fact that a large number of strangers were encamped outside of the walls of Jerusalem, on account of the passover feast. There is a

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hint that others were with her in the second verse. When she met Simon Peter and the other disciples she said, "They have taken away the Lord out of the sepulchre, and **we** know not where they have laid Him." Had she been alone she would have said, "I know not where they laid Him"; but she said "we know not" evidently speaking for the other women who were with her. The Holy Spirit makes her prominent in this account as given by John, because his inspired pen was to give the details of the first appearance of the risen Christ. He singled her out, out of whom He had cast seven demons (Mark xvi:9), to be the first witness of His triumphant resurrection. The loving gratitude she felt for Him prompted her to be probably the leader of the company of women, who went out so very early to the sepulchre.

When Mary Magdalene and her companions arrived at the sepulchre, they found the stone taken away from the sepulchre. Mary Magdalene observed this before the others noticed it. Perhaps in her eagerness to get to the sepulchre she walked faster than the other women and therefore noticed first that the stone was rolled away. The resurrection had already taken place. No human eye had witnessed the great act when God raised Him from the dead, as no created eye had witnessed the mystery of His sufferings on the cross, when darkness for three hours enshrouded the divine sufferer.

Matthew tells us that there was a great earthquake, for an angel of the Lord descended from heaven, and rolled back the stone from the door, and sat upon it. And for fear of him the Roman soldiers trembled and became as dead. But before the stone had been rolled away He had arisen. Mary Magdalene and her companions came after all this had transpired. They probably knew nothing of the guard which had been placed before the sepulchre, or they would not have gone so early to the place. The soldiers had fled. None of the women saw anything of them. And Mary Magdalene, the moment she saw that the stone was taken away ran off, without a further investigation of the empty tomb. She ran to tell Peter and the other disciple whom

Jesus loved, which is John. Where she met them we do not know, but it may be surmised that their dwelling place was not at a very great distance from the garden where He had been buried. And while she ran the rest of the women drew nearer to the sepulchre. Peter and John evidently dwelt together, and let us not forget, that Mary, the mother of Jesus was there also. How fast the feet of loving, grateful Mary Magdalene must have run to convey the good news, that the stone was rolled away, to the two disciples and to the mother of the Lord! And yet she did not know the full truth. She was still ignorant of the good tidings "He is risen." All she knew was "They have taken away the Lord out of the sepulchre, and we know not where they have laid Him." She did not even imagine that He was alive, but thought somebody had taken the lifeless body of her Lord and put Him somewhere. Then there was some more running. Both Peter and John ran a race to reach the garden where the sepulchre was as quickly as possible. John beat Peter in this race and came first to the sepulchre. How often Peter and John are seen together. They were fishermen together. They were present with James on the Mount of Transfiguration, at the house of Jairus and in Gethsemane. John was a witness of Peter's shameful denial also. Perhaps during the two nights after Peter's denial there was but little sleep for either one. Peter was overcome with grief and we suppose loving John tried to comfort him and cheer his heart, when suddenly Mary appeared, with her astonishing news. No wonder that both ran as quickly as they could. What thoughts of wonder and amazement must have filled their minds as they ran thus together!

While John reached the place first, because he was the younger, and saw the linen burial clothes lying, he did not enter in. Peter, who followed him closely, went into the sepulchre, saw the linen clothes "and the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself." Then John also went in and saw and believed.

Here, then, was a conclusive and perfect proof that the

body of the Lord had not been hastily removed by thieves, whether friends or foes. Like one who had slept, and who disposes in an orderly way of his garments, the Lord in arising from the sleep of death, had folded the linen clothes and the napkin. There was no haste displayed, but all had been done calmly and deliberately. When Lazarus came forth from his grave, at the command of the Lord, the grave clothes were about him, and they had to loose him. Not so with the Lord. He needed no one to loosen the bands and the napkin. He did it Himself.

“The linen clothes lying were a sign of the resurrection. For neither if any person had removed the body, would they, before doing so, have stripped it; nor if any had stolen it, would they have taken the trouble to remove the napkin, and roll it up and lay it in a place by itself. They would have taken the body as it was. On this account, John tells us, by anticipation, that the body was buried with much myrrh, which glues linen to the body not less firmly than lead, in order that when thou hearest that the napkin lay apart, thou mayest not endure those who say the body was stolen. A thief would not have been so foolish as to spend so much time on superfluous matter. Why should he undo the clothes? How could he have escaped detection if he had done so? But why did the clothes lie apart while the napkin was wrapped together by itself? That thou mayest know that it was not the action of men in confusion or in haste.”*

It seems up to this moment neither John nor Peter had understood the meaning of the Scriptures, that Christ should rise after His passion, nor His own words in which He had predicted this momentous event. But now they saw and believed, though the full meaning, as revealed in the Scriptures, was not known to them, just as Cleopas and his companion on the road to Emaus were ignorant of it. Peter and John returned to their dwelling.

(To be continued, God willing.)

*Chrysostom.

Studies in Isaiah

Chapter XL Continued

BY F. C. JENNINGS

But now we come to the *second* part of the chapter, in verses 12 to 26, and like so many "seconds" in Scripture, and in accord even with the natural suggestion of that number, it deals with contrasts. There are **two**, and these in opposition; but One indignantly declines rivalry, and claims supreme unshared authority in every sphere. Who is it? It is that very same tender Shepherd of whose gentleness we have just been reading. "Fine flour" ever was and is He: no one glory, beauty or dignity overweighted another. His "gentleness" may indeed make us "great" and attract to reverent intimacy (may we ever know more of it), but beware of unhallowed familiarity; for listen—

- 12: Who hath measured waters in th' hollow of his hand?
 Who hath meted out the heavens with a span?
 Who hath comprehended in a measure all earth's dust?
 Weighed in scales the mountains? In balances the hills?
- 13: The spirit of Jehovah who hath governed?
 Or as counsellor hath given him instruction?
- 14: With whom did he take counsel?
 Who made him understand?
 And who hath trained* Him
 To walk in righteous paths?
 Yes, trained Him to go in the way of understanding?
 And who the way of prudence hath made Him to know?
- 15: Behold (all) the nations—a drop on a bucket;
 Reckoned as the fine dust that settles on the scales!
 See, the isles He lifteth, as though they were an atom!
- 16: Nor could the trees of Lebanon, or all its beasts suffice
 Burnt offering to make [worthy Him]
- 17: All nations are as nothing before Him:
 Nullity and vanity He reckons them to be.
- 18: To whom then will ye liken God?
 With what likeness Him compare?

* * * * *

*"Trained": the prime meaning of the root is to "chastise," hence "to discipline," hence "to teach" or "train" as a child.

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- 19: The craftsman moulds the idol—
The goldsmith plates with gold—
And casteth for it chains (made of) silver.
- 20: The man who is too poor for so costly an oblation
Selects a tree (of hard-wood) that will not rot.
Then searches for himself a cunning craftsman,
To fashion him an image that won't totter.
- 21: Do ye not know?
Do ye not hear?
Is't not proclaimed to you from the beginning?
The foundings of earth—
Have ye not understood them?*
- 22: 'Tis He Who sits enthroned above the earth's horizon †
To Whom its habitants as locusts do appear!
Who stretcheth out the heavens as a curtain
And like a tent to dwell in doth spread them all abroad.
- 23: 'Tis He Who bringeth princes down to naught;
And makes the judges of the earth a desolation ‡
- 24: Hardly are they planted—
Hardly are they sown—
Than He blows upon them—lo, they wither!
And He whirlleth them away
As the whirlwind doth the stubble!
- 25: To whom then will ye liken Me?
To whom would make Me equal?
Saith the Holy One.

* * * * *

- 26: Lift your eyes on high and see
Who brought them into being,**
Who martials all their host by number?
Who summons them by name?
Through the greatness of His might
And His resistless power
Not one of them is missing.

This section fully introduces us into the subject that goes on to, and only ends with the close of chapter *xlvi*: it

*There is no "from" in the Hebrew as is supplied in our A. V. "from the foundation." The questions are: Has time taught you nothing? Have the foundings of the earth taught you nothing?

†Lit. "circle."

‡Heb. *tohu*.

**Lit. "The might of His power."

is Jehovah's expostulation with Israel on account of idolatry, that Satanic device for securing the adoration of mankind that was introduced among them after the flood, and from which Abraham was called.

Thus the section opens with the majesty of Jehovah, who shall rival Him? There lies, too, the same indignation in the series of questions as is enwrapped in the archangel's name "Michael": "Who is as God?" To Him all the seas of earth are but as a single drop. Let a man stretch his hand to its fullest, he can but cover a few inches, and that span is but too true an expression of his own short transitory life, as the psalmist confesses: "Thou hast made my life as an handbreadth." But Jehovah's span goes beyond both horizons from east to west without limitation. All earth's dust can be comprehended in one small measure. His scales are not for the petty articles of men's commerce, but mountains are weighed on His steel-beam, and hills thrown into the balances.

To whom does He owe aught as to knowledge? His Spirit moved upon the waters of chaos, and brought beauty and order out of the dark scene of confusion—did anyone aid Him with their counsel? Did any instruct Him in the path of right?

But closer still now comes the word, even to the affairs of men. The nations! So mighty in their own eyes: Babylon, Persia, Greece, Rome—are all but as that drop that hangs for a time and then falls from the bucket as it comes from the well! Or as that fleck of dust that does not affect by its weight the poise of the scales on which it lies. The isles—not the smaller pieces of land surrounded by water; but the vast water-bordering continents that rise from and are bordered by oceans—He lifts them as if they were one tiny atom.*

How can such an One be approached in worship? Forest-clad Lebanon has not wood enough to burn, nor in its coverts could beasts enough be found for one burnt-offering. Aye, to

*Delitzsch and other with the mar. of R. V. render: the isles like an atom of dust that rises in the air.

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Him all nations are but "nullity and emptiness." Nothing could more strongly express the divine estimate of all man's boasted powers.

So comes the direct challenge: "To whom then will ye liken God?" To such **things** as these? A rich man gives an order for an idol, so the craftsman pours the melted metal into a prepared mold, then another coats it with a plating of gold; and lest it should be stolen, silver chains must attach it to its place.

Or, since the poor cannot afford such costly "spiritual privileges" as that, they must be content with something far inferior; but **something** they must have: no one can exist without a decent degree of religion. So the poorer man goes to the woods, selects thence a hardwood tree, and by a skilful carpenter fashions it into a form that he can worship; but it must have sufficient base that it does not totter!

Here there appears a pause—a silence—in which Jehovah breathes heavily with indignation, till He bursts out in questions: "Are ye so utterly stupid as to deny the testimony of your own senses? Have ye eyes and cannot discern that mighty hand that wrought the whole fabric of creation? He who sits above that vault that encircles the earth? By what has come down to you traditionally—by the witness of geology, do not the very foundations of the earth tell out His eternal power and godhead. And if the earth itself is but as a grain of sand, what can its inhabitants be? They are like little insects that hop—how ridiculous their pride, how hollow their pretension! Take the highest of them: those potent, grave and reverent signors (for indeed these very ideas are in the word rendered "princes"), they too, are as the herbs, for they began hopefully enough, but scarcely were they planted and began to root, than—a puff, and lo, where are they? They have been whirled away as the chaff!

To whom then dare ye liken ME?

Let the heavens declare the glory of God; let the firmament show His handiwork! Let the day utter its speech, but above these let the night show you knowledge. Look

up and see how "martialled on the nightly plain, the glittering hosts bestud the sky."

Number them if you can: the stronger the vision the more the mighty worlds that come within its range.* How did they come forth thus? Whence and from whom that perfect order? Who can have maintained that Cosmos,† so that not a planet shall swerve a hair's breadth from its appointed orbit? Let human "Science" attempt an answer, and in its mutually destructive guesses learn its own futility. Then bow thy proud head, O little man, and confess that One and only One—Himself illimitable in all powers—could thus create, control, maintain these worlds, summon them each by name, make them tread with speed incalculable their appointed course, and numbering them, discern at once if one be missing. O the greatness of His might! O the strength of His power! At that awful roll-call, not one fails to respond with "Here"!

Could anything exceed the grandeur of these conceptions?

The third section of the chapter goes from verse 27 to the end, and here Jehovah turns again to Jacob, who is now "Israel" too, for the nation's "thigh" has been touched in that "great tribulation" and now hanging helplessly on Him who smote, the nation follows in the prophetic path of its sire, and is a "prince with God" or Israel:

27: Why sayest thou Jacob—speakest Israel,
Hidden my way is from (my) Jehovah,

28: And from Elohim, my judgment is passed?
Is it not known to thee?
Hast thou not heard?
That God the Eternal—
Jehovah—Creator—
Fainteth not—never is weary,
His wisdom passeth all searching.

29: 'Tis He who gives power to them that are fainting,
And to the helpless strength to strength addeth!

*Those "children of light, in armour of light" as Del calls them.

†A Greek word meaning "beautiful order," as the Greek philosophers called the universe.

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30: Even the youths shall be fainting and weary
Young men be weakened—aye weakened shall be*

31: But who on Jehovah dependently waits
Shall new strength ever be gaining
Running—never shall weary—
Walking—never shall faint.

The wonderful chapter closes with a tender, yet slightly reproachful appeal: O Jacob, art thou too in darkness, as the Gentiles? Has it not been handed down to thee by tradition, and by the written word, that He who created all, can Himself never be weary. The creation itself may be rolled away; but He, its Creator, is from everlasting to everlasting; and since the remotest heavens own His creative skill and power, how much more shall the ends of this little earth: His wisdom is unfathomable—the well is deep indeed!

In the last three verses the chapter closes with its final trilogy, thus—

29: The Source of all true strength
30: The failure of nature
31: The strength of God made perfect in weakness.

Even the youth in the freshness of their morning powers, succumb to weariness sooner or later, and eventually fall in utter weakness. But there are those who, while the strong are falling, still keep on their way without losing heart, or if at times their step, too, flags, lo, it is again renewed, and as though gifted with eagles' strong pinions, they go from strength to strength. Who are these blessed ones? They are those who wait on Jehovah, their weakness owning and drawing ever on that limitless Source for all that they lack.

My dear reader, may you and I prove the truth of this in our one journey through life!

Do you receive blessing through the reading of "Our Hope"? Then be a channel of blessing to others. We send a free sample to your friend. You write them about it.

*So Alexander. Hebrew **kashohl yikashel**. The reader will see the repetition.

Current Events In the Light of the Bible

Dr. Harry E. Fosdick and Rabbi Wise in the Labor Temple of New York. On Second Avenue, New York City, stands a building which used to be a Presbyterian church. Several years ago it was known as a hotbed of red, anarchistic propaganda called "The Labor Temple." Recently there was held in this "Temple" the third Annual Dinner of the night school of "Psychology and Ethics." More than 500 diners were present, all but 25 of them were Jews. It seems the two guests of honor were Rabbi Stephen Wise, a Modernistic Jew, and Dr. Harry Emerson Fosdick, a Modernistic preacher. What happened we quote from the "Presbyterian," published in Philadelphia.

Dr. Durant, the director of the concern known as "Labor Temple" introduced Dr. Fosdick as the greatest living Christian preacher, and Rabbi Wise as the greatest living Jewish preacher. He said the company was indeed fortunate in having with it two such stars of the pulpit. This produced loud applause, and Dr. Fosdick and Rabbi Wise, who were sitting side by side, each rose and offered his hand to the other. Then listen to Dr. Fosdick speaking to the Modernistic Jew, who does no longer hold to the faith of his fathers.

Said Dr. Fosdick, "I claim Rabbi Wise is the best Christian in New York. As to the reference to me, well, I am grateful for the rumor. I wanted to come down here tonight and see this 'terrible Will Durant' I have heard so much about, and I want to say that I am perfectly delighted with the sight. I plead for that kind of religion which brings people together instead of rifting them apart. Some Jews are better Christians than some Gentiles I know. The need of the world is co-operation."

Rabbi Wise answering him said: "When Dr. Fosdick called me the best Christian in New York, he seemed to know as little about New York as he does about Presbyterian doctrine." Then he called Fosdick "my Christian twin."

Poor lost souls! Rabbi Wise denies the Deity of the Lord Jesus Christ. For him the cross does not exist. Fosdick denies the essential Deity of Christ, and the cross of Christ, the precious blood which was shed there, he also denies as the only means of our redemption. They are twins, but not in Christian faith, but in *antichristianity*. We tremble at the thought of what will fall upon a man of Fosdick's stamp, when the day of reckoning comes, and *it will surely come*. And there were 475 unsaved Jews there and Fosdick confirmed these lost souls in their antichristian attitude. It makes one's heart sick. How long, O Lord! how long!

Fosdick Announces a New Religious Reformation. Dr. Fosdick preached the same sermon twice on Washington's Birthday in New York. The following newspaper report contains his suggestion and hope for a new religious reformation.

"A new religious reformation, which may carry the evangelical churches over into a 'new day' and which may have to depart from the churches as the reformation of Luther had to cleave from the older Church, was forecast yesterday by Dr. Harry Emerson Fosdick in his Washington Birthday sermon at the First Presbyterian Church.

"The multitude of Christians today, he said, 'have not the religion of Jesus,' but only the 'religion about Jesus.' Illustrating his theme in the life and work of Washington, he insisted that the great leader, if he should return to the world today, would fail to recognize his patriotism. 'He would, instead, find a patriotism about Washington,' he declared. Jesus, too, he said, would, among many Christians, find himself buried in mythology, creedism, denominationalism and sacramentalism, were He to come back.

"'A reformation,' he said, 'is on its way. It may carry over the evangelical churches into a new day, as I sincerely hope it will. It may have to split away from them, as the Luther Reformation had to split away from the old Church, although with profound reluctance and regret. But, one way or another, a religious reformation is afoot, and, at heart, it is the endeavor to recover for our modern life the

religion of Jesus as against the vast, intricate, largely inadequate and often positively false religion about Jesus.' ”

Behind these words stands the most ultra Modernist. What does the self-chosen leader of this suggested religious reformation mean by “the false religion about Jesus”? Orthodox Christians would understand by it the false and unscriptural teachings of the Unitarian and the rationalist, which deny the Deity of the Lord Jesus Christ, His Virgin birth, His atoning death and His physical resurrection. But the tables are turned in these days of apostasy. The believers, like the Editor of “Our Hope” and our thousands of readers, as well as hundreds of thousands of evangelical Christians, who believe in an inerrant Bible, in the Deity of Christ, in His Virgin birth, His sacrificial death, His literal resurrection, His bodily presence in glory and His visible return to this earth, are now branded as believing a false religion “*about Jesus.*” The creedism, denominationalism, etc., he mentions are terms aimed at the faith once and for all delivered to the saints.

It is ridiculous for this man Fosdick to bring in the reformation of Luther, and to hint that the coming cleavage between infidel, apostate modernism, and the evangelical churches, which stand by the historic faith of the Church, corresponds in any way to that mighty movement inaugurated by the Spirit of God. Dr. Fosdick evidently thinks he is the chosen man. His followers boast that he is the greatest man living today and some compare him to a martyr. He is a fit instrument to head the apostasy. No better leader could be found anywhere to head a reformation towards the abyss. As for him being a martyr, we wonder if he would give his body willingly to the flames for his hopeless creed of negations.

Brief Notes from the Jewish World. The head of Zionism, Dr. Weizmann, appeared before “the League of Nations” and stated that the 100,000 Jews in Palestine are only pioneers preparing the way for millions of other Jews whose highest ambition is to reach the homeland as soon as possible.

Throughout eastern Asia, in China, in Japan and else-

where, societies have been formed to urge forward Zionism, and to claim Palestine as a potent and welcome component of the Asiatic continent.

A large and fertile area between Acre and Haifa in Palestine, in all 35,000 acres, has just been acquired by Jews for the starting of new colonies.

The Dutch government has instructed the different universities in the Netherlands to send publications to Jerusalem, for the great Hebrew University, which Lord Balfour is expected to open in the near future. Nearly 1,000 rare volumes have been transmitted.

The Governor of Palestine, Sir H. Samuel, said recently that the class of Jewish immigrants coming to Palestine are better than the class of immigrants into any other country. In the month of December 2,100 Jews arrived in Palestine as permanent settlers.

And there are many more evidences that the national movement is prospering. It is one of the greatest signs of our times, that the end of the age is at hand.

An Epoch Making Event. On March the 11th there sailed from New York harbor the first steamer for Palestine. The big ship, the *President Arthur*, was filled to its full capacity with Hebrews, men, women and children, going to the land of their fathers. We understand that many expect to remain there. The papers report that nearly 15,000 people, all Hebrews, crowded on the pier and the ship, so that when sailing time came the police reserves had to be called to clear the decks. Hundreds of Zion's flags were in evidence and enthusiasm ran high.

The steamer expects to make Palestine in less than 15 days. The round trip can be made for only \$325. We hear that another large company of Hebrews will sail next month.

This is certainly an epoch-making event. But what will it be when the true restoration takes place! Then the nations themselves will furnish the ships to bring them back to their old homeland. Read Isaiah xiv:1-2, xviii:7 and lx:9.

Romanism Advancing in the United States. A few months ago we showed in our "Current Events" the astounding progress of Catholicism in the Church of England. It has now come to light that the Romish movement in the Protestant Episcopal Church in the United States is just as marked, and growing by leaps and bounds. Recently the "National Church League," which is opposed to Romanism in the Episcopal Church, issued an appeal to resist this "Back to Rome" movement. Dr. Alexander G. Cummins, the Secretary of the League, said, "Within five years sixty per cent of the clergy will be Catholic unless the laity halts this tendency. Already 40% of the American clergy of the Episcopal Church are Catholic."

It has been brought to light that Bishop Manning of New York, in cope and mitre celebrated a solemn high mass in St. Ignatius Church, New York City. Persons attending the service, one of whom protested to the Bishop, assert, that it was Romish throughout; that prayers from the Roman Catholic pontifical and missal were added to the Episcopal order, and that Roman practises and forms were used throughout.

An eye-witness states that "Bishop Manning joined the Romish procession at the main door. When he reached the chancel he mounted a purple throne and sat under a purple canopy. He was vested with a golden cope, stole and mitre taken from the altar after the Roman fashion. Whenever other priests passed the throne on which the Bishop sat, they bowed the knee. Prayers to the Virgin and to the Saints were offered, and also prayers for the dead!"

On the one hand there is a Protestantism which goes to pieces, wrecked by infidel Modernism; there is another portion of Protestantism which wants to get back to Rome, and there is a loyal God-fearing portion of Protestantism, which holds to the faith of the Fathers, and which has no use for either rationalism nor ritualism. One thing is sure, evil days are right ahead of us. Rome will lift her head everywhere and do all she can to come to power. Such a revival is predicted in the apocalypse. The Babylon the

Great, the Mother of harlots, is not the literal Babylon rebuilt, as some teach, but papal Rome.

Expecting Spirits to Talk Over the Radio. At a recent meeting of the Spiritualist Alliance of Great Britain, announcement was made that spirit voices from "the other world" would soon be broadcasted by radio. It seems that the late Lord Northcliffe was the chief subject of discussion. Efforts were being made to hold conversations with him through the radio. One woman declared she had received such a message from him, in which Lord Northcliffe should have said that the women everywhere should organize against war. Sir A. Conan Doyle also spoke, saying that he had received numerous communications from the former newspaper publisher. The marvelous use of the air is of much significance. We know from Scripture that the being which controls the air, is the prince of darkness. One of his names is "the prince of the power of the air." In his own time he will use the mysterious agencies at his command in the production of the lying signs and wonders of which the Word of God speaks.

Aimless

A mote of dust
 In trackless air!
 And drift and drift I must—
 I know not where!

A wave tossed leaf
 On unknown sea,
 Which hath no shore or reef—
Eternity!

A wasted life!
 An unborn soul!
 Where wand'ring stars are rife,
 My destined goal!

—M. L. H.

Christ's Words From Heaven

BY JAMES H. BROOKES

Our risen Lord appeared on many occasions to His disciples. He spoke to them of the things pertaining to the Kingdom of God (Acts i:3). He gave them their great commission, "Go ye therefore, and teach all nations" (Matt. xxviii:19). He promised them His abiding presence unto the end of the age (Matt. xxviii:20). He commanded them to preach the Gospel to every creature (Mark xvi:15). He assured them that believers in His name might cast out demons, speak with new tongues, take up serpents, overcome deadly poisons, and heal diseases. "So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following. Amen" (Mark xvi:17-20).

After His ascension to the right hand of the Majesty on high, He did not cease his activities in their behalf. He was still identified with them, and still sympathized with their sorrows and sufferings. Hence when Stephen was about to die, "he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God." It does not appear that He spoke, at least audibly to human ears, but as the stones fell upon the bruised and bleeding martyr, he could joyfully say, "Lord Jesus, receive my spirit"; and the next moment that redeemed and happy spirit, at a single bound, departed to be with Christ, which is far better (Acts vii:56-60).

In the next scene in which He appears, His voice is heard. His cause was in peril of extinction, for "Saul, yet breathing out [snorting like a wild beast] threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that, if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus; and suddenly

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there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me? And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest." A little later the Lord directed Ananias to go into the street called Straight to bear a message to the praying Saul (Acts ix:1-16). Lord Lyttleton, an eminent politician and witty infidel and gay courtier in the middle of the last century, undertook to prove that the conversion of Saul was a fraud, and it ended in his becoming an earnest Christian, and in his writing a very powerful and convincing argument to establish the truth of the story.

Subsequent to that memorable interview on the road to Damascus, the Lord frequently appeared to His now devoted Apostle. Thus when the latter encountered fierce opposition in the magnificent and voluptuous city of Corinth, "then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city" (Acts xviii:9, 10). When the faithful servant was about to be torn to pieces by a mob, and was rescued by the soldiers who brought him into the castle, "the night following, the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" (Acts xxiii:11). The Gospel he received, not of man, neither was he taught it, but by the revelation of Jesus Christ (Gal. i:12); and the meaning of the Lord's supper he received, not from the other Apostles, but directly from the Lord (1 Cor. xi:23). Once he was caught up to the third heaven, and heard unspeakable words, which it is not lawful or possible for a man to utter (2 Cor. xii:4); and there are intimations of other seasons of personal communication with his ascended, and loving and beloved Lord.

But, as might be expected, it is in the last book of the Bible we find the most frequent utterance of His voice from heaven. He revealed Himself "on the isle that is called Patmos" unto John, and He was so radiant in appearance, so clad in celestial glory and majesty, it is not strange that

the venerable disciple "fell at His feet as dead." But the shining Saviour encouraged and strengthened him by laying His right hand upon him, saying, "Fear not; I am the first, and the last: I am the living One who became dead; and behold, I am living unto the ages of ages, Amen; and have the keys of Hades and of death" (Rev. i:18). Here He claims the special title of Jehovah; asserts His self existence and eternity, and therefore His divinity; declares that He is the source of life; announces His conquest of death, and hence His resurrection and ascension; and proclaims His supreme control of the invisible world, and His sovereign right to determine the destiny of soul and body. No wonder John never feared again.

Then follow the messages to the seven Churches in Asia, which are clearly symbolical, and designed to set forth in prophetic outline the various stages in the history of the professing Church to the close of the present age. This is shown (1) from the fact that the Churches addressed are seven, a significant number expressive of completeness or fulness, which occurs at least fifty times in the apocalypse. (2) It is proved by the fact that these seven Churches are grouped together in an irregular circle in the western part of Asia Minor, and there is no reason beyond their symbolical character why they should receive the last and special communications of our risen Lord, when so many more important Churches are passed by, as those at Jerusalem, Antioch, Rome and elsewhere. (3) Jesus speaks of the mystery connected with them, a word He would scarcely use unless there was something different from the messages in other Epistles. (4) The view that they are symbolical precisely answers to the successive periods that have elapsed in the history of the Church. (5) Unless they are symbolical, we cannot at all understand why the warning precedes the promise in the messages to the first three Churches, and the order is reversed in the remaining four. (6) The blessings purchased by the last Adam are restored in the form in which they were lost under the first Adam and his posterity, as described in the historical books of the Old Testament from Genesis to the close of 2 Chronicles. (7) The promises

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are continuous from the bestowal of life to the glory of sitting with Christ in His throne, showing a striking connection between the Churches, varied as was their spiritual state.

The very names of the Churches are significant. Ephesus means, according to some authorities, "Desire or Love," and according to others, "to let go." The rebuke is, "Thou hast left thy first love." The promise to the overcomer is, "I will give him to eat of the tree of life, which is in the midst of the paradise of God."

Smyrna means myrrh, the scriptural symbol of death, and it was placed upon the crucified body of our Lord (John xix:39). It represents a time of persecution sent to arrest, if possible, the legalism to which reference is made, and which succeeded, as it ever does, the loss of the first love. The promise is, "He that overcometh shall not be hurt of the second death."

Pergamos is defined by some to signify "High Tower"; by others "Through Marriage"; and it reaches on to the time when the Church became mixed with the world, through the false teaching of Balaam who corrupted Israel and seduced them to commit fornication. The promise is of hidden manna and a white stone, bringing us to the wilderness experience of God's people, when they lived upon manna, and stood before God in the presence of the high priest with the diamond flashing on his heart.

Thyatira means "Bruised Incense" or "Burning Incense," and carries us forward to the dark ages, the period of the Papacy that succeeded the loss of the first love, the legalism, and the worldliness of the Church. The promise is addressed to the rest, the remnant, and gives assurance of power over the nations, that was lost under the Judges, when Israel was again and again sold into slavery for unfaithfulness and rebellion against God.

Sardis, if from a Hebrew root, means "Those escaping"; or "That which remains," and if from a Lydian root, as Professor Pember claims, it means, "New," or "Renewed," bearing us onward to Protestantism that too soon had a name to live while dead, exchanging to a lamentable extent superstition for infidelity, as seen everywhere in these days.

The promise is of priestly garments, that were defiled under the sons of Eli and their successors, who often received the most stinging rebukes from the prophets.

Philadelphia, "Brotherly love," tells of a little strength, of quickened interest in the study of the Word, of an open door for testimony; and it looks to the speedy coming of the Lord, and to the preservation of the elect few from the very hour of temptation, that shall come upon all the world, to try them that dwell upon the earth. The promise connects itself with the temple of God that fell into ruins through the folly and wickedness of an apostate nation as described fully in 2 Kings xxv.

Laodicea, "Law, custom, usage of the people," points to a barren formality in the midst of outward prosperity and much boasting, that will cause the insulted Lord to spue the nauseating thing out of His mouth. The promise assures the overcomer that he shall sit with the victorious Redeemer in his throne, a throne established forever, and not cast down like the throne of Jerusalem, as we read in 2 Chron. xxxvi.

It is impossible to overstate the importance of these last words of our Lord from heaven, for they appeal by way of instruction and entreaty and warning to the Church at large, and to every believer. They describe what has occurred for eighteen hundred years, they give us a picture of what is going on now, and they inform us of the wretched failure at the close of the dispensation, furnishing His own comment upon His sad question, "When the Son of man cometh, shall He find faith on the earth—" (Luke xviii:8). His voice is heard at other times in this remarkable Book; but perhaps what is revealed concerning Him can be best summed up in His appearance as the Lamb, a title of endearment given to Him twenty-eight times, or much more frequently than in all the rest of the Scriptures put together.

First. As the Lamb He is invested with the title deeds to the sovereignty of the earth. "I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven

spirits of God sent forth into all the earth. And He came and took the Book out of the right hand of Him that sat upon the throne" (Rev. v:6).

Second. As the Lamb He is the object of adoration by all the redeemed. "When He had taken the book, the four living creatures and four and twenty elders fell down before the Lamb, having every one of them harps and golden bowls full of incense, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests, and we shall reign on the earth" (Rev. v:8-10).

Third. As the Lamb He is worshipped by countless myriads of angels. "I beheld, and I heard the voice of many angels round about the throne and the living creatures and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing" (Rev. v:11, 12).

Fourth. As the Lamb He is praised by every creature in the universe. "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. v:13).

Fifth. As the Lamb He opens the seals and thus reveals God's purpose, and asserts His control of all events. "I saw when the Lamb opened one of the seals; and I heard as it were the noise of thunder, one of the four living creatures, saying, Come" (Rev. vi:1).

Sixth. As the Lamb He excites the terror of the wicked by the fear of His coming. "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains, and said to the rocks and mountains, fall on us and hide

us from the face of Him that sitteth on the throne, and from the wrath of the Lamb" (Rev. vi:15, 16).

Seventh. As the Lamb He presents Himself to the innumerable multitude of the saved. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb" (Rev. vii:9, 10).

Eighth. As the Lamb He makes their garments white in His own blood. "One of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? and I said unto him, Sir, thou knowest. And he said to me, These are they which came out of the great tribulation and have washed their robes and made them white in the blood of the Lamb" (Rev. vii:13, 14).

Ninth. As the Lamb He supplies all their wants and satisfies all their desires. "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes" (Rev. vii:16, 17).

Tenth. As the Lamb He enables them to overcome their accuser and adversary. "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" (Rev. xii:11).

Eleventh. As the Lamb He has the book in which their names are recorded. The Antichrist shall reign "and all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. xiii:8).

Twelfth. As the Lamb He stands in the midst of those who bear His Father's name. "I looked, and, lo, a Lamb stood on the mount Sion, and with Him an hundred and forty and four thousand having His Father's name written in their foreheads" (Rev. xiv:1).

Thirteenth. As the Lamb He so attracts them by His

beauty, and so constrains them by His love that they follow Him. "These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb" (Rev. xiv:4).

Fourteenth. As the Lamb He witnesses the righteous doom inflicted upon the worshippers of the Antichrist. "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb" (Rev. xiv:10).

Fifteenth. As the Lamb He is exalted in the song of the victors on the sea of glass. "They sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord, God Almighty; just and true are thy ways, thou King of nations" (Rev. xv:3).

Sixteenth. As the Lamb He triumphs over Antichrist and his allied armies. "These shall make war with the Lamb, and the Lamb shall overcome them, for He is Lord of Lords and King of Kings, and they that are with Him are called and chosen and faithful" (Rev. xvii:14).

Seventeenth. As the Lamb He calls forth universal joy, when the time of His marriage arrives. "Let us be glad and rejoice and give honor to Him; for the marriage of the Lamb is come and His wife hath made herself ready" (Rev. xix:7).

Eighteenth. As the Lamb He pronounces blessed those who are invited to the marriage supper. "He saith unto me, write, Blessed are they which are called unto the marriage supper of the Lamb" (Rev. xix:9).

Nineteenth. As the Lamb He confers high honor upon the Church, inasmuch as she is called His wife. "Then came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, and I will show thee the bride, the Lamb's wife" (Rev. xxi:9).

Twentieth. As the Lamb, He is the corner stone of the eternal foundation of the heavenly city. "The wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb" (Rev. xxi:14).

Twenty-first. As the Lamb He is the center of worship in the New Jerusalem. "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it" (Rev. xxi:22).

Twenty-second. As the Lamb He floods the celestial home with the radiance of His glory. "The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. xxi:23).

Twenty-third. As the Lamb He is the fountain of the river that flows from the throne. "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (Rev. xxii:1).

Twenty-fourth. As the Lamb He removes the curse from redeemed creation. "There shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads. And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever" (Rev. xxii:3-5).

Thus in any and every view we may take of Him as revealed in the Holy Scriptures, He is the most remarkable Being in the universe. He floods these Scriptures with the light of His presence, and wraps them about Him as His garment. Take Him away from the Bible and it becomes the cerement of the dead. Take Him away from the world, and a darkness that may be felt settles down upon it forever. Take Him away from man, and the heart is chilled into dumb despair, and hope disappears to return no more. We could not have come into existence without Him; we could not receive a blessing without Him; we could not front eternity without Him. Those who believe His word and trust His promises know in their own experience His power to save, His strength to uphold, His wisdom to direct, His grace to keep, His love to comfort, His companionship to cheer, His faithfulness to fulfill; and they know, too, that the Apostle was not extravagant when he wrote by the Holy Ghost, "Christ is all, and in all" (Col. iii:11).

Fifteen hundred years ago Ambrose said, "Cast thine eyes which way thou wilt, and thou shalt hardly look upon anything that Christ Jesus has not taken the name of that thing upon Himself. Is it day? and dost thou behold the sun? He is called the Sun of righteousness. Or is it night, and dost thou behold the stars? He is called a Star; "There shall come a Star out of Jacob." He is called 'the Bright and Morning Star.' Or is it noon? and dost thou behold clear light all the world over? He is 'that Light that lighteth every man that cometh into the world.' Come nearer: if thou lookest upon the earth, and takest a view of the creatures about thee, dost thou see the sheep? 'As a sheep before his shearers is dumb.' Or seest thou a lamb? 'Behold the Lamb of God.' Seest thou a shepherd watching over his flock? 'I am the Good Shepherd.' Or seest thou a fountain, waters, rivers? He is a 'Fountain.' Or seest thou a tree good for food, or a flower? He is 'the Tree of Life and the Lily of the Valley, and the Rose of Sharon.' Art thou adorning thyself, and taking a view of thy garments? 'Put ye on the Lord Jesus Christ.' Art thou eating meat, and taking a view of what thou hast on thy table? 'He is the Bread of God; the true Bread from heaven; the Bread of Life.' "

He spoke on earth all that is needful for men to know and to do, in order to obtain free forgiveness here and endless felicity hereafter. He spoke from the right hand of God, confirming the assurances and promises He gave to believers. "See that ye refuse not Him that speaketh." His voice sounding from Sinai once shook the earth; "but now He hath promised, saying, Yet once more I shake not the earth only but also heaven" (Heb. xii:26). The very last words He uttered tell us His deep interest in our salvation: "I, Jesus have sent mine angel to testify unto you these things in the Churches. I am the root and the offspring of David, and the bright and Morning Star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will let him take the water of life freely." But once more He speaks, and only once more, and this time to fill the souls of His waiting people with joy: "Surely, I come quickly; Amen. Even so, come, Lord Jesus."

The Language of Nature

Great Feeders

(Continued)

Caterpillars are voracious feeders and the alimentary canal occupies the larger part of the worm. This fits them for a scourge when needed. They grow very rapidly and moult five or six times, but there is no growth after transformation once begins. Butterflies or moths do not increase in size. This reads that the caterpillar stage in man is the time for change, growth, increase, and learning. We are now making our growth and forming our tastes and characters for eternity and our capacity for the enjoyment of heaven and its glories. The popular thought is that when we arrive in heaven there will be time enough to grow and expand and learn about and enjoy its glories, but just now we should enjoy and use the best things of this world and devote our time and energy to its improvement and to the uplift of society.

This is a grave mistake. As the caterpillar spends all its time feeding, digesting and growing, so all our spare time should be devoted to feeding upon the *Word*, the only means of growth in the divine life and the knowledge of our Lord and Saviour Jesus Christ. It is the green pastures of Ps. xxiii (1 Peter ii:2, iii:18, Col. iii:1-2).

As to the world: We should improve every opportunity to make known the good news of salvation to those around us, and call them out of it (Phil. ii:15-16). It is the *ruminants* that are of the greatest *service* to mankind.

Silk Worms

All silk is made by moths, never by butterflies. Why? As a rule the bodies of moth caterpillars are much larger than those of butterflies. This is necessary in order to accommodate the silk glands which are long tubes, one on each side, terminating close together near the mouth, so that when the liquid is drawn out it forms one thread. As soon as it comes in contact with the air it oxydizes and loses its sticky character, otherwise the silk could not be unwound. All through the growth and development of

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the worm these tubes fill up with the viscid liquid of which the silk is made. Just before transformation it spins a cocoon in which it passes the intermediate state. The head end is but loosely closed so the insect can easily emerge. In the best varieties the thread is about nine hundred yards long, or over half a mile. The cocoon is not necessary for protection, for many varieties are exposed to the weather, but it furnishes the silk of commerce, the richest and most expensive fabric in the world. This fact serves as an advertisement of the spiritual truth we are searching for.

The silk is in reality the result of the life work of the worm in view of the future. In other words, it prepares its own rich clothing against the day when the great change comes, but when it comes it leaves it all behind; it is of no use to the moth, when it emerges with wings. So with a large class of the children of Darkness; they spend their lives laying up a store of good works of the finest quality in the sight of men. They are upright, educated, distinguished, generous, philanthropic, beloved and remembered by friends and honored and respected by all. They leave "footprints on the sands of time" that have stimulated many others. They leave a record of good works of which their family are proud for generations. They have their reward, such as it is, in this life, at the hands of men for whom the good works were done.

But human eyes cannot see beyond that impenetrable veil that separates the living from the dead. The world is deaf to the only reliable information that has come back to us from behind that veil. At the solemn hour of death the soul has to do with God alone, and His opinion, word and verdict are the only ones that count. That word is plain now in the following Scriptures as to the value of good works:

It is impossible for an unconverted man to please God in any way except by believing what He says (Rom. viii:6-8; John vi:28-29; Heb. xi:6). The best of the good works of the children of Darkness are dead works and must be repented of (Heb. vi:1, ix:14; Prov. xv:8, 9, 26).

God will inspect and weigh everything and set a true

value on all that is done by every soul of man, whether it be good or bad (Ecc. xii:14).

Except a man be born again into a "butterfly" he cannot see the kingdom of God; none but the children of Light will see that blessed place. Of what value are all the good works of the children of Darkness if they must leave them all behind with their wealth and property, and themselves be shut out of heaven? If their intellectual gifts and wealth hinder them from salvation they must be counted as liabilities, not as assets. Just as the silk of the worm is of no use to it, but must be left behind to clothe and decorate the women of fashion, just so the gifts and bequests of many rich philanthropists, of hospitals, colleges, libraries and churches are of service in the world, but are of no value to themselves or others beyond the veil. That is the only consideration of any weight in the matter. If silk were common, ordinary or cheap looking it would not describe the above good works in the sight of men as now it does, for it is the richest, most expensive and highly prized fabric in the market.

Butterflies do not spin silk. The children of Light know that the best of their good works give them no title to heaven (Isa. lxiv:6; Luke xvii:7-10) and look to the Lord Himself for dress, for the wedding garment and for all else needed to fit them for the Father's house. "The Lord seeth not as man seeth" (1 Sam. xvi:7; 1 Cor. iii:12-15).

Food and Clothing Left Behind

Silk worms, from the time the transformation begins to the end of the brief life of the winged moth, take no food of any kind. They live but two or three days after the eggs are deposited, and all within an area of about six inches diameter.

This is the darkest contrast with butterflies, who spend the live-long summer basking and floating in the sunshine and feeding on honey, the sweetest food in nature.

The antitype of this reads that at death these children of Darkness awake to find that not only have they left their good homemade wedding clothes behind, but they

must go naked and hungry for eternity. To have all the evil of the heart and life exposed to everybody is the equivalent of nakedness; and to know that the Lord Jesus, the Bread of Life, is not to be found in hell is the equivalent of spiritual hunger. What must be their remorse to find, too late, that they have left a land where a rich feast had been provided (Isa. xxxv:2 and Luke xiv:16-24) which they have refused and despised, and now they can never taste the Bread of Life or the Water of Life (Prov. i:20-33).

All this is solemn and awful, but on the other hand butterflies give us a brighter picture and have a far different message. They do not spin silk; their beauty comes direct from the sun, the source of Light and Life on earth. Their antitypes, the children of Light, gave up making their own clothing before they became butterfly caterpillars. They recognize that all their righteousnesses are as filthy rags and they depend for suitable clothing upon the work of Christ on the cross. Just as the tiny thin scales on the wings reflect the rainbow colors of the sun's light, so their nothingness will in heaven display "the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Eph. ii:7). In keeping with this privilege of advertising His grace, their food answers to the honey on which butterflies feed.

Beauty

Butterflies, not moths, are the standard of beauty and are a synonym of a life of pleasure and ease in a higher sphere, though many of the moths are beautiful and graceful. The most beautiful varieties are found in the forests of Brazil, and in the market one perfect specimen of the handsomest variety commands a price of \$30.00. They are set by jewelers between two plates of glass and worn by ladies of the higher class as ornaments. The best market is in Argentina. Their color is iridescent blue. Specimens may be seen in the museums. Professor Duncan says that experts can distinguish at a glance between the scales of a butterfly and a moth. If that be so then it is parallel with the spiritual fact that there is a fundamental and wide difference between the brightest intellectual and physical

natural endowment of the best man among the children of Darkness, and the poorest and plainest mental and personal charms among the children of Light (1 Sam. xvi:7; Isa. xi:2-5; 1 Cor. i:26-28). The claim as to the type may be open to question, but not as to the antitype. Besides all this, the children of Darkness got all their mental and physical endowments from their Creator's hands, so there is no room for boasting; there is only added responsibility, for they must give account of it all.

Since the handsomest varieties of butterflies belong to this country it suggests Christianity in contrast with Judaism; also blue is the heavenly color.

The iridescence is more striking still. Under a microscope, with the light from below, the scales look like brownish glass. When lighted from above the brilliant iridescent colors flash out as we ordinarily see them. It is only reflected light that is iridescent and the color does not reside in the fabric itself. It is so with a soap bubble, oil on a wet street, the colors of a humming bird and a peacock and mother of pearl. It is a very striking parable of a very important truth, namely: That all the beauty of the children of Light in heaven will be that which comes directly from Him who is the Light of the heavenly city (Rev. xxi:23). Thus, on this principle of reflected light, God now displays in His treatment of the Church, the glory of His grace (Eph. i:6), His wisdom (verse 8), power (verse 19), great love (chap. ii:4), and the riches of His grace and kindness (verse 7) in a way and degree that never was known before. Later it will be displayed to all the universe. Iridescence is recognized by every eye and the *sun* gets *all* the *credit*. The thinner the film of oil on the water the brighter the colors. When the film of oil on water thickens, the color disappears; when the soap bubble is small and thick there is no color; the larger and thinner it grows the more brilliant the colors. The red rays or waves of light are much longer than the blue waves, so the red parts of the bubble must be thicker than the blue parts which reflect the heavenly color. These microscopic beauties are intensely real and interesting, and the equivalent moral glories exceed them.

According to this type the reflection of the moral beauty and glory of the Lord Jesus will be in proportion to the insignificance of the one who reflects Him. Only worthless sinners of the Gentiles could qualify for such an office. It seems strange that He should select such mirrors, but His wisdom in it all will yet be justified.

One summer evening I stood in a crowd listening to the preaching of the Gospel on the street. After a while I noticed an old woman who had gradually found her way to the front and stood quite unconscious of those around, drinking in the glad tidings of God's grace. She was old, not handsome, and poorly dressed. I watched her with a good deal of interest, and after the speaker stopped I offered her a leaflet and said, "You know the Lord Jesus, don't you?" "O yes," she said, "He's all I've got. Isn't it good! Oh, isn't it good!" Her hearty answer left no doubt that she was a child of God. I had a short conversation with her. Then we noticed some well-dressed young men standing around ridiculing her. As she turned away she said, "You may make fun of a poor old woman, but I've got what you haven't—the Lord Jesus Christ." And I thought as she disappeared through the crowd, "Here is one of God's caterpillars, poor, unknown and despised now; but if the Lord should come and the resurrection should happen now, the shriveled, homely old woman would be changed in a moment, with a body like His glorious body, all traces of age, homeliness, sin and poverty would vanish; the old gray shawl and dilapidated straw hat would be exchanged for shining garments of heavenly make, beautiful beyond anything on earth."

"We wait, blessed Lord, in Thy beauties to shine,
To see Thee in glory—the glory divine;
With all Thy redeemed, from the earth, from the tomb,
To be to Thy praise, blessed Saviour at home."

From Genesis to Revelation we behold Him in His matchless beauty, in His past, present and future glory. What will it be when we shall see Him as He is?

The Parousia: A Period

(Continued)

V. EXEMPTION AND THE WARNINGS AND EXHORTATIONS.

Another source of proof of the exemption of the Church from the Great Tribulation is found in *the exhortations and warnings touching the tribulation, the signs, and the day of wrath or the unknown day of the coming of the Son of Man.*

1. *As to the Great Tribulation*, the warnings to the "elect" who are foreseen as in it, are singularly inept for the Church if they are such elect. They may well be the "chosen" foretold by Isaiah: "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it and my servants shall dwell there," but they cannot be the elect of Paul for whom he endured all things that they might "obtain the salvation which is in Christ Jesus with eternal glory." Such a time of great trial is due to a great oppressor when the oppressed may be tempted to believe in some false prophet or false Messiah who promises to deliver them; but no Christians who have heard the sure word of prophecy of rapture into the air to meet the Saviour can be ever led to believe even in times of direst distress that some false, unglorified Jew abiding on the earth, who might offer to deliver them from their oppressor, can possibly be the Lord Jesus Christ from heaven. Neither therefore can the Church be the saints to whom the opening words of this exhortation are addressed, to flee unto the mountains when the abomination of desolation is seen, as foretold by Daniel, standing, not in the holy place, but in a holy place or wing of the temple building. To such tried ones as these who survive these days of trial, the deliverance is by the sudden appearing of the Son of Man, but this is the very coming in glory with which the glorified Church shall be associated in that day. Neither can such elect of

the tribulation have been the Christian Jews who fled from Jerusalem during the siege of Titus, for the Son of Man did not then come like the lightning to deliver them. Neither was the dissolution of the nation and their Roman captivity the time their troubles ended, but rather when they began, whereas the angel tells Daniel, not only of a deliverance at a time when all seems lost but also of a beginning of the restitution and regeneration of Daniel's people, the very theme of this prophecy and the hope of his questioning heart; "when an end is made of breaking in pieces the power of the holy people, all these things shall be finished" (Rev. xii:1-13).

One of these very things, the resurrection of the righteous dead of Israel, the restoration of the dispersed in all lands, the deliverance of those in tribulation in their own land, are all connected with this time of trouble as if the righteous dead and the holy living of Israel were bound together by the cords of a mysterious national sympathy that neither time nor death can sever (Dan. xii:1-2; Jer. xxx:7-18).

2. *As to the Signs*, they can not pertain to the same time and to the same people of God. There are signs for the Church of the nearness of the time of the end. "Now the Spirit speaketh expressly, that in latter times some shall depart from the faith, giving heed to seducing spirits and doctrine of devils" (1 Tim. iv:1). "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having the form of godliness, but denying the power thereof; from such turn away" (2 Tim. iii:1-5). "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 in the beginning of the creation" (2 Peter iii:3-4). And specially the Epistle of James is a mirror of the last days when churches discriminate against the poor, and have become friends of the world, and when the hire of defrauded

laborers, the heaped up wealth of the rich are seen in judgment-threatening contrast.

There are signs for the Jews of the coming of the Great Tribulation: "When therefore ye shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand), then let them which be in Juda flee into the mountains, let him which is on the housetop not come down to take anything out of his house; neither let him which is in the field return back to take his clothes" (Matt. xxiv:15-18).

There are signs for the Jews and Gentiles of the coming of the Day of Wrath when the dumb creation itself shall give token that the Day is at hand: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking for those things which are coming on the earth; for the powers of heaven shall be shaken" (Luke xxi:25-26).

There is at last the Sign of the visible coming of the Son of Man on the clouds of heaven: "And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matt. xxiv:30). Specially the sign of the nearness of the time of the end is that of the budding of the fig tree and of all the trees, the renationalization of Israel and of *all* the old peoples of the original Roman empire (Luke xxi:29-31).

Of all these signs those of the last days of the Church are thoroughly in keeping with her continual tendency to worldliness; but the peculiar manner of deliverance of the true Church does not agree with signs and warnings that urge to an earthly flight and an abandonment of goods, when the day of wrath is about to come.

As the deliverance of the Church is by rapture, and that preceded by a marvelous change of the body in a moment, in the twinkling of an eye, the glorified cannot possibly be those who are exhorted to flee to some place on earth, and

not to turn back to secure goods left in the house or field in which one's life may seem to be bound up, as was that of Lot's wife in Sodom.

Such separations and fleings will be worldwide just as the iniquity and godlessness will be. Our Lord when asked where such sudden separations at morning, noon and night would be, said unto them, "Wheresoever the body is, thither will the eagles (or vultures) be gathered together."

This same word is spoken by the Lord in Matthew, but what is local in Matthew concerning Jerusalem is made universal in Luke by the question, "Where, Lord?" The answer implies that simultaneously over the round globe the angelic separations shall take place before the judgments fall upon the cities and abodes of guilt throughout the wide world. Though the language, "the one shall be taken and the other left," truly describes the appalling partings of the Rapture, these exhortations agree rather with an earthly deliverance like that of Noah and Lot and of a people of God separated by angelic hands and taken away to be hidden on earth until the indignation be overpast (Luke xxvii:20-37).

(To be Continued)

The Heart of the Lesson

THE INTERNATIONAL SUNDAY SCHOOL LESSON FOR MAY
AND JUNE

THE BENEFITS OF TOTAL ABSTINENCE

(May 3. Dan. i:8-17)

Golden Text, Dan. i:8

Daily Readings

Mon., 27, Dan. i:8-17. Tues., 28, Psa., x:1-12. Wed., 29, Prov. xxiii:29-35. Thurs., 30, Isa. v:11-23. Fri., 1, Jer. xxxv:1-14. Sat., 2, 1 Cor. viii:1-11. Sun., 3, Psa. lxxv:1-13.

I. LESSON OUTLINE

1. A Heart Purpose Born of Prayer (verse 8). 2. A Courteous Request (verses 8-10). 3. A Persistent Plea (verses 11-13). 4. A Proving and the Results (verses 14-17).

II. THE HEART OF THE LESSON

In our study of this lesson let us beware of giving it any narrower application than what the text warrants. Remember that abstinence in these verses does not mean abstinence alone from wine, but also from all the meat that went to the King's table; because forsooth all had been first offered to idols in the full act of worshipping them, and to eat and drink of what had been thus used would involve Daniel in the worship of these very idols. Nor was the wine abstained from

because it was intoxicating, but on account of the link with heathen worship. Bearing this in mind study and connect as you study with these passages of the word and others of a like nature (Rom. xiv:6-23; 1 Cor. x:27-33; 11 Cor. vi:12-18, etc.).

Mark well that this was a heart purpose of Daniel. Other than a regenerate heart full of the love of God and guided by His Spirit would thus form a purpose which would bring him into antagonism with all the custom of the day, and seem to put him in a wrong light towards his benefactor in refusing his bounty. Remember, too, that it was a purpose of heart born in the closet upon the knees. And all such planning and preparing is of the Lord and will prosper. All else will fail and deserves to fail.

With this in mind the young lad—perhaps not more than fourteen years of age—prefers his request. There is no effrontery of the zealot; for in that case he would have demanded his rights as a strict Jew; and would have surely balked all the purpose of God for him and his people. Nor was it the request of a weakling who feared the issue, and who would have put the request upon the grounds of health; again he would have failed, and hindered the work and plan of God. Not upon the alone ground that in doing this he would be defiled; would that all who belong to the Lord would take such high ground as regards all the things that are about us today and that hinder the way and the walk of the believer. And then in firm and kindly tone he requests, and with all the earnestness of one who has been in the presence of the Lord that he may be given this privilege of abstinence for the sake of his God! What a true Christian virility is here, and how far reaching it is. Not simply wine, but the whole of the things from the King's table. Daniel was a young lad of prayer and far removed from all fanaticism; for God has no use for fanatics.

But the way seems blocked. The one in charge would gladly do as requested so courteously, but he is responsible to the king, and dare not disobey in any particular at the risk of decapitation. Had Daniel been other than a man of prayer he would have given up and said, "What's the use," as spoken today. Not he; for he seeks one of lesser responsibility and requests just a ten days test. Melzar can see no harm in humoring the lad for ten days, for no harm can come in that time. But God is upon trial in a sense, and He most graciously comes to the help of this one who loved Him and who sought to please Him. The test is successful, and the point is gained, pulse and water for these four after that. And God steps in to give them blessing far above all that Nebuchadnezzar could give.

But what is this? The day comes for their presentation to the King, and then are they found to be two hands better (ten times) than all the rest who did eat of the King's meat; therefore the highest and the best for these four young men of God. A greater day than this is coming when the King of kings and Lord of lords will seek for those to whom He can commit the interests of His universal eternal kingdom; and surely those will be found fitted who have here stood in full heart separation unto Him.

PHILIP AND THE ETHIOPIAN TREASURER

(May 10. Acts viii:26-39)

Golden Text, Psa. cxix:130

Daily Readings.

Mon., 4, Acts viii:4-13. Tues., 5, Acts viii:26-39. Wed., 6, Psa. cxix:9-16. Thurs., 7, Psa. cxix:105-112. Fri., 8, Psa. cxix:97-104. Sat., 9, Isa. lv:1-5. Sun., 10, Isa. liii:7-12.

OUR HOPE

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I. LESSON OUTLINE

1. A Spirit Led Servant (verses 26-29).
2. A Spirit Taught Man (verses 30-35).
3. A Heart Confession of Christ (verses 36-38)
4. A Rejoicing Believer (verse 39).

II. THE HEART OF THE LESSON

All through this lesson we are cognizant of the actions of the Holy Spirit in His unhindered activity. He it was who had directed the mind of this traveller to the words concerning the Saviour he so sorely needed. He it was who had the Spirit filled Philip in full control so that in fullest obedience he was prepared for the time to leave the crowds and go in the way which the Spirit said, not knowing what was wanted with him especially in the desert. But if the Spirit lead into the desert He has some work there to be done. Do not say it seems so foolish to leave this work I am doing for a desert where there is surely nothing to be done. Ethiopia was on a journey that day and needed help and Philip is the man for the work.

That meeting was well planned because Spirit planned. He was the Lord's advance agent to arrange a program and meetings; and there is none like unto Him. Is He yours? Just at what people are prone to say the psychological moment Philip is there; but rather at the divinely planned moment; and still directed by the Spirit he is enabled to guide this earnest seeker after truth to the truth; yea, rather to Him who is Himself the Truth, and Candace's Treasurer sees Christ by faith. Yes, it was worth while leaving the busy town and the eager crowds for this. And with what joy Philip speaks of his Lord and Saviour.

But this is just the need today, for the Spirit is still acting, and if we will permit Him to do so He will put us into vital touch with the needy souls of men and women everywhere today. And the world is full of them upon a desert journey spiritually, and not a few who are ignorantly trying to find their way. And whose word is, "How can I except some man shall guide me." Are we willing to have the Spirit use us as guides into the truth? Does not the work bring a charm with it that makes the believer eager to be of some service to the needy ones of earth as they journey on. And so perhaps be the first to send the gospel to a home or a town or a land where it has not yet been known? It went to Ethiopia that day, and without any planning of men or mission boards to send it. How Isaiah liii stood out with a new meaning that day to the Eunuch of Queen Candace. And if not mistaken it seems to me that Philip had never seen so much in that passage as that day when he explained it to this man.

In the full flush of his heart love for such a Saviour he must needs confess him, and without any of our modern quibbles about baptism he simply and at once took his place in death with His Lord, and owned himself a sinner saved by grace, and Christ Jesus as Lord and Saviour before Philip and the company that journeyed with him, and before God and His Son. What a scene! What joy in the heart of the Lord over this one saved that day. Of course the sequel could only be what it was, "He went on his way rejoicing!" And who that has thus met the Saviour and owned Him but that would go on the way rejoicing. No more need of Philip there and he is taken away by the Spirit for other service. Perhaps back to the place he had left, and in ample time for the continuance of the work there. It is well to be ready to do whatsoever He saith unto you.

SAUL BECOMES A CHRISTIAN

(May 17. Acts ix:1-18)

. Golden Text, 11 Cor. v:17

Daily Readings

Mon., 11, Acts viii:1-12, ix:1, 2. Tues., 12, Acts ix:3-18. Wed., 13, Acts xxvi:1-20. Thurs., 14, John iii:1-16. Fri., 15, Luke xix:1:10. Sat., 16, 1 John v:1-12. Sun., 17, Psa. xxxii.

I. LESSON OUTLINE

1. A Religious Zealot (verses 1, 2). 2. A Startled Persecutor (verses 3-5). 3. A Converted Man (verses 6-9). 4. A Separated Vessel (verses 10-18).

II. THE HEART OF THE LESSON

What a picture of misguided religious zeal, and of heart hatred of a mere partisan in the things that seem right to men blind to the truth. "Breathing out threatenings and slaughter," as though the mouth and lips were a spiritual crater emitting the internal fires of wrath with which the heart was surcharged; and against the disciples of the Lord solely because they were worshipping one whom Saul had been taught to hate. But that is exactly what religious zeal is ever doing in its ignorance.

But the Lord in the glory at the right hand of the Father for His people, of whom Saul was to be made one that day is watching the scene, and at the most unexpected time and in the most unheard of way He interferes to the full accomplishment of His eternal purpose. "I will work, and who will let it." The way would at once tell Saul that God was upon the scene, for the brightness was that of the presence of God. The query was simply, "Who art Thou Lord?" For Lord He surely was to thus manifest Himself. But can you imagine the tremendous import of the answer to Saul, "I am Jesus whom thou persecutest." What! Thou the despised Nazarene! Thou the Carpenter of Nazareth! Yes, even He the once rejected and crucified One! He for whom Stephen stood, and whom he saw as he was stoned to death! O, the trembling and the astonishment of this one who was relentlessly haling men and women to death! Yes, he had been putting the Lord of glory into jail afresh, and had been seeking to kill Him. Only one word could be spoken, and it told that the man who left Jerusalem en route to arrest people at Damascus was changed, converted, had a new heart, a heart that in full surrender said, "Lord, what wilt Thou have me to do?" And such a heavenly vision of Christ will bring the same words today.

Blinded to everything earthly, with the vision of the Lord of glory filling his eyes this man is led by the hand to Damascus. How different the entry to what he had planned; but he is the Lord's captive now. And those three days alone with his Lord! What sacred days they were! What penitence of heart, what acknowledging of sin, what a sight into the heavenly things must have been his! No need to eat, for he was too much humbled and astonished, and too much with the Lord to need or desire food. On what a blessed three days they were to him.

The Lord had quite little time to get the godly Ananias in motion to do His bidding. He knew the character of Saul of Tarsus. And He also knew the object of his journey to Damascus; for the saints at Jerusalem had no doubt forewarned their brethren. But he did not know that the Lord had met Saul and that he was no longer Saul the persecutor, but Saul the chosen one of God. At last the fears of Ananias are dissipated and he is on the way to the place where Saul is yet in darkness. How wondrously the Lord works in these things. Not Peter nor John nor any other of the Apostles are chosen for this work. Just an ordinary believer without any degrees or titles whatever. A godly man of prayer ready to do the will of the Lord. What a lov-

ing greeting as this man enters in, and putting his hands upon him said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mayest receive thy sight, and be filled with the Holy Ghost." What a blessed time following this! What joy in the heart of Ananias as also in that of Saul! What precious converse they had together, and the Lord had His chosen vessel at last.

SAUL BEGINS HIS GREAT CAREER

(May 24. Acts ix:20-31)
Golden Text, 1 Cor. ii:2

Daily Readings

Mon., 18, Acts xxvi:4-11. Tues., 19, Acts ix:20-31. Wed., 20, Acts xiii:44-52. Thurs., 21, Acts xvi:1-10. Fri., 22, Acts xix:1-10. Sat., 23, Rom. cxi:17. Sun., 24, Josh. i:1-9.

I. LESSON OUTLINE

1. A Clear Testimony (verses 20-22). 2. A Defeated Plot (verses 23-25). 3. A True Friend (verses 26-29(-a)). 4. A Time of Rest (verses 29(-b)-31).

II. THE HEART OF THE LESSON

With the spiritual and physical blindness gone and with heart filled with the joy of the Lord whom he had but just come to know, the *whilome persecutor* is ready in as great a zeal to tell the story of the grace of God in saving him, and of the readiness of the Lord to save all that come unto God by Him. Mark the heart of the Gospel as Paul proclaimed it, "He preached Christ in the synagogue, that He is the Son of God!" Not a good man, not the carpenter of Nazareth, but the Son of God. Apart from that truth there is no saving power in the Gospel at all.

This was most confusing to the enemy, and it was not long before they made him feel the weight of their anger. They would fain treat him to the same kind of thing that he had been dealing out to the saints of the Lord—it is the old Cain way of answering the righteousness that is a standing rebuke to sin; it is the argument that the Cain type of men have ever used, and it is still in vogue. It was this line of zealous religiousness that deluged Europe with the blood of the saints in the dark ages. And Saul is to see for himself what it meant to suffer for the sake of the Lord Jesus.

But the Lord has further use for this man whom He had saved so signally on the Damascus Road, and the enemy is having all his attempts frustrated by the power of the Lord. And he who was to arrive at Damascus coming with great display of power and Jewish grandeur and dignity was led blinded, and by the hand of his followers, in a very lowly manner. And he who had expected to go out on the way back to Jerusalem with a great number of captives whom he was haling to death, has to be let down in a basket under cover of the darkness and make his escape as best he can. The religious world has all the honor and dignity it can confer for persecuting Saul, but it has nothing but bonds and imprisonment, and death for the man that dares believe in the man that they had put to death, and that is hardly enough to tell them that they had made a grave mistake—that He was the Son of God.

Unknown as he was to the disciples at Jerusalem, the new convert found it hard to obtain an entrance among them, for they did not seem to know that the Lord had met the man and had changed Him,

regenerated him; but perchance they were in error for that matter, as not comprehending the greatness of the grace of the Lord. How blessed to have such a man as Barnabas around at such a time; a man who had a goodly measure of spiritual discernment, a man who did not fear the new convert, and who discerning the grace of God in him, was ready to bring him to the saints and tell them what God had wrought. What a blessing to all if we had such men in the eldership today among the saints, who, knowing the grace of God, and its possibilities, would help rather than hinder the new born ones and not stumble the children of God by their harshness and hardness.

But matters at Jerusalem were as bad as at Damascus, and in fact they were much worse; the men who had sent Christ to the cross, and had stoned Stephen; and whose names were upon the letters that Saul had taken with him to Damascus, would hardly be lenient to the new convert to the faith; nay, would the rather all the more quickly seek to silence his voice that condemned them and showed forth their guiltiness. And so he found the arm of religiousness stretched forth against himself at Jerusalem too. But again the Lord delivers His servant in order to prepare him for the future work He had for Him to do. What a baptism of persecution the new man has.

Book Reviews

Angels in White, or Words to the Worried. By Russell Elliott, 73 Durham Road, Wimbledon, S. W., England. Price 2s 6d or 5 shil., according to the binding.

This is an excellent book with a great message for those who are in anxiety, in trouble, worried and disappointed. And how much of this there is to-day among God's people. The volume consists of 260 pages filled with consoling and comforting messages from God's Holy Word. The Spirit of God will use this very helpful book with many. Read it for yourself and then pass it on to some troubled soul with a prayer that it may bring peace and joy to those in affliction.

Thy Kingdom Come. By Prof. Carl A. Blomgren, Ph.D., Rock Island, Ill. 199 pages. Price \$1.25.

This is a very fine and Scriptural exposition of the last book of the Bible, the Apocalypse. It is written from the strictly Futurist viewpoint and we endorse it as an able and scholarly exposition. The same truths are unfolded as we have done in our own volume on Revelation.

God's Word and Man's Word on Evolution. By R. J. Alderman, Alcolu, S. C. Price 15 cents.

This is an excellent and very helpful pamphlet which should be in the hands of all college students. Mr. Alderman shows up this pagan theory of evolution in the right light and we are sure the brochure will do a great deal of good.

Dr. I. M. Haldeman has written an excellent treatise on Fosdick's most pernicious book "The Modern Use of the Bible." We shall give full information next month.

OUR HOPE

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No. 12

Editorial Notes

His Witnesses The last words which our blessed Lord spoke on earth are recorded in Acts 1:8. "But ye shall receive power, after that the Holy Spirit is come upon you, and ye shall be witnesses unto Me both in Jerusalem, and all Judea, and in Samaria, and unto the uttermost parts of the earth." Then He was taken up and the glory cloud received Him, and He disappeared out of their sight. In the Gospel of Luke He also speaks of them as His witnesses. "And ye are witnesses of these things." They became His witnesses. In a precious way John voices this witness to Him in the inspiring words of the first epistle he wrote. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life; for the Life was manifested, and we have seen it, and bear witness, and show unto you that eternal Life, which was with the Father, and was manifested unto us. That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full."

But John and his fellow disciples are not the only witnesses, who witness to His Deity, to His Work and His Glory. Very much it is needed today to remind ourselves of His many witnesses. We live in days when the most arrogant infidelity which has arisen in the camp of Christendom, known as "Modernism," denies Him.

Modernism, using His name, speaks of Him as the great

leader, the master, the perfect man; the manhood of the master; it lauds His teaching, which is generally termed "a philosophy," and rejects it as a revelation; it praises Him as an example. But Modernism denies His Deity, and the miraculous facts of His life. It denies His miraculous entrance into life by the Virgin-birth; it denies His miraculous ministry, His atoning death, His miraculous physical resurrection, and His miraculous departure from earth to heaven. Let us see therefore what witness He has, and who are His witnesses.

First of all there is the witness of the Bible, His own Word. To this He appealed when on earth. "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of Me" (John v:39). The Scriptures are the books of the Old Testament, which was then in existence as it is now. The Jews believed in these Scriptures as of supernatural origin, that God spoke in them. How else could they believe, when their best men, their most noble men, messengers of righteousness and of peace, their holy men of God, declared several thousand times in these Scriptures that the Lord spoke to them and what they penned is the Word of God?

Startling is this witness of the Scriptures from Genesis to Malachi. Here we find Him announced for several thousand years. The Holy Scriptures witness to His Deity, His eternal Godhead, His coming in flesh through the Virgin-birth, His life as man, His ministry, His message, His servant character, His rejection, His suffering, His sacrificial death, His burial, His triumphant resurrection, His ascension upon high, His place at the right hand of God, His glorious, visible and personal return, and His kingly reign over the earth. This witness is borne by types, levitical institutions, sacrifices, offerings, and the earthly tabernacle with its priesthood; by historical events, but more so by direct divine revelation, the prophetic utterances in every portion of the Old Testament. We read of Him as the Wisdom, the good Shepherd and the great Shepherd, the Prophet, the Priest, the King; He is the Stone, the Rock of Ages, the Sun, the Shield, the Rose of Sharon, the Wonderful, the Counsellor,

the Mighty God, the Everlasting Father and the Prince of Peace. There are several hundred prophetic names like these which belong to Him, who is the chiefest among ten thousand, the One altogether lovely. Not only did He tell the Jews to search the Scriptures to find His witness there: He opened these Scriptures to His disciples after His resurrection. "And beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself"—"And He said unto them, These are the words which 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" (Luke xxiv:27-44). This striking and harmonious witness makes the Holy Scriptures so wonderful. Only blind unbelief, as found in the different camps of infidelity, including Modernism, can stubbornly reject this witness.

The Father also bears witness to Him. He bore witness of Him by audible voice. "This is my beloved Son, in whom I am well pleased." It was the Father's witness at Jordan after His baptism. Again on the Mount of Transfiguration He spoke, "This is my beloved Son, in whom I am well pleased; hear ye Him." His voice was heard once more, in answer to His request, "Father glorify Thy Name." The Father answered "I have both glorified it, and will glorify it again" (Jno xii:28). Our Lord spoke of this witness when He said "The works which the Father hath given Me to finish, the same works that I do, bear witness of Me that the Father hath sent Me. And the Father Himself, who hath sent Me, hath borne witness of Me. Ye have neither heard His voice at any time, nor seen His shape" (Jno v:36-37). Still greater was the Father's witness, when He raised Him from among the dead and gave Him glory.

His own works, as stated above, bear witness of Him. He manifested Himself by these works as the Lord from Heaven, the omnipotent and omniscient Jehovah. He demonstrated His power over disease. All manner of diseases were healed by Him. The blind saw, the deaf heard, the dumb spake, the lame walked, the dead were raised. The demons had to release their prey, the insane were made sane. The storms had

to obey His voice. He had power over all things; power over disease, over the demons, over death, over nature, and He displayed constantly His divine omniscience.

He witnessed by His own words as to His Deity. "No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man who is in heaven" (Jno iii:13). "I am the bread of life. . . I am the living bread which came down from heaven" (Jno vi:51). "I am the light of the world" (Jno. viii:12). "Verily, verily, I say unto you, Before Abraham was, I am" (Jno viii:58). "I and the Father are one" (Jno x:30). "I am the Resurrection and the Life" (Jno. xi:25). "I am the Way, the Truth and the Life; no man cometh unto the Father but by Me" (Jno. xiv:6). "He that hath seen Me hath seen the Father" (Jno. xii:9). "And now, Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was" (Jno xvii:5). What wonderful words of self-witness these are! How could He be trustworthy, if they were not true, as Modernism claims! But they are true, for He is the Truth. And all the other words He spoke, the words of life, bear witness of Him.

The Holy Spirit bears witness of Him in the different portions of the New Testament. Through John He testifies "In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not any thing made that was made. In Him was Life, and the Life was the Light of man" (Jno. i:1-4).

Through Paul, who had seen Him in the glory-light, and whom the Spirit used to pen the greatest of all revelations to men, He witnesses concerning Himself, as through no other instrument. "Who is the image of the invisible God, the firstborn of all creation; for by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by Him, and for Him. And He is before all things, and by Him all things consist. And He is the head of the body, the church, who is the beginning, the first born from among the dead, that in all things He might have the pre-eminence. For it pleased the Father

that in Him should all fulness dwell" (Col. i:15-19). "God who at sundry times and in divers manners spake in time past unto the fathers by the Prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom He also made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. i:1-3). Throughout the Pauline epistles the Holy Spirit witnesses of Him, and the unsearchable riches of Jesus Christ. James by the Spirit witnesses of "that worthy Name," the Name which is above every other name. And Peter who had borne that God-given witness at Cesarea Philippi, "Thou art the Christ, the Son of the living God," also witnesses by the Spirit in his epistles. The Spirit bears witness through him of Christ as the Lamb without spot and blemish; as the living Stone; as the Shepherd and Bishop; as the Sin-bearer; as the coming Chief Shepherd. Once more the Spirit speaks through the beloved disciple in his epistle. "In this was manifested the love of God toward us, because that God sent His only Begotten Son into the world, that we might live through Him" (1 Jno. iv:9). "This is the true God and the eternal Life" (Chapter v:20).

The final book of the Bible, the Revelation, bears the final and the completest testimony to Him. He is seen as the Eternal One, as the faithful Witness on earth, as the Lamb slain, as the risen and living One, who hath the keys of death and Hades, as the ministering Priest at the altar, as the Judge, who executes the judgments of God, as the Bridegroom, as the coming and reigning King of kings, and Lord of lords.

Then there is the witness of the true Church. What a mighty witness that is! It is written at the close of Hebrews, the eleventh chapter, of the faithful witnesses to God in the Old Testament: "And what shall I say more? . . . Others had cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted,

tormented . . . they wandered in deserts, and in mountains, and in dens and caves of the earth."

And what shall I say more? Cruel Rome crucified Christians by the thousands, cast them before the hungry lions and tigers, scourged them to death, burned them at the stake, had them torn to pieces by vicious dogs, and tortured countless thousands of men, women and children. They were His witnesses. They triumphed over such a death, because He lives, and carried them through to victory by His power. The hundreds of thousands of martyrs of the first centuries, were joined by a still greater multitude of martyrs during the dark ages, the reformation period, and the martyrs of the seventeenth and eighteenth centuries. They all bore a faithful witness to Him and then in a triumphant death they gave the "supremest" witness.

We can go to every continent and find His witnesses. We visit the islands of the sea and find the erstwhile cannibals sitting at His feet, clothed and in their right mind, witnessing to Him as Saviour of men. In China, Japan, India, in darkest Africa, millions bear witness of what He has wrought, the power He has to save and to keep. There is no nation now, no country, in which there are not found His witnesses, the witnesses that Jesus Christ is the Son of God, that He died for our sins, that He rose again, that He has power to save to the uttermost. O Modernism! produce such witnesses, produce such fruits! But the Christ of Modernism is a counterfeit Christ; the ethics preached under the guise of Christianity, have no more power to save than Hinduism or Confucianism.

And, beloved readers, we are His witnesses also. It is our blessed calling. The mantle of the faithful witnesses and confessors of His Name, has fallen upon us. In the midst of the infidel sneers and attacks of the deniers of the Christ of God, it is our wonderful, blessed and glorious privilege to witness to Him, to exalt His Name, to contend earnestly for the Faith once and for all delivered unto the Saints. Are we his faithful witnesses? Are we standing firm and unmovable? Are we witnessing to Him wherever we can? Are we witnessing to Him by separation from those who

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deny His Name? Is our life, our walk and all we do a witness to Him? Answer Him in your closet. Never before as now is there such a need to be His witnesses and such a glorious opportunity to exalt His Name, that worthy Name, which some day we shall have written on our foreheads.



“For thus saith the high and lofty One
What God Prizes that inhabiteth eternity, whose name is Holy; I dwell in high and holy places, with him also that is of a contrite and humble spirit, to revive the heart of the contrite ones” (Is. lvii:15). “To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my Word” (Is. lxvi:2). “Blessed are the poor in spirit for theirs is the kingdom of heaven” (Matt. v:3). “Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls” (Matt. xi:29). “Honor shall uphold the humble in spirit” (Prov. xxix:23). “He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” (Mic. vi:8). “Be clothed with humility, for God resisteth the proud and giveth grace to the humble” (1 Pet. v:5). “Wherefore He saith, God resisteth the proud, and giveth grace unto the humble” (James iv:6). “Humble yourselves in the sight of the Lord, and He shall lift you up” (Jas. iv:10). “Walk worthy of the vocation wherewith ye are called. With all lowliness and meekness and longsuffering, forbearing one another in love” (Eph. iv:2). “In lowliness of mind let each esteem other better than himself” (Phil ii:3). “Put on . . . humbleness of mind, meekness and longsuffering” (Col. iii:12). “A meek and quiet spirit which is in the sight of God of great price” (1 Pet. iii:4). Humbleness, meekness, lowliness, that is what God prizes so highly. Such was the walk of His well-beloved Son on earth, such must be the walk of His children now, for we are called to walk even as He walked. Well is it then that we seek and prize these things also and let the Holy Spirit conform us to the image of Himself.

God must hate pride and self-exaltation. He cannot tolerate it in His children, and He will surely humble those

who walk in pride, who are boastful and seek honor from men, and not the honor and glory of God! It is a great truth David expressed when he wrote "It is good for me that I have been humbled (literal translation)" (Ps. cxix:71). Every child of God will welcome that which the Lord sends to humble him. We can thank and praise Him for all which puts us in the dust before Him. Thus He humbled Israel. "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness to humble thee. . . . And He humbled thee, and suffered thee to hunger, and fed thee with manna" (Deut. viii:2, 3). Nebuchadnezzar was humbled on account of his pride. He brought him very low, but the king acknowledged His merciful hand and said "I, Nebuchadnezzar, praise and extol and honor the King of heaven, all whose works are truth, and His ways judgment, and those that walk in pride He is able to abase" (Dan. iv:37). It was the last word, according to the book of Daniel, which the great king, whom the Lord called 'His servant,' uttered. And so we must walk humbly before our Lord, manifest His own character and excellencies, and especially in our service for Him, what He permits us to do as our exalted Head. It behooves us to do all in true humility, claiming no glory but giving Him the glory. In this also He is our pattern, for He served on earth in an unostentatious way. Such a walk and service God prizes highly, He is well pleased with it, for it reminds Him of His own blessed Son. Such a walk and service means peace and contentment for us.



**Thoughts of
Peace.**

When the Lord had dealt with the house of Judah in judgment and had sent them captive to Babylon, the Prophet Jeremiah dispatched to the captives a beautiful letter from Jerusalem. In this letter Jehovah promised that in His own appointed time He would visit them, and perform all the good He had promised to His people. We quote part of this epistle of Jeremiah. "For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of evil, to give you a hopeful end. Then shall ye call

upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find, when ye shall search for Me with all your heart. And I will be found of you, saith the Lord. And I will turn away your captivity, and I will gather you from all nations, and from all the places whither I have driven you, saith the Lord: and will bring you again into the place whence I caused you to be carried away captive" (Jer. xxix:11-14). Such were the words of comfort Jeremiah received from the Lord for His people.

His thoughts that the Lord had concerning them were the thoughts of peace, even though He had to chastise them and deal with them in judgment. His thoughts towards His own are **always** thoughts of peace. What was true of His earthly people is true of us as well. "Yea I have loved thee with an everlasting love." And because of His love, all His thoughts toward us are thoughts of peace and lovingkindness. He may lead us through deep and dark waters. Our faith may be severely tested. We may have troubles on all sides, yet in it all it is true, His thoughts towards us are thoughts of peace and kindness. "We know that all things work together for good to them that love God, to them who are called according to His purpose" (Rom. viii:28). And because we know this, that in Christ Jesus there is peace for those who trust in Him, that He is our peace, and that therefore God's thoughts are the thoughts of peace for all who are accepted in the Beloved One, we can be without anxiety, so that the peace of God rules in our hearts (Col. iii:15). Knowing, believing, there is nothing but peace though we may suffer and be in greatest perplexity, we can do what is read in Philippians. "Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. iv:6-7). When we shall know as we are known, and look no longer into a glass darkly, we shall know and understand that all His thoughts were peace. But happy are we if now we believe it and enjoy it for present comfort.



God Answers Prayers In reading the biography of godly Robert Murray McCheyne, we came across some helpful remarks on prayer. He reminded those under his care that “there is nothing more sure than this, that God answers prayer. There never was and there never will be a believing prayer left unanswered.” Meditate on this, and you will say, “I love the Lord because He has heard my voice and my supplication” (Ps. cxvi:1). *God often gives the very thing His children ask, at the very time they ask it.* You remember Hannah. She prayed unto the Lord and wept, asking for a man-child. This was her request. She went in peace, for the God of Israel granted her petition. She called the child “Samuel,” that is “asked of God.” You remember David in Psalm cxxxviii—“In the day that I cried Thou answeredst me, and strengthenedst me with strength in my soul.” You remember Elijah. “O Lord my God! I pray Thee let this child’s soul come into him again. And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived.” You remember Daniel. “While I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God and for the holy mountain of my God; yea whiles I was speaking in prayer, even the man Gabriel, being caused to fly swiftly, touched me about the time of the evening oblation.” Expect answers while you are speaking in prayer. Sometimes the vapors that ascend in the morning come down in copious showers in the evening. So may it be with our prayers. If you will pray in His name, having child-like confidence towards God—praying in the Spirit—seeking the glory of God more than personal benefits, I believe that in all such cases you will get the very thing you ask, at the very time you ask it. Before you call God will hear, and while you are speaking He will answer.

God often delays the answer to prayer for wise reasons. Think of the Syrophenician woman. How anxiously she cried. But Jesus answered her not a word (Matt. xv:21-28). She prayed again and got no answer. Her faith grew stronger and finally she got her answer. Be therefore not

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silenced by an apparent refusal. Continue in prayer. In delaying the answer He invites importunity. The answer may be long delayed, but cannot come too late. As the Lord said in the parable of the importunate widow, His elect should cry to Him day and night. God hears every one of our cries, in the busy day time, and in the lonely watches of the night. He treasures up our prayers from day to day. Read Rev. viii:3, where the Lord Jesus, the great intercessor with the Father, offers to God the incense of His merits, with the prayers of all saints, upon the golden altar. Christ never loses one believing prayer. Do not be discouraged because God bears long with you, because He does not seem to answer your prayers. Our prayers are not lost. "It is good that a man should both hope and quietly wait for the salvation of the Lord."

God sometimes answers prayer by giving something better than we ask. An affectionate father on earth often does this. The child says, "Father, give me this fruit." "No, my child," the father replies; "but here is bread which is better for you." So the Lord Jesus dealt with His beloved Paul. He had the thorn in his flesh. In bitterness of heart he cried, "Lord, let this depart from me." No answer came. Again he prayed the same words. No answer still. A third time he cried, and now the answer came, but not as he expected. The thorn is not plucked away; but the Lord Jesus gives him something better. "My grace is sufficient for thee, for my strength is made perfect in weakness." This is something exceedingly abundant above all that he asked or thought. Dear praying child of God, be of good cheer. God will either give you what you ask, or give you something better. Are you not quite willing that He should choose for you and me? Do not be surprised if He should answer your prayers by giving something above what you imagined.

And all He sends and permits must be good. Trials of faith and troubles make the promise sweet. Yea, they give new life to prayer and dependence on Him.



Ask for the old Paths Israel had drifted from the old paths, the path of fellowship with God, dependence on Him, faith in His Word and obedience to it. Then Jeremiah delivered his message. "Thus saith the Lord, Stand ye in the ways, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. vi:16). Would to God that the mass of professing Christians would ask today for the good way, the only way, in which peace and joy are to be found. Alas! Modernism robs young and old of "the old paths" and teaches new paths which lead away from God and from His Word. The old path is a path of life. "Thou wilt show me the path of life" (Ps. xvi:11). And that path of life is the Lord Jesus Christ, who is the Way, the Truth and the Life. It is a plain path. "Teach me thy way, O Lord, and lead me in a plain path, because of those who observe me" (Ps. xxviii:11). As we walk in this path in simplicity, with the single eye, we shall find indeed that He will teach us and make the way plain. It is a path which the Lord directs. "He shall direct thy paths" (Prov. iii:6). As we trust Him, commit ourselves to Him, He will direct the very footsteps, for the footsteps of a good man are ordered by the Lord. And when He leads and directs the paths are right. He assures us "I have led thee in right paths" (Prov. iv:11). It is a peaceful path. "All her paths are peace." It is a straight path for our feet (Heb. xii:13). It is a shining path leading ever onward and upward to the perfect day. "The path of the just is as the shining light, that shines more and more unto the perfect day" (Prov. iv:18).



A Root out of Dry Ground "For He shall grow up before Him as a tender plant, and a root out of the dry ground" (Isaiah liii:2). The Church has always believed, and the true Church still believes, that the root out of the dry ground signifies the Lord Jesus Christ, the Virgin born Son of God. Modernists regard our blessed Lord as the natural product of humanity, the highest development of human nature, and nothing else.

But that is an impossibility. The soil of humanity is indeed dry ground. Sin has dried up its life, its fertility, and reduced it to perpetual barrenness. The good is absent and all that is evil is present. The soil is contaminated, poisoned, charged with all that is obnoxious, and laden down with the curse. Such a desolate and sinful soil, scathed by God's curse, could no more have produced the perfect Man, the holy, sinless Saviour, than the thirsty sands of the Sahara could produce the rich verdure of the river-side, or the frozen wastes of the Arctic could bring forth and nourish the luxuriant verdure of the Tropics.

By the law of natural development, corrupt mankind could never have produced a person, so holy, harmless, undefiled and separate from sinners, as the Lord Jesus Christ. The degenerate plant of human nature could never have produced Him, who is "the true vine." The infidel theory, more than that, the pit-born blasphemy, that the Lord Jesus Christ is of purely human origin, that He entered the world by natural generation, was born like any other man was born, is a logical impossibility. For how can a clean thing come out of an unclean? Apart from the Virgin birth of the Lord Jesus Christ His holy, spotless, perfect, sinless life is an unsolvable enigma. Only the shallow thinker can maintain that the Lord Jesus is the natural product of humanity. But behind this shallow thinking, there stands intellectual pride and unbelief. The law of evolution demands progress. Hence the religious-theological evolutionist, the worst of this kind, demands that "the out-worn creeds," the dogmas of the first centuries, must be given up. They think they are constantly advancing toward the light to discover truth with their finite brains, and in order to reach the goal, they must trample down the direct revelation of God and deny its existence. The Virgin birth is the great foundation rock of the Gospel. For this reason it is attacked first, for if that foundation is destroyed, the whole redemption scheme as revealed in the Gospel, on the ground that Christ died for our sins, collapses. Therefore Satan's ministers, who claim to be ministers of righteousness, boldly declare that "Jesus is the natural product of humanity." It will

be an awful day when God deals with these enemies of His ever blessed Son.



The Sin-less Christ Every student of the Word of God knows that the Spirit of God speaks in the Epistles of "Sin" and "Sins." *Sin* is the fallen, the corrupt, the totally lost, human nature. It is a nature of sin, of the flesh. *Sins* constitute the outworking of that nature of sin. *Sin* is the root, *sins* are the fruit.

Now the Lord Jesus Christ had neither *sin* nor *sins*. Scripture is very emphatic on this. *He knew no sin*. This is the statement of 2 Cor. v:21. Peter tells us that *He did no sin*, that is He never sinned (1 Pet. ii:22). There were no sins in His life, because He had an absolutely holy nature. He did no sin, because He could not sin. "*He that is born of God cannot sin*" (1 John iii:9). This is spoken of the sinner who is born again. He has received the divine nature, the nature of God. That nature never leads to sinning and if the child of God sins, it is because the new-born one has also an old nature. But the Lord Jesus Christ had no fallen nature; He was born of God, conceived by the Holy Spirit. Therefore He could not sin.

To teach as some do, that He had in Him "*the same carnal streak which is in us*" and that "*He might have flung God out of His life*" is very bad. In fact from the denial of the impeccability of Christ, to the denial of the Virgin birth is but a little step. The Virgin birth was necessary to have Him enter the world as a perfect, holy, sin-less Being. While He had a perfect human nature, He had not a fallen nature of sin, and that holy nature was given to Him by the Holy Spirit. If He had sin, if He had inherited some of the human corruption, had a carnal streak in Him, why then a Virgin birth?



Gladstone's Testimony The late Premier of Great Britain, Mr. Gladstone, a great statesman and scholar, was a strong believer in the Bible as the Word of God. We quote a testimony which he gave some forty years ago.

“‘Heaven and earth shall pass away, but my words shall not pass away.’ As they have lived and wrought, so they will live and work. From the teacher’s chair and from the pastor’s pulpit; in the humblest hymn that ever mounted to the ear of God from beneath a cottage roof, and in the rich, melodious choir of the noblest cathedral, ‘their sound is gone out into all lands and their words unto the ends of the world.’ Nor here alone, but in a thousand silent and unsuspected forms will they unweariedly prosecute their holy office. Who doubts that, times without number, particular portions of Scripture find their way to the human soul as if embassies from on high, each with its own commission of comfort, of guidance, or of warning? What crisis, what trouble, what perplexity of life has failed or can fail to draw from this inexhaustible treasure-house its proper supply? What profession, what position is not daily and hourly enriched by these words which repetition never weakens, which carry with them now, as in the days of their first utterance, the freshness of youth and immortality? When the solitary student opens all his heart to drink them in, they will reward his toil. And in forms yet more hidden and withdrawn, in the retirement of the chamber, in the stillness of the night season, upon the bed of sickness, and in the face of death the Bible will be there, its several words how often winged with their several and special messages, to heal and to soothe, to uplift and uphold, to invigorate and stir. Nay, more, perhaps, than this; amid the crowds of the court, or the forum, or the street, or the market-place, when every thought of every soul seems to be set upon the excitements of ambition or of business, or of pleasure, there, too, even there, the still small voice of the Holy Bible will be heard, and the soul, aided by some blessed word, may find wings like a dove, may flee away and be at rest.”



It is related that Mary Queen of Scots
John Knox and once said to Knox, “You interpret the
Queen Mary Scriptures in one way, and the Pope and
 the Cardinals in another; whom shall I
 believe, and who shall be judge?” To the question the

fearless Reformer replied, "You shall believe God, who speaketh plainly in His Word; and further than the Word teacheth you, you shall believe neither the one nor the other, —neither the Pope nor the Reformers, neither the Papists nor the Protestants." Oh, that the preachers were as true to the Word in these last days with their perilous times!



What is Wrong? Some one wants to know what is wrong with the "International Bible Students Association," once known as "Millennial Dawn," invented by a cunning perverter of the Truth of God, by name of Charles T. Russell. Do they not teach prophecy and the coming of the Lord, and also stand up for the Bible? Yes, they do, and that is just the deception. The system poses as a defender of the faith, when in reality it is a destroyer of it. The system among other denials, denies the absolute, essential Deity of the Lord Jesus Christ. It is a Unitarian system. It denies the resurrection of the flesh. The body of the Lord Jesus Christ was not literally and physically raised from among the dead. It still sows its literature in every direction, though not as much as a few years ago. It must be classed with the other anti-Christian systems which are in the world today in fulfillment of 1 Timothy iv:1.



A Scathing Rebuke The Editor of "The Presbyterian" had written an editorial on Dr. Harry E. Fosdick's departure from the First Presbyterian Church of New York. A leading New York Presbyterian preacher took Mr. Kennedy to task for having written an attack upon the Modernist. We print Dr. Kennedy's reply:

We have heard Dr. Fosdick, have read his writings, and also have observed closely his whole course of procedure since he first became a preacher at the First Presbyterian Church of New York, and the convictions expressed are based upon what this man has said and done publicly. Any man who will ridicule the contents of Holy Scripture, so far as to call the Ark of the Covenant "God in a box"; who speaks of the virgin birth as a biological miracle; who says that anything which differs from nature is unreal and not to be believed; who says that the doctrine of "the redemption through Jesus, whom God hath set to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past, through the forbearance

of God," is an antiquated legalism which no modern mind can accept, and who declares the coming of Christ, only means an advance of his ideas and teachings, is worthy of all the criticism in this editorial.

Any man who for five long years will use the pulpit of a denomination with which he has no connection for the purpose of opposing and breaking down the Constitution and the fundamental beliefs of that denomination, and thereby creating and maintaining a violent disturbance and disorder and contention within that denomination, and who after acknowledging he ought not to remain in that pulpit, still persists in continuing in that pulpit for more than three months, and even then intimates he will return after a time to continue his antagonistic preaching, does not merit, and will not receive, the respect of honest, orderly, fair-minded men.

Every word of it is only too true. Harry Emerson Fosdick is a modernist of the most dangerous kind. A man who denies the truth as he does, and acts as he has acted, deserves not sympathy.



Pessimistic Foreign Secretary Austen Chamberlain of Great Britain, does not share the optimism of other European statesmen as to conditions on the continent. Addressing a large gathering in Birmingham, England, he said: "Europe is moving slowly but surely towards another catastrophe. Fear broods over Europe today, fear of a new war breaking out. It is brought before me every day. The Geneva (League of Nations) Protocol, instead of becoming a great instrument for the maintenance of peace, might become a great instrument for waging war."



Shocking One of the leading Presbyterian preachers in New York City is Dr. Henry Sloane Coffin. A few months ago he addressed one of the Yale Clubs in New Haven, Connecticut. The "New Haven Journal-Courier" printed a part of his address, from which we quote a paragraph.

"Man is, I believe, the apex of a long biological evolution. The best product or the noblest character is the closest approach to the ultimate Source of Things. Such, I believe, was Jesus of Nazareth, whom I believe is the noblest character, and the best man that has ever been produced."

One feels like crying out, Woe! Woe! ! Woe! ! ! Here is a

man who claims to be a Christian, and tells the young men of a University that the Lord Jesus Christ, the eternal Son of God by whom all things were created, is only a man, and that as such he was produced. But to use the inspired expression of the Apostle John, this man Coffin is a liar. "Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son hath not the Father" (1 John ii:22, 23).



The next issue of "Our Hope" will begin **Another Year** the thirty-second year of the magazine.

The current issue is the last number of Volume XXXI. The magazine was begun in our youth and now we have grown old with it.

We are thankful to our Father, that He has made it possible to maintain this testimony for so many years, and we are confident, that grace sufficient will be given, as long as we are permitted to continue.

On our cover is printed, "A Testimony for our Lord Jesus Christ." Such a testimony, which exalts Him, witnesses to His Deity, to His Saviourhood and Lordship, has the fullest sanction of God, the Holy Spirit, and is well pleasing to the God and Father of our blessed Lord. Such a testimony is eminently needed, more needed than any other testimony. Such a testimony is used to keep Him fresh before our hearts, and also strengthens us in life and service for Him.

And so with His gracious help we shall continue to witness for Him month after month. We shall continue to preach the Word in our pages, for the time is here when sound doctrine is no longer endured, when many turn to fables. We shall continue to warn against Rationalism, Ritualism and Delusionism. The flock of God needs to be warned against the many wolves in sheep's clothing, as well as against the most subtle perversions of the Truth of God.

Beloved readers and friends! We know "Our Hope" has been a great help to you and brought you great blessing. You love its monthly visits. Will you then continue to

pray for us and for this testimony? Will you also see to it that others of the household of faith become acquainted with the magazine? Will you do something to increase its circulation? We pray for this daily and trust the Lord that He will bring it about. But He may use you to accomplish this.



We have printed new editions of "His **Gospel Work** Riches" in Spanish, Russian and French.

A new large German edition comes next. These foreign editions are sent out mostly free. Two thousand copies of the Spanish edition were given to the Los Angeles Bible House (not the Institute) for immediate circulation in Mexico and Central America.

A Russian aged believer is working now under our direction in New York among the Russians, circulating the Russian "His Riches," and also addressing Gospel meetings in Russian. This brother used to hold a high position as General under the regime of the last Czar. Pray for this Gospel work.



**The Gospel
of John**

Many inquiries have reached us when our complete exposition of John will be published. It will be in September, perhaps earlier. We have gone over the different chapters as they appeared for nearly five years in our pages. Many changes have been made, as well as much new matter added. When finished it will be about the completest analytical exposition of the Fourth Gospel in print. It will have about six hundred pages. We shall not publish it in two volumes, but in one, so as to bring down the price. We do not know yet how much it will cost. As everything has to be reset in good, readable type, it will be very expensive. We shall announce exact date of publication and price later.



**Stony Brook
School**

The School progresses well spiritually. The Article in the current issue by the Principal will be read with much interest. But we urge our readers and friends to pray with us that the

pressing financial needs may be speedily met so that this good work may go on. Please pray! Pray that all the needs may be at once supplied.



Summer Conferences We remind our readers of the **Montrose Prophetic Conference, Pa.**, July 14-19. Programs will be mailed to our readers in Eastern States and to others on request. Accommodations for the six days may be secured by addressing Mr. R. Honeyman, Montrose, Pa.



Stony Brook Messianic Conference convenes August 12-21. Programs and accommodations may be had by addressing Dr. Ford C. Ottman, Stamford, Conn.



Please be sure and read announcement as to the new tract on the cover page. It is much needed.

The Gospel of John

Chapter XX (Continued)

Verses 11-18. Peter and John had returned to their own home, probably to eat their breakfast. It shows a strange indifference, the result of not knowing the Scriptures. The sight of the empty tomb had convinced them that the body was not there. If they had known the Scriptures they would have remained, constrained by love and hope, to see Him who was risen from the dead. It was different with Mary. She remained at the sepulchre. She had not entered, as Peter had done. Standing without she wept. She too was ignorant of the Word of God concerning His resurrection. But what she lacked in knowledge was made up by her deep love for Him who had delivered her, by His divine power, from the dominion of demons. She tarried at the hallowed spot, with tears streaming down her face, hoping that in some way her question, where they had put the body of the Lord, might be answered. An old commentator says: "The going away of Peter and John commends Mary's staying behind. To the grave she came before them, from the grave she went telling them, to the grave she returned with them, at the grave she remained behind them."

Then weeping still she stooped down, and ventured a look into the sepulchre. She had not done this before. When she saw the stone taken away, and the Roman soldiers gone, she surmised that the grave was empty. Then Peter and John had convinced themselves that the body was gone. Mary now wanted to see with her own eyes, and as she looked into the sepulchre, she saw what the two disciples had not seen. She beheld two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. There can be no question that they had been there when Peter and John had examined the sepulchre, but they were invisible to them, while they became visible to Mary. Modernists use this fact as an alleged evidence of the untrustworthiness of this record. They claim here is an irreconcilable contradiction. Like the Sadducees, modernists do not believe in angels. If they believed in these supernatural beings, of whom the Bible has so much to say, they would also believe the record. The Angels of God appear and disappear, become visible and invisible, instantaneously and supernaturally, according to God's command. Elisha saw the heavenly hosts, while his servant did not see them; but in answer to the prophet's prayer the servant beheld them likewise.

Were these angels sent in connection with His triumphant resurrection, or were they present at the moment when the lifeless body of our Lord was deposited in the sepulchre? While Scripture does not answer this question, we believe they were sent by God the moment the body was laid in the grave to keep guard over His holy body, as it is written in the ninety-first psalm "He shall give His angels charge over Thee."

And Mary was not startled by beholding these tenants of the heavens. There is no outcry of fear, no alarm, as is generally the case when angels suddenly appear. Her heart was so fully occupied with the Lord, and the absence of His holy body, that she was delivered from all fear. And we too, if our Lord is the absorbing object of our heart, shall fear nothing.

The angels then spoke to her. "Woman, why weepest

thou?" What tender sympathy this question reveals! They knew, of course, why she wept. Here is an evidence that the holy angels of God enter with sympathy into human affairs, the sorrows of His people, as they also rejoice when a sinner repents, and are the unseen witnesses of Christian worship.* But the question carried with it assurance, which weeping Mary was not able to grasp. **Why** weepest thou? Was there any reason for this prolonged lamentation? Their presence should have convinced her that all was well. With such a guard no enemy would have taken away His blessed body. Why weepest thou? There is no place for tears here. Instead of weeping eyes there should have been lips of holy laughter, shouts of joy and shouts of praise. But she knew not this. She answered the angelic question. She takes it for granted that the angels knew whom she meant and of whom she spoke as "my Lord." Yet not the faintest thought that He might be risen and alive enters her mind. As another says: "All was in error; tears of grief,—but false grief, imagining that to be which was not, and Him to be dead, who was alive. She weeps, because she finds the grave empty, which, God forbid, she should have found full, for the Christ must have been dead still, and there would be no resurrection. And this case of Mary Magdalene is our case oftentimes. It is the error of our conceit to weep when we have no cause, and to joy when we have as little. False joys and false sorrows, false hopes and false fears, this life of ours is full of them."

And now suddenly something happens. The all-important statement, which burdened her heart, had been made to the heavenly visitors and watchers in the tomb. Naturally she expected an answer. Her eyes must have eagerly watched the faces and the lips of the angels. Instead, when she had said this, she turned backward. She turned around and away from the angels. What produced this changed attitude? Something must have occurred which made her turn away so abruptly from the empty tomb, without

* Our volume, "The Angels of God," covers this interesting truth more fully.

waiting for an answer from the angels. She may have heard approaching footsteps; or she may have felt instinctively that some one stood behind her. Perhaps the angels were responsible for directing her attention away from themselves to the person which had appeared. They knew the Lord. They may have arisen in holy awe and worship, and riveting their eye upon Him, Mary too turned around to see who the Person was.

She sees Him, but does not know that it is Jesus. Not her tear-dimmed eyes prevented her recognition of the Lord, whom she knew so well, but, as it was with the two on the road to Emmaus, her eyes were supernaturally holden. And perhaps the element of glory which enshrouded now the risen body of His humiliation also contributed to the failure to know that it was Jesus. And now He speaks. "Woman, why weepest thou? Whom seekest thou?" Just as the angels knew, why she was weeping, so He knew all about her tears and whom she was seeking. Like the angels, He questioned her thus to show His loving sympathy, only His is greater than the sympathy of angels. Whom seekest thou? was a searching question. She had believed on Him as the Christ, the Son of the living God. She had witnessed His miracles. She herself had been miraculously delivered by Him and His Word of power. Art thou seeking such a One, who came to seek and save you? Seeking Him among the dead who is the Prince of life, the Lord of glory! The question has in it a gentle rebuke to her anxious weeping.

And Mary thought she was speaking to the gardener. She comes with the same burden she had stated twice before. "Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away." She manifests again her fullest occupation with Him only. She takes it for granted that the gardener must know whom she means; and though the person before her appears as a stranger, she is not a bit more alarmed, than when she faced the angels. And in her impulsive, passionate speaking, she declared her willingness to take His body away, if she only could discover where the body is. Then He speaks. "Mary!" This one

word was enough to open her eyes. She turned again, probably to fall at His feet, and cried out "Rabboni." What joy must have filled her heart at the great discovery, that He who died is risen from among the dead and stood now before her in His resurrection glory. She had sown in tears and reaps now in joy. "It was the Good Shepherd calling His own sheep by name. She was the same to Him as ever. He stood in resurrection power; but His love was the same to her, certainly not less than when He had cast seven demons out of her. Doubtless there was a sameness in the expression of her name, which went straight home to her heart, and recalled her from her dream about His person, once dead, but now in truth alive forever more."

We see her at His feet, and then He spoke: "Touch me not; for I am not yet ascended to my Father, but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God and to your God." From this we surmise that she was about to lay hold of His feet and cover them now with her tears of joy and gratitude. If we turn to Matthew xxviii:9 we read that the women "came and held Him by the feet, and worshipped Him." Needless to say that this also has been pointed out as a discrepancy. It is not, but a mark of the divine authorship of the Gospel records.

Conservative exegetes have tried to explain the Lord's words to Mary in different ways. Some have thought that our Lord knew that she might have been carried too far in her loving demonstration, under momentary excitement, and that the Lord forbade her to touch Him, to repress these feelings. We do not think this explanation is worthy of consideration.

The better explanation is on the dispensational aspect of the Gospel of Matthew and the Gospel of John.

In spite of much scribbling against the teaching that the Gospel of Matthew is the Kingdom Gospel, with a striking dispensational aspect and message, all painstaking students of this Gospel maintain this still and find in it the great wisdom of inspiration. We see in this first Gospel the Lord Jesus Christ, as the Son of David, coming to His own

as the promised King. He preached the Kingdom and that was rejected. Then He died and rose from among the dead. One characteristic feature of the Gospel of Matthew is that nothing is said of the ascension. If we had only the Gospel of Matthew we would have to believe that the risen Christ never left the earth, but is still here in person. The evident purpose of this is to show that the Son of David will some day be the King on earth, as it is so abundantly predicted in the prophetic Word. At the close of the Gospel of Matthew the Lord is seen resuming His relation with the Jewish remnant. The women who held Him by the feet and worshipped Him represented typically that remnant, who will, after His return, enjoy His kingly presence on earth.

But this is not the viewpoint in the Gospel of John. Here we are outside the kingdom aspect; a new order of things is to be introduced and a new relationship is to be established. As the risen Christ He ascended on high to take His place at the right hand of God. He is now to be regarded not in His bodily presence here on earth, but as the object of faith, received up in glory. To exemplify this the Lord Jesus Christ told Mary not to touch Him, for He was not yet ascended to His Father. After His ascension believers are brought into a spiritual union with Him, and know Him no longer after the flesh, but know Him as glorified in heaven; and through Him know His Father, as their Father, and His God, as their God. The command to Mary "Touch Me not" has therefore an interesting and deep symbolical meaning. The earthly relationship with the Jews ceases and a new relationship, the heavenly, is to be introduced. In the earthly relationship with the Jewish remnant, resumed at our Lord's return, He will be bodily present in the kingdom; but in the heavenly relationship He is bodily absent and believers are in a heavenly union with the risen Christ. Chrysostom's comment is helpful and interesting.

"Methinks Mary wished still to converse with Jesus as before, and in her joy perceived nothing great in Him, although He had become far more excellent in the flesh. To lead her therefore from this idea, and that she might

He henceforth appear so familiar as before), He raiseth her thoughts, that she should give more reverent heed to Him. To have said, 'Approach Me not as you did before, for matters are not in the same state; nor shall I henceforth be with you in the same way,' would have been harsh and high-sounding. But the saying, 'I am not yet ascended to my Father,' though not painful to hear, was the same thing. For by saying, 'I am not yet ascended,' He showeth that He hasteth and passeth thither, and that it was not meet that one about to depart thither, and no longer to converse with men, should be looked on with the same feelings as before."

Then He sent her with a message, "Go tell my brethren." It is the message of this new relationship. It had been indicated by Him at the close of Matthew xii, when Israel had rejected the kingdom message (Matthew xii:50). In the twenty-second Psalm, after the suffering is over, we read, "I will declare Thy Name unto My brethren." This relationship is brought about by His death, His resurrection and His ascension. As His brethren believers are put through grace into the same place as Himself. And how glad Mary Magdalene must have been for the commission! And what a messenger of good tidings she must have made!

(To be continued, God permitting)

Teaching the Bible at Stony Brook

The examinations in Bible given at the Stony Brook School at the end of the first semester in January, 1925, show some reassuring results. It is evident that a number of the students are gaining a satisfactory knowledge of the Scriptures. Below are a few questions together with answers. The reader will please bear in mind that these answers are quoted as written by school boys.

Question—Imagine that you are endeavoring to persuade a friend to accept Christ. Write a short argument with this end in view, deriving your points from the material studied in your Bible class during the last semester.

"When approaching a friend for Christ, it is usually best

to speak of God's goodness and our own unworthiness, so as to bring to him a realization of man's (including the speaker's own) total unloveliness and of the forbearance of God. Then bring to him the good tidings how that Christ can lift any one, even us, from selfishness, and hatred and unworthy thoughts, just as he is already doing so for the speaker. Tell him the joy of being right with the world, and seeing all things through a clear glass. Then ask him if he won't tell Jesus tonight that he will take Him totally and unreservedly into his life, and ask Him every day what His will is for him. Then advise that it is best to tell someone else of his resolve so that he will be reminded of his promise to God and himself. That person is usually his wife and the local minister.

"As for arguments to convince him, arguments very seldom win a person, because it is something that can't be reasoned. **It must be taken on faith.**

"Of course, if he doubts Christ's power to save **him**, then bring references to show that one of the **thieves** crucified beside Christ was saved in his last hour. Or if he doubts the authenticity of the Bible, ask him for just one single proof of the Bible being wrong. Or if he says Christ was not the real Christ and that the real one is yet to come, refer back to *Isaiah* and *Psalms* and show how Christ fulfilled all these requirements."

Another answer to the same question.

"First I would try to prove to him that the Bible is true. I would turn to some prophecy in *Isaiah* and show him that the birth of Christ was prophesied long before it was thought of, and in other places it gives even more startling prophecies. When he was convinced that the Bible was true and did not lie, I would turn to *John iii:16* and show him the way of salvation. If he said that he thought that he was too great a sinner to be saved, I would show him in *Acts* where Saul was torturing the Christians and even killing many of God's people and God took mercy on him and he became Paul the great evangelist.

"If he said that this salvation was too free, I would answer

that such a priceless gift as God's only son could not be bought at any price and so God in His love gave it free."

Question—Write several paragraphs tracing the Messianic idea throughout the Old Testament.

"There are many direct prophecies of Christ in the Old Testament. His whole life could be traced by these prophecies. The fullest ones on His life are in the Psalms, Isaiah and Zechariah. There are others that have more local prophecy but can be interpreted to refer to Christ (Jonah). Daniel interpreted dreams which refer to the second coming of Christ.

"There are many men throughout the Old Testament who are types of Christ. Joseph is a good example of Christ because of his purity of life. Moses was hidden when he was young from Pharaoh. Christ was taken to Egypt to hide Him from Herod. Moses led his people out of bondage. Both came from royal lines. His smiting of the rock for water refers to Christ. Both were great leaders of their people. Neither lived to see the glory of his kingdom. Joshua means "Saviour." He is a type of Christ because he (saviour) led the people into the promised land after Moses, the law, Aaron, the priesthood, and Miriam, prophecy, had failed. David was kindhearted and would not kill his enemy Saul, when he had a chance. Christ was gracious. Solomon was a peaceful king. He was a type of Christ as the Prince of Peace. There are many other men who typify Christ.

"Many acts and happenings in the Old Testament are symbolic of Christ. A few of these are: The sacrificing of Isaac and the ram being sent to save him, the passover, that is, the saving of the eldest son by the blood of a lamb sprinkled on the doorpost, the brazen serpent which healed the people in the wilderness, the manna that gave life, the scarlet thread of Rahab, the stone cut without hands, and many other such things are symbolic of Christ."

The semester examination for juniors and seniors is quoted below

- (1) Write on the progress of the book of Isaiah.

(2) Write several paragraphs tracing the Messianic idea throughout the Old Testament.

(3) Write a paragraph about one of the books assigned for outside reading.

(4) Imagine that you are endeavoring to convince a friend of the authenticity of the Bible. Write a short argument with this end in view, deriving your points from the material studied in your Bible class during the last semester.

(5) Which books of the Old Testament speak of the following: The brazen serpent, the image of gold, Jael and Sisera, the coat of many colors, a disobedient prophet, rebuilding the temple, vanity of vanities, the conspiracy of Haman, Balaam and the ass, the Tower of Babel?

(6) Outline the history of Israel from Abraham to Malachi, giving particular attention to government.

(7) Comment in a phrase or a sentence on ten of the following: Theophany, higher criticism, Zerubbabel, Judas Maccabaeus, seventy weeks, Gog and Magog, Antiochus Epiphanes, Day of Jehovah, thirty pieces of silver, Hezekiah, Septuagint, apocalypse, remnant, Naomi, Enoch, the Angel of the Lord.

Studies in Isaiah

BY F. C. JENNINGS

Chapter XLI

Jehovah's Controversy with Idols

If my readers will carefully read the chapter, they will, I believe, see for themselves how clearly it again and again divides into the significant "3" thus: after the seventh verse *Jehovah turns to His beloved Israel; and then at the twentieth, there is again a return to the vain idols of the Gentiles, which goes to the end of the chapter. Thus we have the following divisions:*

- 1: Verses 1 to 7. Jehovah has governed the politics of earth—not the idol-deities.
- 2: Verses 8 to 20. Jehovah encourages His servant Israel.
- 3: Verses 21 to 29. And exposes the vanity of idols.

1: Keep silence before me, O Islands,
 Their strength let the peoples renew.
 Let them draw near and speak then—
 Let us come into contest together.

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- 2: Who hath raised up one from the sunrise—
 “Righteousness”* called to attend him—
 Given him nations before him—
 Made kings to submit to his rule—
 Gave them as dust to his sword—
 To his bow as wind-driven stubble?
- 3: He chased them—passed over in safety
 By a way that his feet had not trodden †
- 4: Who is it hath wrought this—hath done it?
 ’Tis he who calls into existence
 Generations from the beginning:
 I, Jehovah, the First, with the last,
 I, and I only, am HE! ‡
- 5: The islands ¶ have seen it and trembled:
 The ends of the earth, and they shuddered,
 As they approached and drew near.
- 6: (Then) everyone helpèd his neighbor
 And to his brother cried: “Courage!”
- 7: The smith # encouraged the founder,
 And he who smoothed with the hammer
 Gave cheer to him who smote anvil,
 Declaring the soldering good;
 Then fastened it safely with nails,
 So that it should not be shaken.

The first verse is introductory, as challenging the Gentiles to enter the lists with Jehovah as to the value of their gods when brought into rivalry with Him.

The word “isles” covers the earth, and to-day would include the two Americas, North and South. So Jehovah counsels all the Gentiles (nor must we overlook the **moral** as well as ethnic bearing of this word, see 1 Thess. iv:5) to summon all their strength, for they will need it sorely; and then let them enter the lists, having Jehovah for their Opposer. Here there is a distinct break, and verse 2 begins the challenge:

2-4. Cyrus, although still unnamed, now comes within

*Not “The righteous man,” but the quality of righteousness that needs an executor.

†That is making no retrograde step as if defeated.

‡The “I” is very emphatic.

¶The word “isles” in verse 5, we must remember, covers all the lands occupied by the Gentiles, for, although these are vast continents, they are called “isles” as being sea-bordered.

#“Smith” the word applies to one who works in either wood, metal or stone, and may thus be either a carpenter, smith or mason.

the vision of the prophet; and although his coming is still in the future, so sure is it as being determined by the divine counsels, that it is spoken of as if a past event, as is frequently the case in our inspired Scriptures. Who then could have brought him on to the stage of the world's history, and laid out for him that path of unbroken victories, so that nations are broken up before his sword as if they were dust? Who, behind that human actor, has both initiated and carried out the plan? The answer is again that majestic: "I, JEHOVAH, without beginning, ever The First, before there was any creature, visible or invisible; and, since that creation shall never pass away but always exist, I am **with** the last."

5-7. The nations from afar see that approaching danger; and take counsel to resist it. They are not prepared; their "confidences" have even to be made, and with haste they cheer one another to the utmost activity in manufacturing what shall save them! And again we have an ironic description of the making—not of a **personal** god, as in the previous chapter, but of a **national** idol; and the poor "god" has to be nailed down lest he fall! But might it not be said, as indeed it **is** said, by the Popish imitators of these ancient idolators, that those who made these idols knew well that they were in themselves nothing but metal, stone or wood, and it was not **that** that they really worshipped, but the Power behind these visible images, that merely served as an aid to faith. Nay more, would not our Scripture 1 Cor. x:20: "The things which the heathen sacrifice, they sacrifice to demons and not to God" fully justify that, although in a very bad sense? If so, in what consists the point of this ironic description? Surely in this: The image is a perfect representation of what it images, differing in this from a type, or shadow (Heb. x:1). Thus these avowed images justly express, when opposed to the true God, the spirit-powers themselves; and in their utter vanity, are excellent representatives of the wicked spirits behind them; as are the images of popery. They amount to——nothing.

But there is One Who is indeed the "image of the invisible God" (Col. i:15) for He is the "brightness of His glory, and the exact expression of His character" (Heb. i:3), and He

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did indeed perfectly express God in every word and work; any confidence that rivals Him is as vain as the idols of old, or the modern substitute for them, the "wealth" that men now esteem to be the safest reliance. O fellow-Christian, may we have grace to cast away every other confidence, but never to cast away that confidence in Christ that has "great recompense of reward" (Heb. x:35).

- 8: But Israel, thou art my servant:
Jacob whom I have chosen:
Seed of Abraham, my friend,
- 9: Whom I have led by the hand,
E'en from the ends of the earth,
And from the corners* have called thee—
Have said to thee "Thou art my servant,"
Thee have I chosen, nor cast thee away.
- 10: Fear not, for I will be with thee;
Nor be thou dismayed, for I am thy God:
Strong will I make thee;
Indeed I will help thee:
Indeed I'll uphold thee:
With my faithful right hand. (Barnes.)
- 11: See, wrathful ones raging against thee!
They shall all be ashamed and confounded,
They shall be as though they were nothing,
And the men who strive with thee must perish!
- 12: Then shalt thou seek them, but shalt not find them:
The men who strove with thee, shall be as nothing:
The men who did battle against thee
Shall be as though they were not!
- 13: For I, Jehovah thy God,
Will firmly take hold of thy right hand,
Saying to thee: 'O fear not
For I (even I) am thy helper,'
- 14: Then fear not, O thou worm Jacob,
Ye who are Israel's few men,†
'Tis I who will help thee, Jehovah proclaimeth;
The Holy One of Israel!
- 15: Behold I will make thee a sharp threshing implement;
A new form of thresher with teeth in two rows,‡
Thou shalt thresh mountains—beat them to powder—
Hills shalt thou make like the chaff.

*This is literal.

†This idea of fewness is implied in the word used.

‡The meaning of the word is two "edged," see Psalm cxlix:6. Here it is a roller with two-edged teeth, or teeth in two rows, as might be used in threshing.

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- 16: Them shalt thou winnow—and the winds scatter,
Them shall the tempest disperse all abroad.
But *thou* shalt rejoice in Jehovah
Israel's Holy One shall be thy boast!
- 17: The poor and the needy when seeking for water
Their tongue parched with thirst, because there is none,
I, even I, Jehovah, will hear them,
The God of Israel will never forsake.
- 18: Streams will I open, e'en on the bare mountains,
And springs in the midst of the valleys shall flow,
The desert for them I'll turn into a pool,
And fountains of waters the dry land shall be.
- 19: I'll plant in the desert the cedar, the shittim,
Myrtle, and oil-tree I'll place in the steppes,
The cypress and plane and the box-tree together.
- 20: That they may see—that they may know—
Lay it to heart—understand it together,
That the hand of Jehovah hath wrought it,
Israel's Holy One this hath created.

The three minor divisions here seem to be definitely, or we may say, divinely, marked by the recurrence of the term "The Holy One of Israel," which comes as the closing word of each.

Verses 8 to 14 open with *three* ever intensifying terms of tender affection. "My servant"; "My chosen"; "My friend". Delitzsch says that every word here breathes the deepest affection. "The address moves on in soft, undulating lines, the repetition of the suffix **kaph** (in English "thy") gives to the address a pressing, clinging and, as it were, a loving key-note," which, as I understand, the genius of the Hebrew alone admits—it cannot be transferred to any English translation, but we can rejoice in its truth when thus pointed out to us.

Here, too, we get the first occurrence of the word that gives character to all this part of the book. First **Cyrus** is the "servant;" than in verse 8 **Israel** is so owned; but **Christ** our Lord is ever the final Servant of Jehovah, carrying out all His counsels.

But, in our verses, it is Israel taken up in sovereign electing love from among the nations; for so did "the God of glory appear unto Abraham" His friend. Although that word

“friend” carries a somewhat colder idea to our minds than is intended: Abraham was “the beloved of God,” as now, in Christ even we poor sinners of the Gentiles are so tenderly told that **we** are (Romans i:7). So when the Lord Jesus says to us, His disciples, “I have called you ‘friends,’” it carries with it very tender affection.

Is it not some comfort to you, dear brethren, to see that it is not Israel that “prince of God,” but “Jacob” who is here said to be “chosen,” for in our low estate we have a very close relationship with poor Jacob; he is, with all his crookedness and deceitful ways, our very brother. Some will resent this, but if they do it is only because they have a very limited acquaintance with their own hearts, for we assure them that the Scripture does not speak in vain in saying that it is “deceitful (‘Jacob like’ is the word used) above all things and desperately wicked” (Jer. xvii:9).

But there is never a true witness for God on the earth, but Satan stirs up many to wrath, proportioned to the truth and energy of the witness. So was it in the past, so is it today, and so shall it be till that ancient foe is chained in the abyss. But if we have “ears to hear” the same everlasting love speaks to the true witness today as to poor Jacob: **“I will make them of the synagogue of Satan who say they are Jews and are not** (of course not in words saying ‘I am a Jew,’ but by taking the place meant solely for the Jew) **to come and worship at thy feet, and to know that I have loved thee”** (Rev. iii:9). If the religious world of our day understands us, then is it greatly to be feared that we are not with Him Whom it understood not (1 John iii:2).

Note the three-fold recurrence of words that speak of opposition: “men of thy conflict” (11); “the men of thy strife;” (12) “the men of thy warfare” (translating literally); the first referring to a **legal** suit; the next to a **personal quarrel**, and the last to open **war**. Note too how these are offset by the threefold “fear not” (verses 10, 13, 14); thus this little sub-section is also bound together by the significant “3.”

Verses 15 to 20. Here again we note the strong contrast between the character of the final blessing of the earthly

and the heavenly people. Both are blessed, but in a way how different! The former are to "thresh" the nations; the latter are to minister grace, for they are linked and identified with that tree of life, the leaves of which are for "the **healing** of the nations." Little would you and I be attracted by the prospect of pursuing fleeing hosts—**that** is not our calling; **that** is not the manner of spirit that we are of; but it will perfectly suit Israel as a nation, which will be, as it has ever been, the exponent of the divine government on the earth.

Mountains and hills are of course figures, and must be so understood, as picturing the proud of earth. And it is only by the aid of such clear figures given us in the Old Testament that we are able to interpret the same figures in our New Testament book of prophecy, without going into those extravagancies and absurdities that are so rife today. Let the light of this figure then of "mountains" being used for the proud, be thrown on that one word which has been, I venture to say, almost if not quite, universally misunderstood as referring to some spot on the earth: "Har-Mageddon," and how clear and simple does the word, otherwise so mysterious, become. **There is no spot on this earth that is called Harmageddon.** It will be searched for in vain. It is true that many seem to think that it is quite permissible to drop and ignore the first part of the word altogether, **Har**, and assume that the reference is to Megiddo. But the word "**Har**" in "the Hebrew tongue" (and we are really told that **this** is the key to the interpretation) means "mountain," which our prophet Isaiah tells us stands, as a most appropriate figure, for the "proud" of the earth, and thus the whole word rendered from the "Hebrew tongue" into the "English tongue" tells us of the "gathering together in troops of the proud."

Very sharp shall be the moral division between two companies of people at the day of our Lord's revelation from heaven. That "mourning as of Hadadrimmon in **the VALLEY of Megiddo (Heb. Biqath-Megiddon)** shall then be taken up by all the penitent believing remnant of Israel, whilst in strong contrast there will be that "gathering

OUR HOPE

together of the **proud,**" of which Zech. xiv tells us in the Old Testament and Rev. xix in the New; and then the "worm Jacob" will thresh the "mountain"; or as the same prophet speaks: "When I have bent Judah for me; filled my bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man" (Zech. ix:13).

Our Hope

Oh, what a hope, blest Lord,
Born of Thy precious Word,
Yes, and for us:
Hope of the pilgrim here,
Fruit of Thy work so dear,
Fruit of Thy cross.

Hope of the weary heart,
Soothing each hurt and smart,
On our way home;
Hope, which hath spanned the space
'Twi'xt us, and Thy blest face,
'Till Thou shalt come.

Hope that no cloud can dim,
Nay, for 'tis fixed on Him,
Fixed evermore.
Hope that shines bright and clear,
Yea, brighter e'en this year
Than e'er before!

Hope that looks past the tomb,
E'en to that glorious home,
We shall soon share
With Him who died to save,
And through life's journey, gave
His tend'rest care!

Earth's bosom heaves and sighs
With the heart rending cries
Of woes unsought:
Widows and fatherless
Moan in their deep distress—
What hath man wrought!

Oh, turn men's hearts, we pray,
To that approaching day,
Make them to see
That there's no hope but one,
And that in God's blest Son,
Saviour, in Thee.

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Satan's deceiving—yea,
 Even Thine own, today,
 Open their eyes
 To the dishonor done
 To God and His dear Son,
 By these dark lies.

What doth it mean, O Lord?
 We search Thy blessed Word:
 To us it seems
 Thou art fulfilling fast,
 What Thou hast said long past,
 What men call dreams.

Hope that lights up the gloom
 E'en of the darksome tomb;
 Hast Thou not said
 We shall not go before
 Those held 'neath death's dark door,
 Thy precious dead?

Nay, they shall first arise,
 Fruit of Thy sacrifice;
 Yea, and with us
 They shall ascend with Thee,
 And through eternity,
 Talk of Thy cross.

Lord, while the nations war,
 We wait the morning star;
 Soon it must shine:
 Through the dark deeds of man,
 Thou workest out Thy plan,
 Thy will divine.

High o'er earth's highest scale,
 Over each piteous wail,
 Hope lifts the heart.
 In the dark deeds of earth
 Or in its thoughtless mirth,
 We'd have no part.

No "dream" to us, this "hope,"
 From which we'll wake to grope
 Uncertainly.
 We triumph o'er men's taunt,
 This hope is all we want,
 'Till we see Thee.

—H. McD.

Sin hath the devil for its father, shame for its companion,
 and death for its wages.—*Thomas Watson.*

Have the devil for your taskmaster and you have him
 also for your paymaster.—*John Trapp.*

Current Events In the Light of the Bible

The Dedication of the Jerusalem University. It was a notable event when several weeks ago the Hebrew University was dedicated in Jerusalem.

Lord Arthur James Balfour was the leading figure. Lord Allenby was also present and the President of Zionism, Dr. Chaim Weizmann, attended. The enemies of Zionism and the Jews, Catholics and Moslems, have voiced their disapproval in different ways. They arranged a nationwide mourning over the arrival of Lord Balfour, who is the author of the famous "Balfour declaration."

His coming was marked by the complete cessation of work, the closing of the Arab holy places, the appearance of funereal black borders in Arab newspapers, and the calling of meetings for protest. These demonstrations are in line with the Arabian persistent refusal, ever since the constitution of Palestine was promulgated in September, 1922, to work the machinery of administration as a protest against the injection of the "Jewish National Home," into a country where the Arabs are predominant. On the other hand Catholics fear for their holy places and shrines in case Palestine should pass over entirely into the hands of the Jews.

Students of the prophetic portion of the Bible, relating to the future, can read in much between these lines. The forces are evidently beginning to line up for the day of Jacob's final trouble, the great tribulation. When finally the King comes back to receive the throne of His father David, the so-called "holy places," most of which are spurious, will forever pass away.

The Hebrew University occupies a fine position on Mount Scopus, overlooking Jerusalem and the Dead Sea, and is planned on a very large scale. The student body is very small, because there are not sufficient young people in Palestine. They build in anticipation of a vast influx of Jews.

Why Arabs Fear and Fight Zionism. The Balfour declaration, which committed the British government to the policy of establishing a national home for the Jews in Palestine, expressly stipulated that the rights and privileges of non-Jewish communities must be preserved. The Arabian charges against the administration of the British mandate, which were recited in the report to the League of Nations Mandates Committee last year, were largely disproved by that body, but the grievances of the Arabs have not abated.

They charge that the transfer of their ancestral lands has been due largely to forced sales. To what extent or whether this is true is not proved, but the fact is that there are grounds for the Arabs to fear that the Jews sooner or later will outnumber them. Three years ago there were 650,000 Arabs and fewer than 80,000 Jews. To-day the Jewish population is estimated as being between 125,000 and 130,000. The grandiose scheme of a Hebrew university tends to increase the Arabs' fears.

Shaking and Testing Times. The past months have been filled with many catastrophes. The big tornado laid numerous towns waste, claimed almost a thousand victims, maimed and injured four times as many and made over 12,000 homeless. Then there were disastrous fires. An earthquake was felt in a large territory covering the Eastern part of the United States, which was severe in sections of the Province of Quebec. We do not mention these things as if they were special signs of the times. Such disasters have always been in human history, ever since creation was ruined by man's fall. They will continue till He comes, who has redemption power, to redeem groaning creation. But it must be noticed that as the age is closing, and He is nearing, these disasters increase in intensity, heralding thereby that the time is not far hence when all things will be shaken, which this age has constructed. There is also much suffering today among the people of God and many are being tested, so that many groan within themselves, waiting for the promised redemption with His coming for His people.

Is World Peace Coming? There is an increasing agitation for world-peace and the complete elimination of future wars. Our excellent President is expected to issue, at an early date, invitations to a new disarmament conference. Europe is planning some new league or combination. As Minister Chamberlain put it, after an interview with Ministers Herriot and Benes of France, "We are now seeking another road to peace. It may lead through Paris, through London, through Geneva, or through Washington." Germany also is swinging into very definite peace proposals and promises. Germany was formally invited to join the league.

Developments may soon be expected towards world peace. Whoever brings it about will be the man of the hour. While every well-thinking person would rejoice if war should be forever abolished, we know from God's inerrant Word that such a hope is a false hope. A peace-less world cannot be a war-less world. The world is full of unrest, an unrest which is constantly increasing. That is a bad sign. But the unrest and all that goes with it, is but a symptom of something deeper. The nations, as well as the wicked, are pictured in Scripture by the sea and the waves of the sea: "Like the troubled sea, when it cannot rest, whose waters cast up mire and dirt" (Isaiah lvii:20). Behind that restlessness is sin, and the author of sin, Satan. The world lieth in the wicked one, and he is the murderer from the beginning. As long as these conditions last peace can never come. Even statesmen of pronounced calibre are warning that world peace is an empty dream. They go further than that and predict that new wars will surely come. Of course they are called pessimists.

We look for a so-called world-peace. Something will be done to produce a seeming end of war and rumors of war, so that nation will lift up sword against nation no more, nor kingdom against kingdom. Then we shall hear the world-cry "Peace and Safety!" The greater part of the professing church will fall in line with this false peace, in spite of the fact that the greatest Prophet who ever spoke

on earth, predicted the opposite for this age and a still future, great tribulation, that is our Lord.

But there is coming a time when this delusion of world-peace without the Lord Jesus Christ as King, enthroned over the earth, will vanish. That solemn scene of Revelation vi:1-4 shows us this. When the Lamb of God in glory, surrounded by His redeemed, opens the second seal, and the rider upon the red horse dashes forth, we read, "Power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword." Now this red horse rider had a predecessor in the rider upon the white horse, who came forth to conquer in a bloodless way, and who received a crown. That rider evidently produced a false peace on earth, so that they cried "Peace and Safety." That white-horse rider is one who imitates Christ, a false Christ, who comes with flattering tongue, with cunning and deception, to be a great leader. When the Judge sends forth the second rider, that false peace is gone, and the great upheavals through war, famines and pestilences follow, with which the age closes.

Let us not forget these things in the days when men try to have a war-less world. It is necessary to remind oneself constantly of these revealed facts concerning the future, or we might let them slip and share in the false hope of a blind world and an equally blind "world church."

The Agitation for Birth-Control. The agitation for birth-control increases, as may be learned from the proceedings of a gathering of the leaders of this movement. All classes of people were represented and the scheme of limiting the birth of children was endorsed by infidels, professional men, and preachers. Birth control was pictured as a veritable saviour of the race. One preacher mumbled about the coming of the kingdom if the birth control becomes legalized. Another blind leader of the blind said that there will be no wars in the future if the increase of the race is restricted. According to this man war is the result of over-population. Whenever the race increases too fast then

come wars to carry off a few hundred thousand. But anyone who makes such a statement does not know history. We do not care to defile our pages with a more detailed description of this movement and its methods. Surely the whole scheme is another sign of the times.

Endorsing Union Theological Seminary. The following item is taken from an exchange and will be read with regret by many. It shows only too well the onward march of the Apostasy.

In scanning the pamphlets sent out by Union Seminary, in New York, in its canvass for four million dollars, we noticed two names on "the committee of counsel and endorsement" which rather surprised us. They were the names of W. R. Moody and John R. Mott.

Union Seminary does not hesitate to declare itself against the doctrine of the infallibility of the Scriptures and the deity of Christ and all the evangelical doctrines which go with these facts. Endorsement of this institution necessarily means the endorsement of teachings and purpose. But men like Mr. Mott and Mr. Moody acting in this public way, speak not only for themselves, but for the institutions which they represent. Mr. Mott represents the Y. M. C. A., and Mr. Moody the Northfield Conference and Schools. It seems passing strange and sorrowful to one who was closely and actively associated with the Y. M. C. A. in the days when it was fully loyal to the Bible and historic Christianity, and intimately friendly and co-operating with Dwight L. Moody, to see these two institutions so publicly and radically reversed in their position, work and testimony.

We do not question the civil right of these men to make this radical change, and we commend the openness of their decision and profession. Everyone now knows the attitude of these institutions, and can act accordingly. Moreover, this open, radical action warns all the middle-of-the-road people of the intensity of the current, how much determination is required to resist it, and the consequence if the resistance is not bold and determined. Neither the Y. M. C. A. or Northfield has any right to expect endorsement of their doctrinal attitude from the evangelical church.

We still hope that these men, once so greatly beloved and trusted by the evangelical church, will some day come to themselves and will arise and return to the home of their fathers and their God. May God keep them from injuring others while they are in the far country.

Trembling Europe. Europe is trembling as never before since the war. Vicious Sovietism seems to be at it carrying out its program of a world revolution. The outrageous bombing of a Cathedral in Bulgaria was their work, followed by an attempt to revolutionize that country into a Red Republic. The agitation of the Reds throughout Europe and Asia is a most ominous sign of the times.

Then came the German election. On account of the election of the war-hero Hindenburg fears are expressed that Ger-

many will swing back into Kaiserism and begin another war. France trembles in view of this. But other great statesmen take the optimistic view that the German election shows a rebuke to Socialism and Radicalism and that the monarchistic fears are unfounded. The near future will demonstrate who is right. But all is an indication that the "shaking times" with which this age closes are rapidly advancing.

Take Away the Dross from the Silver, and There Shall Come Forth a Vessel for the Finer

He sitteth o'er the firing pot
 With patient, tender love,
 He doth not set another there,
 The work to bend above.
 But on the molten surface, rests
 His ever loving eye;
 His hand doth gauge the furnace fire,
 Nor doth He heed our cry,
 But, at the perfect moment, when
 Upon that molten mass,
 He seeth there reflected bright
 The impress of His face,
 His own right hand removeth it,
 "It is enough," He cries.
 And thus, from out our broken hearts
 All nature's dross He tries.

—H. McD.

Queer Preaching

Three sermons were preached some time ago, one of which was heard, and the other two reported by intelligent and trustworthy friends. The first was read by a very prominent divine who had been invited by the Faculty of a Presbyterian theological seminary to deliver a course of lectures on preaching to the students. His text was, "Whose son is

he?" (Matt. xxii:42). The following choice specimens, taken down with pencil at the time, will show what he taught the people. "Jesus never claimed to be the descendant of David. He was not proud of an ancestor whose barbarous war songs were fitly crowned with lust and murder. . . . He was the Son of God in the sense that he exhibited and illustrated the moral attributes of God. In the same sense we can all be the sons of God. . . . Christianity consists in the manifestation of the Christ-life, whether in Jew or pagan." Yet the audience seemed to be delighted with his "fine style," whatever that means.

The second sermon is reported by a Ruling Elder who studies his Bible. He attended service in a large and elegant building, filled with a large and fashionable congregation, as the secular newspapers say. The preacher took for his text, "What! could ye not watch with Me one hour?" (Matt. xxvi:40)? He then immediately announced his theme, "Life and its Opportunities." Why did he not take as his text, "In the beginning God created the heaven and the earth" (Gen. i:1)? Or "I must work the works of him that sent Me, while it is day" (John ix:4)? Or, "Let him which is on the housetop not come down" (Matt. xxiv:17) Or at least some verse that had some sort of relation to his theme? As a countryman said about a similar discourse, "If the text had the smallpox, the sermon could never catch it in the world." But it is becoming quite the thing to write a sermon, and then to pick up at random any text to stick at the head of it merely as a starter. May the Lord forgive such preachers, and convert them.

The third is reported by an Evangelist. The man's text was, "He was known of them in breaking of bread" (Luke xxiv:35), and the theme, "Character exhibited in trivial things." He asserted that our Lord must have fallen into some peculiar manner of using His fingers, with which the two Emmaus disciples were familiar, and thus he was known of them. The rest of the time was occupied with a dissertation upon the idiosyncrasies of men, without, of course, the slightest allusion to the gospel or to the way of salvation. It is needless to say that discourses like these, which are

now very common and popular, are a profane trifling with the word of God; and unless there is an entire revolution in the methods of preaching, things will drift to the devil even faster than they are going. When one hears or reads of such sermons, and fears that there is no grace in store for the preachers, as indeed he has abundant reason to fear, it is impossible to resist a desire for the coming with stealthy tread of the fool-killer, with upraised club in his red, right hand.

There is still another sermon, reported by a well-known Evangelist, as preached by a colored man who had a smattering of education. He informed his congregation that he would treat the text (1) geographically, carefully noticing its surroundings; (2) grammatically, and under this head he would use some words they could not understand; (3) parabolically; and (4) he would come to the rousements. This sermon was superior to the other three, because while they may have been geographical, grammatical and parabolical, it does not appear that they contained any "rousements," and a sermon without "rousements" is no sermon at all. It is obvious that a preacher ought to step down and out of the pulpit, and be done with it forever, if his object is not to arouse his hearers to the consideration of their lost condition and need of Christ, but to display his originality, to air his rhetoric, to show his learning, or to furnish a pleasant Sunday entertainment.

It was a solemn charge which the apostle, when he was ready to be offered up, delivered to his son Timothy: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by His appearing and kingdom, preach the word" (2 Tim. iv:1, 2). It is true that the time is coming, and now is, when the people will not endure sound doctrine, but, having itching ears, will heap to themselves teachers after their own lusts, and will turn away their ears from the truth, and turn aside unto fables. But this does not in the least lessen the preacher's duty to preach the word, in view of the appearing and kingdom of Christ to preach the Word, in view of the judgment seat, where he shall surely stand, to preach the word. He

may, like Noah, preach in vain, but he is to preach the Word. He may, like Ezekiel, preach to dry bones, but he is to preach the Word.

“Can any hide himself in secret places that I shall not see him, saith the Lord? Do not I fill heaven and earth, saith the Lord. I have heard what the prophets said, that prophecy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? Yea, they are prophets of the deceit of their own hearts, which think to cause my people to forget my name by their dreams which they tell every man to his neighbor, as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat, saith the Lord? Is not My Word like as a fire, saith the Lord; and like a hammer that breaketh the rock in pieces” (Jer. xxiii:24-29)? It is not man’s thoughts, man’s theories, man’s speculations, man’s sermons that are like a fire and hammer, but the word of the Lord; and frightful will be the account rendered at His coming by the preacher who does not proclaim that word. It is pleasant sailing now, and it may be to the end of his brief voyage; but the eternal God has declared to such a man, “I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten” (Jer. xxiii:40). May He save all of His professing ministers from such a doom.—*The Truth.*

The Parousia: A Period

(Continued)

3. *As to the Day of Wrath*, or the unknown day mentioned in the synoptic Gospels of the coming of the Son of Man in power and great glory to execute judgment upon the ungodly, it may be said, first, that it has special relations to Israel.

a. The following Scriptures are applicable to Israel and to Israel alone; their context shows such promises and exhortations belong to a people of God hidden on earth for a

brief while and who afterward rejoice in Judah and in Jerusalem, singing songs of deliverance, and over whom Jehovah their God in the midst of them is rejoicing after He has cast out the enemy of the daughter of Zion.

“Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself for a little moment until the indignation be overpast. For behold, the LORD cometh forth out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood and shall no more cover her slain” (Isa. xxvi:20-21). “Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord’s anger” (Zeph. ii:3).

The blessed hope of the Church is removal by rapture before the wrath; the hope of the prepared remnant of Israel is concealment during the wrath; the Church is removed in concealing clouds to meet the Son of God coming out of heaven, Israel is hidden until the Son of Man coming with the clouds of heaven in power and great glory has poured out His wrath on Israel’s oppressor; the Church is looking for her Saviour to come as He went up from Olivet, parted from them while blessing, their hearts full of worship and great joy over the promise of His return; oppressed Israel will look with mournful heart for the Messiah in the Day of the Lord, when His feet shall stand upon the Mount of Olives with attendant earthquake, fire and pestilence that shall consume the adversaries. The Church is the Bride of Christ waiting in loneliness and worldly temptations for Him to return to take her to Himself; Israel is the Widow oppressed by her great adversary and waiting to return to Jehovah her Husband; from the Church, Jesus her High Priest, ever interceding for her, never hides His face; from the house of Jacob Jehovah the Redeemer hides His face even now; the Church is at all times to be ready to greet her Lord before the great Day of Wrath comes, Israel will not greet the Messiah with “Blessed is he who is coming in the name of Jehovah” until after the wrath has fallen on His and their foes; the Church is looking for the gathering

together unto Christ in the skies before the Day of the Lord; Israel is awaiting his gathering together to his land after that day; the Church is the Pearl out of the waters of many nations wherewith the Lord Jesus will be seen glorified in that day; Israel is the peculiar treasure of Jehovah hidden in the unreclaimed field of the world until that day appointed which "shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble," and when at last after the long night of Gentile dominion the Sun of Righteousness shall arise with healing in his wings upon them that fear his name.

These prophecies of the hiding of Israel are confirmed by many Psalms that can never properly be applied to the Church, nor be said to have been exhaustively fulfilled as to their prophetic intent in the past days of Israel.

The second Psalm foretelling the tumultuous assembling and impotent rage of the lawless nations against Jehovah and His Christ, as it were, its complement is the eighty-third, in which the nations are seen not only lifting up their heads against God, but as having taken crafty counsel against His people and consulted against His "hidden ones."

On turning to such a Psalm as the fiftieth, there is found a plain indication of the existence of three classes of people at the coming of the Lord; the saints who from the heavens and the earth are gathered together unto Him, and who, saved by the blood of the everlasting covenant, shine forth in the heavens as the embodied righteousness of God; secondly, Israel His people, rebuked indeed for its formal religiousness, but promised deliverance; and thirdly, those who having instruction and forgetting God, are threatened with the terrific judgments of God.

The Psalm opens with the arrival and shining forth of Jehovah in Zion as the blessed objective point of his coming: "The mighty God, even the Lord hath spoken, and called the earth from the rising of the sun to the going down thereof. Out of Zion, the perfection of beauty, God hath shined" (1:2).

It then describes the previous outpouring of His wrath in conjunction with the glorified saints who have been

gathered unto Him: "Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness, for God is judge himself" (3-6). In the remainder of the Psalm Israel is rebuked and the wicked warned (7-23). Many other Psalms and prophetic Scriptures reveal how this phase of the advent will be followed by the "restoration of all things whereof God spake by the word of his holy prophets which have been since the world began," "the manifestation of the Sons of God," when all the angels of God shall worship him, and the whole creation rejoice at the presence of the LORD, and all nations at last be blessed in him (Heb. i:6; Psalms xcv-c).

And then at last will be reached the long-deferred realization of the conclusion of the Song of Moses,—the prophetic mould of Hebrew and Gentile history: "Rejoice ye heavens with him, and let all the angels of God worship him. Rejoice ye nations with his people, and let all the sons of God strengthen themselves in him" (Deut. xliii:33 Sept.)

b. This unknown day is *the final day of a time* of testimony which is regarded by the multitude with utter indifference and contempt. The time is likened to that of Noah and of Lot. "And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of Man. They ate, they drank, they married, they were given in marriage until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise, even as it came to pass in the days of Lot, they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom, it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be the day that the Son of Man is revealed" (Luke xvii: 20-37).

In the previous part of this prophetic word, our Lord said unto the disciples, "The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not

see it"; meaning the time of tribulation and the wished for day of deliverance, a day of the Son of Man being a day of deliverance. Those days were indeed to be shortened for the sake of the oppressed elect, but not at once. Accordingly, testimony and tribulation, faith and indifference, walking with God and utter earthliness, mingled no doubt with foreboding fears because of the things to come, of terror and judgment, characterize this period of time. It may be that the very name to give to them is "the days of the Son of Man," even though, as has been said, such a day is one of Messianic salvation. This is its undoubted meaning, and that such salvation is not limited to one day is seen in the foregoing phrase: "Even so shall it be also in the *days* of the Son of Man." Many Messianic acts belong to this time; but for all this, the words "so shall it be," "even thus shall it be," "after the same manner shall it be," may be intended to apply not only to the one final day of wrath, and the preceding deliverance of the elect, but also to the period going before as well as the days following, when the power of the Son of Man shall be fully displayed until the Messianic Kingdom is established. In Matthew the same passage and application to the unknown day reads, not "so shall it be in the days of the Son of Man," but "so shall also the coming of the Son of Man be" (xxiv:36-42). The coming (*parousia*) is both for judgment and salvation in that day; and if the "days of the Son of Man" stand for a period, the "coming" does also. If such name, "days of the Son of Man," could be rightly given to this period, they would include the time of the preaching to Israel and the time of the Tribulation, and of the signs which immediately follow it; and with the significance of deliverance belonging to them in view, they could be said to begin with *the removal of the Church as the first great act of Messianic salvation*.

However all this may be, it is clear that a period of testimony and mingled faith and unbelief, of trials and of signs will be terminated by the great day of wrath, unknown and sudden, seemingly delayed, but coming at last in the lightning-like, universally visible appearing of the Son of Man.

And with this day Israel, as waiting for deliverance, will specially have to do.

The exhortations in regard to it (in part the same as to voluntary flight from the tribulation in Jerusalem, compare Matt. xxiv:15-18; Luke xvii:31), befit a people who remain on the earth; who survive the Tribulation, and under angelic guidance are exhorted to an earthly flight, when the wrath is about to fall upon the great Oppressor; these survivors cannot be the Church with its heavenward mode of departure, and therefore the Church cannot have passed through this time of trouble.

On the contrary the time and translation of Enoch years before the days of Noah, is more as to the manner in accord with the character and calling of the Church; and as his preaching preceded that of Noah, so the present testimony and preaching of the Church goes before that of the Witnesses and Men of God who shall appear in the days of Israel's crisis. As Enoch was with God long before the Flood, and as Abraham walked with God high upon the hills above the plain of Sodom while its doom was approaching, so it is meet for the Church to be with Christ before all these things come to pass.

c. A final observation in regard to this *unknown day of the coming of the Son of Man* should be made in view of an important principle of interpretation: it should always be understood that the exhortations which are found in connection with this unknown final day imply the previous removal of the faithful and obedient at an equally unknown hour.

"The Lord may come at any hour" (a word of comfort as well as of warning), has in popular and even in theological thought and language been applied so exclusively to the day of wrath and judgment as to obscure the blessed fact of a prior salvation of the people of God whether by a concealment on earth, or by a rapture into the sky. Neglect of this distinction has wrought confusion in the minds of many who otherwise might be gladly looking for the Lord as an event of great joy instead of terror. In the interpretation of the parables on this subject this principle should

specially be remembered, for the two classes in them are necessarily closely grouped together as to place and time in the solemn warnings concerning the return of the Lord. The event of the rapture, as has already been shown, must needs take the regenerate away from the others before the judgment of either can take place. No one parable is intended to teach all the truth on these prophetic themes. In all of them, however, the exemption of the faithful from the impending calamities is the invariable rule. It may be added that the time of removal is left equally uncertain to prevent all false confidence that all things will continue in an unbroken course.

Noah was separated from among men seven days before the deluge came, Lot on the same day the fire fell, while Enoch was translated years before the flood; but none of them knew just when the hour of separation would be. The exhortation holds good now as well as in the days "of the Son of Man," "But watch ye at every season making supplication that ye may prevail (or "be worthy") to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke xxi:36).

If by the word, "The Lord may come at any hour" is meant His coming in wrath, then no sign time can herald His approach; no tribulation can intervene, no preparatory preaching to Jews is possible, no great wars and famines can first come as the beginning of travail: no Babylon must needs be destroyed; but if the word is made to refer to the *removal* of the saints *before* the wrath and tribulation, to the coming of Christ *for* his saints as possible any hour, all is clear and without confusion. The saying, however, is undoubtedly due to the warning words "in such an hour as ye think not the Son of Man cometh," which, strictly speaking, apply only to the coming in judgment, a previous removal of the ready being understood.

In passing, attention should be called to the thief-like coming, against which a number of warnings are heard in the New Testament. This figure is used six times. In two instances "the day of the LORD" is said to come like a thief (1 Thess. v:2-4; 2 Peter iii:10); in two it is used indirectly

of the coming of the Son of Man as being as unexpected as the breaking of a thief into a house (Matt. xxiv:43; Luke xii:37); and in two more it is used directly of the coming of Christ, in the warning to the "dead" church of Sardis, and in the parenthetic warning just before the "seventh vial" is poured out and the final day of wrath comes. In every instance it bears a judicial and punitive character and has to do with the near coming of "the day of the LORD," of which the Apostle said "that day shall not overtake you as a thief."

The figure does not then apply to the coming of the Lord *for* His saints, and though the solemn warning against loss and penalty will be fulfilled in the case of the heedless and ungodly, it does not contradict the promise of the previous removal of the godly and true.

ALL THESE EXHORTATIONS ARE REAFFIRMED
IN THE EPISTLES

The additional revelation concerning the Church as the Body of Christ and distinct from Israel, the elect of the Messianic kingdom, and concerning her transfiguration and translation, while introducing new elements into the prophetic problem, does not set aside or dull the edge of the exhortations to constant expectation and watchfulness; for though the day of the Lord is in her case more distant, her removal must be all the nearer seeing neither the Great Tribulation nor the signs are first to be looked for. This, too, accounts for the general tenor of such exhortations in the Epistles in directing the loving look of the saints not to possibly intervening events, but to the Lord Jesus Himself and to the blessed experiences inseparable from His personal coming to receive them to Himself. It is not the nearness of the Day of the Lord, but the certainty of that day which is often emphasized, while the Coming *for* the saints is often made both certain and near.

In both Gospels and Epistles, however, the exhortations are the same as to kind. The servants are exhorted to "occupy till he come"; not to grow remiss or slumber and sleep; not to think the Lord is delaying His coming; but

to be sober, watchful, and prayerful at all times; not to resent injuries nor always to stand upon rights, for "the Lord is at hand"; "the Judge is at the door." The evil and unfaithful servants of the parables correspond exactly to the lawless teachers of Jude and of Peter.

And as to the previous removal of the saints, when Peter, writing to the saints concerning the coming of the Day of God and its terrific phenomena, urges them to all manner of holy living and godliness, he is not to be understood as either denying a prior translation, or as affirming a hardly perceptible interval between the Deliverance and the Day, but rather that the Coming of the Day of the LORD, like a thief in the night, because of its uncertainty of time makes the coming of the Lord for his saints equally uncertain. On the contrary, the antecedent translation is intimated by the apostle in the word "found" in the exhortation: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." Likewise Paul, desiring to be "found in Christ" not having his own righteousness, when writing to the saints at Rome, fixes the attention not so much on the Day of the LORD as upon the preceding salvation, exhorts them: "For now is (our) salvation nearer than when we first believed" (xiii:11-12).

Paul also intimates the uncertainty of the time of the rapture by the use of the phrase, "times and seasons." "But of the times and seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the Day of the LORD so cometh as a thief in the night" (1 Thess. v:1-2). Here the Day of the LORD, as in the Gospels, is made the objective point of our Lord's coming taken as a whole, but the previous removal by rapture he had just taught them and again repeats in this chapter (v:4-11). The distance of the removal from the wrath is not stated; all is left uncertain as to time; the saints are to be looking for Him at all times. The same uncertainty of the time of removal is found in the same phrase in a later Epistle of Paul: "That thou keep the commandment without spot, unrebukable, until the appearing (epiphany) of our Lord

Jesus Christ which in his (or its) times he shall show" (1 Tim. vi:13-16). And in the latest of all of Paul's letters the uncertainty of the time of the gathering together, the coming for and the coming with the saints, the Epiphany in its connection with the former and the Kingdom in its connection with the latter, are all brought together in this passage, differently rendered by scholars yet in each case fittingly for the truth under present consideration: "I charge (adjure) thee therefore before God and the Lord Jesus Christ who shall judge the quick and the dead, by his appearing (epiphany) and his kingdom, preach the word," or "both as to his appearing and kingdom, preach the word" (2 Tim. iv: 1-2). The "appearing" corresponds to the coming for the saints and their time of reward, as Paul declares in the context. "Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not only to me, but also to all them that have loved his appearing" (epiphany) (iv:8); and the "kingdom" corresponds to the coming with the saints, when judged, rewarded and crowned they shall be made manifest to take part in His sovereignty and power. For aught that is known, the "quick and the dead" in the foregoing Scripture are not all the dead and living, but only saints—the sleeping and the living at His coming; according to this word, "Whether we live therefore or die, we are the Lord's. For to this end Christ died and lived again that he might be Lord both of the dead and of the living" (Rom. xiv:7-9). In the Epistles as already intimated the Church only is in view in such statements, however capable of a general and all inclusive application the language may be.

VI. EXEMPTION AND THE "BABYLON."

The fulness of the Gentiles must have toward the time of its completion some relation to "the Babylon" of the Apocalypse; and from this there may be drawn a proof of the exemption of the Church from the Great Tribulation.

In the Gospels and Epistles "Babylon" or the Woman is not found, but the Church is warned against worldliness

which is essentially the spirit of Babylonianism. In the Apocalypse she is seen in form and system as a great dominating power controlling the kings and nations of the world. She is, however, separable from and not the same as the Beast. Worldliness may deny the truth of God in practice, and yet retain it in confession; but the Beast or Lawless One sets aside all the truth and laws of God. His sin is lawlessness, denying all law, divine and human. The Worldliness is still religious, but the Lawlessness is atheistic. It is not of the spirit of worldliness Paul writes in his earliest epistles, but of the mystery of lawlessness and its consummate manifestation in the Man of Sin. The falling away or revolt he predicts is from the truth of the incarnation of God in the Lord Jesus, and its related truths. The Lie takes the place of the Truth. Likewise John foretells the same denial of Jesus as the Christ, the Life Eternal, on the part of one especially, many preceding him, called the Antichrist, the Liar. In the writings of John the "world" is man as fallen and opposed to God; its final outcome is Antichristian Lawlessness; and the Lie of the Antichrist is the last and fullest expression of the nature and spirit of the world as wholly in opposition, and unalterably contrary to God, and to God as incarnate in Jesus Christ. Both Paul and John speak of the hidden inworking of this spirit as already in the world, but not in their day had the Antichrist yet appeared. As a broad rule it is written by John: "Who is he that overcometh the world but he that believeth that Jesus is the Christ?" (1 John v:5). It is the world as antichristian in its spirit and lies that is to be overcome: worldliness in its full manifestation is antichristian, and heads up at last in the Antichrist, the Beast, the World-god, the Lawless One.

This worldliness and lawlessness, though related, are not identical. When the two are seen associated in the visions of the Apocalypse in their final form, they are after all viewed as distinct from each other. The Beast is not the Woman; he is not the head of an ecclesiastical system, but of an imperial alliance of kings who destroy the Woman that once subordinated them to her purposes; and these all with the Beast outlive her, and in due time go their own way to destruction.

Whatever views may be held of the Babylon and the Beast, and without attempting any discussion of the symbols and the different chapters of the book containing them, this much is clear, that the Woman is a religious ecclesiastical power, and the Beast a secular and imperial; that the Woman is destroyed by the Beast and his allied kings, and then the Beast sets up his sole authority; that the Woman, "drunken with the blood of the saints and with the blood of the martyrs of Jesus," was a persecuting power before the Beast became one; *that the martyrs slain by the Woman lived before those slain by the Beast, and therefore are not the same*; that the martyrs of the Beast are those of the Great Tribulation in the time of the Beast; it follows from all this, that until the fulness of the Gentiles came in, the persecution of saints would be through the Babylon, and that when the preaching for the fulness of Israel began, then arose the time of Israel's tribulation and of all Gentiles who worshipped not the Beast.

Each belongs to its own time: the falling away from the Truth, pervading all the previous years, shall be followed in their end by the delusion of the Lie, the apostasy preceding the Apostate as the Woman precedes the Beast. The spirit of lawlessness working through the times of the Gentiles, and concealed in religious forms and pious professions, and accommodating itself to the changing moods and moulds of civilization and governments, shall at their close emerge and embody itself in one self-deifying Man of Sin; in brief, the Woman belongs to times of will worship, commandments and traditions of men, and to seasons hard to endure on the part of the godly, when many shall have the form of godliness but deny its power; while the Beast belongs to the end of such days when even forms of godliness shall no longer be feigned or found among men now wholly earthly and lawless.

To the times of such a Babylonian system the Church belongs; to the time of the end when lawlessness prevails and is consummated in one lawless despotic will, Israel belongs.

The symbol of each is significant, a Babylonian woman is a worldly church, a religious system without a divine

centre and source of life and unity, having the form of godliness but without its power; and an imperial Beast is an autocratic world power, not only without God, but deifying man; and so, attempting in the close of the times of the Gentiles through the instigation of the Devil, the old Serpent, to realize the primal lie of the race, "Ye shall be as Gods."

The tendency of the Church is toward worldliness, the tendency of the State towards independence of divine laws; the former makes less of God and more of the world, the latter more of man and nothing of God; their characteristic name, "they that dwell on the earth"; they have settled down.

As to the punishment of each, it is meet the worldly church should be destroyed by the world power; and the counterfeit god by the Lord Jesus, the Word of God, the King of Zion.

The end of the Babylonian system and the close of the Laodicean period appear to coincide, her fall as a Church being two-fold, first, moral through loss of her unworldly spirit; then, as a system through the hatred of the world power; and it may be at last as a representative city, through the judgments of God. The seer on Patmos beholds her as inheriting all the past of sin and of judgment: "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth" (Rev. xviii:24; Matt. xxiii:35).

(To be continued)

The Heart of the Lesson

PETER AT LYDDA AND JOPPA

(May 31. Acts ix:32-43)

Golden Text, Mark xvi:20

Daily Readings

Mon., 25, Acts viii:1-24. Tues., 26, Acts ix:32-35. Wed., 27, Acts ix:36-43. Thurs., 28, 1 Kings xviii:30-39. Fri., 29, Mark ii:29-34. Sat., 30, John xx:24-31. Sun., 31, Isa. lv:1-7.

I. LESSON OUTLINE

1. A Restored Man (verses 32-35). 2. A Sore Bereavement (verses 36-38). 3. A Wondrous Resurrection (verses 39-43).

II. THE HEART OF THE LESSON

The miracles of the Bible are a witness to the power of God to save, not merely the bodies of men and women, but also to reach the deeper need of their souls in saving grace. For all the diseases that are reached by the Lord Himself or the disciples are but types of the deep need of the souls. Palsy, as here is a vivid picture of the inability of the natural man to do aught in the way of spiritual good deeds such as the Lord can and will accept. Yet even this otherwise incurable trouble is cured by the Lord, and that perfectly; so that as with Eneas there is the rising from the bed and the going forth to a new life of power and of blessing. So the spiritually palsied are delivered, and sent forth in the power of a new life to be evermore for the glory of the Lord who has saved and delivered them.

Then, too, death is but a vivid picture of the condition of the whole race by birth. For "As by one man *sin* entered into the world; and death by *sin*, and so death passed UPON ALL MEN, for that all have sinned." Nor is there any power that can reach to the resurrection of the physical dead save that of God: and none can ever raise a dead soul to life save the Lord who died and rose again for us. All that man can do is to make the death a little less repulsive by adorning the corpse. Christ raises from the dead; "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead, in sins, hath quickened us together with Christ (by grace are ye saved) and hath raised us up together" (Eph. ii:4, 5). And these are the greater miracles that He is doing even here and now, and so attesting the power of the Gospel of the grace of God.

May we also keep in mind the dispensational, and prophetic outlook of this chapter. We have three miracles, and all concern the work of God with His ancient people Israel, Saul of Tarsus is the first one in the chapter, and his conversion is a pattern one. (Cf. 1 Tim. i:15, 16; 1 Cor. xv:8 margin; Zech. xii:9, xiii:1.) Then follows Eneas the palsied one, upon whose recovery there is praise, and the turning of two cities to the Lord, suggesting the inbringing of Israel as issuing in praise to the Lord, and the world wide conversion of the Gentiles. And the chapter closes with the resurrection of Dorcas as suggesting the raising of the spiritually dead people Israel as it is set before us in the vision of Ezekiel in the valley of dry bones (chap. xxxvii). All three telling of the future of that people at the coming of the Lord Jesus Christ the second time.

Moreover, it is well in this line of dispensational truth to note the place that it has in the book of the Acts, as given to it by the Spirit. Stephen has been martyred, and in that martyrdom we see the rejection of the Holy Spirit by the people of Israel, and only the prayer of Stephen, under God, prevented the Lord turning away from that people absolutely. Then in chapter x we have the Spirit directing the Apostle Peter to go to the Gentiles at the house of Cornelius, and so following the divine program of turning to them to take thence a people for His name. But ere He does this we have the record of this chapter in which He shows what He will do in the end time with Israel in the way of grace and blessing, as making them channels of blessing to all the world. So we have in this order, first the conversion of that people as in the case of Saul of Tarsus; and then the future worship and praise of that people, and the turning of the nations to the Lord as in the case of Eneas; and, lastly, the full outflow of blessing to the world as in the case of the resurrection of Dorcas, prefiguring their resurrection from the dead. All is in accord with the divine plan as marked out in the 15th of Acts at verses 14-18.

PETER'S BROADENING VISION

(June 7. Acts x:5-18)

Golden Text, Acts x:34

Daily Readings

Mon., 1, Acts x:1-8. Tues., 2, Acts x:9-16. Wed., 3, Acts x:17-23.
 Thurs., 4, Acts x:34-43. Fri., 5, Acts x:44-48. Sat., 6, Acts xi:1-18.
 Sun., 7, Isa. vi:1-9.

I. LESSON OUTLINE

1. The Heavenly Vision (verses 5-10). 2. Instant Obedience (verses 11-14). 3. The Divine Seal (verses 12-17). 4. The Joy of the Church (verse 18).

II. THE HEART OF THE LESSON

It took a vision from heaven to tell Peter and the Church at Jerusalem that the time had come in the purpose of the Lord when the Gospel was to go abroad to the Gentiles; and the vision sent was in keeping with the errand upon which the Lord sent His disciples—that of going to the Gentiles. The descending sheet was filled with all manner of fourfooted beasts and creeping things, as imaging forth the need of the people to whom he was sent; but more especially as they were viewed by the Jews themselves. But all Peter's hesitation was removed at the divine command with its sequel, as interpreting the dream to him. Out among the despised Gentiles there was a needy household and needy friends, and Peter had the very Gospel to meet that need. How like the condition of things today all over the world, and how imperative is it to meet that need ere it be too late.

Remember that the Lord knew whom to use at this juncture, and it would be well to recall some of the words to this man, "Follow Me and I will make you fishers of men" (Matt. iv:19). "And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men" (Luke v:10). Then in John xxi:15-17 as commissioning him for the service. Nor may we miss the fact that Peter was a man of prayer, and that it was while he was at prayer that the summons came to go to Cornelius. The Lord has need of workers today after this pattern, and He must needs have such to send forth upon the errand of the Gospel. Alas, so many go unbidden of God, and not knowing God, and who have no bread for the perishing souls of men.

The Lord makes the vital connection between the needy soul and the Spirit sent worker, and the gathered company in the home of Cornelius tells us of the heart desire of a man who knew his need to have others share with him in the blessing of the Lord. How very like Rahab of old as she filled her house with her loved ones and friends to share in her redemption from destruction. Well for us if we do the like as we seek to bring others to the Lord for the blessing that they need and that He has for them; only now it is rather through prayer and faith, yet it can be done. Do you see the earnest eager company in the home of Cornelius as they listen with all faith to the words of Peter? How intent they all are, and how easy it must have been for Peter to tell them the glad news of the Gospel of the grace of God. No wonder at the sequel in the outpouring of the Spirit upon them, and that without the intervention of Peter or the waiting for the lapse of time. God was there in mighty grace, and this could be had again if the simplicity of the Word was maintained.

But Peter has overstepped the bounds of the very exclusive assembly at Jerusalem, "Thou wentest into men uncircumcised, and didst eat with them," was the sum and substance of his offence; and Peter must explain himself and justify his action, or else be put under the ban of the Church. How puerile it all was; and yet that very thing is being repeated today, by men who are wholly ignorant of the fulness

of the Gospel of the grace of God. Then, as in our lesson, Peter rehearses the way in which the Lord had led him in this matter; and how that in uttermost obedience to Him he had gone; and of how the seal of the divine approval was put upon it all. Well for Peter that his commission had come from heaven and not from Jerusalem. And well for us to see that ours is from the Lord and not from men, and that to the Lord and not to men are we answerable. They are silenced, yet there seemed to be very little joy over the work of the Lord. They were not altogether like the elder brother of the 18th of Luke. They must needs acknowledge the hand of the Lord; but one would have been glad to have heard their happy hearts shouting hallelujah. Prejudice dies a hard death.

THE CHURCH AT ANTIOCH

(June 14. Acts xi:19-30.)

Golden Text, Acts xi:26

Daily Readings

Mon., 8, Acts xi:19-26. Tues., 9, Acts xi:27-30. Wed., 10, Acts xiii:1-3. Thurs., 11, Acts xv:22-29. Fri., 12, Psalm cxxxiii. Sat., 13, Psalm cxxii. Sun., 14, Isa. xii.

I. LESSON OUTLINE

1. The Spreading Gospel (verses 19-21).
2. The Helping Church (verses 22-24).
3. The New Name for the Believers (verses 25-26).
4. The Fellowship of the Saints (verses 27-30).

II. THE HEART OF THE LESSON

How varied is the leading of the Lord. In our last lesson we had His guidance of Peter by the vision of the sheet let down from heaven and the call of Cornelius, and the direction of the Spirit. In the 8th chapter we have the direct command of the Spirit to Philip as He sent him to the help of the Ethiopian Eunuch. Here we have the Lord using the persecution of the Church in and after the death of Stephen to forcibly scatter the Church far and wide with the Gospel, and in this is He overruling the power of the enemy who would fain have stopped all testimony to the truth.

Everywhere we find the hand of the Lord working in and through them to the help and blessing of men and women, and to the glory of God. A great number believed and turned to the Lord. May we make use of our trials and sorrows something after the same fashion today; and so be channels of blessing to others even though our own tears may be falling, and our hearts aching. The secret is told in the words, "And the hand of the Lord was with them." Apart from Him we can do nothing but with Him all things are possible. May we know the proof of this day by day in the work of the Lord.

The work of the Lord far and wide among the Gentiles seemed to have been clearly seen as the will of the Lord, and we find the Church at Jerusalem sending one of their best men to the new converts to help them in their new life. How precious such fellowship, and how fully it was expressed in the very meaning of the name of this man of God "The God of consolation." Sons of consolation are among the best expressions of fellowship that the believers can send out today in the work of the Lord. Men who have been proved as men of God; men who have given themselves and all that they have to the Lord, as did Barnabas. Note the description of this man of God as in verse 24 "He was a good man, and full of the Holy Ghost and of faith." Oh, for many such today; and He has them, and thanks be to Him for all of this type He sends. No wonder that the sequel is told in the words, "And much people was added to the Lord." So will it ever be when the Spirit has His right of way in hearts and lives today.

But the Lord has need for the man He has been specially preparing for these years, and the one who brought him to the Church at Jerusalem and told them what the Lord had wrought in and through him is now used again to bring him to the place of need at Antioch. Barnabas knew that Saul of Tarsus had a message for the people, and he goes in search of him. What a year of blessed teaching and instruction and help at Antioch! And how the Lord was preparing them for that meeting when the Spirit would ask for the two men to go on the errand to Europe that He had for them. And what a word here is the naming of the believers Christians for the first time. How Christlike they must have been to warrant the men of the place in so calling them, not disciples of Barnabas or Saul, but Christians. Would it not be a good thing if the world today could be brought to forget the names with which the people of God have been labelled, and say simply, "Christians." How much of it are we responsible for, and how far in our power is the remedy for it at this time?

Our lesson closes with the heart answer of the Christians at Antioch to the generous gift of a Barnabas to them. The saints at the Gospel center are in dire need, and the Lord permits the saved ones among the Gentiles to send a gift of love that would express their regard for the suffering ones in Christ. The converts must have imbibed something of the spirit of Barnabas, and so became sons of consolation to the parent Church. Little did Jerusalem think what would be the result of sending Barnabas to the saints at Antioch. How blessed to have such things brought down to date, and they can be.

But the Gospel is to go afield, and the Lord sends by the same Holy Spirit the very busy worker Philip to speak to one soul on the desert road of Gaza. But that one word took the Gospel into Ethiopia. And so again today He would fain have it go to the uttermost parts of the earth. Are we willing to let Him send us?

Yet another worker does the Lord need, and in grace He reaches out and lays hold of one of the bitterest enemies of the Gospel and obtains a choice worker whom He can do with as He pleases. Mark how the things impossible with men are possible with the Lord. Shall we have our lives keyed to the two words of Saul of Tarsus, "Who art Thou Lord?" "What wilt Thou have me to do?" Well if we can speak thus and permit the Lord to have His will and way with us for the honor and the glory of His precious name. He has need of such workers today.

Saul's great career began in grace upon the Damascus Road when he fully surrendered to the will of the Lord Jesus, and gave himself to be guided by the Holy Spirit; and no one can have any career at all until they have done what Saul of Tarsus did. Have you ever seen yourself helpless and guilty and thus surrendered to God?

Our Lord had clearly defined His plan of blessing to Israel and the Gentiles. And now that His people had rejected Him and His Son, and had resisted the Holy Spirit, He is about to turn to the Gentiles; in the person of Cornelius and his household. Yet ere He does so He tells them in this chapter that He has not forgotten His word of promise to Israel.

Our Lord is prepared to go forth according to His program; but His messenger must needs be prepared to do His bidding, and nothing less than a vision and a word of command from the Lord Himself out of the glory will answer. And the command and the call are as peremptory today as when He sent Peter to Cornelius.

The hand of the enemy as it is laid in persecuting power upon the early Church has but one effect, it only scatters the believers far and wide taking with them the living Gospel of God's Grace to all the needy ones, and as carrying out the divine program as announced by the Lord Himself, "Judea, Samaria, the uttermost parts of the earth."

Peter's work is not yet finished, and until it is he is immune even from the power and the wrath of a Herod. Nor may we forget what a place the prayers of the gathered people in the house of Mark's Mother had in the deliverance of the Apostle. Shall we see here an illustration of I John 5:14, 15.

PETER DELIVERED FROM PRISON

(June 21. Acts xii:5-17)

Golden Text, Psalm xxxiv:7

Daily Readings

Mon., 15, Acts xii:1-10. Tues., 16, Acts xii:11-19. Wed., 17, Acts xii:20-25. Thurs., 18, Acts iv:1-12. Fri., 19, Daniel iii:19-30. Sat., 20, Daniel vi:10-28. Sun., 21, Psalm xxxiv:1-22.

I. LESSON OUTLINE

1. The Two P's, Prison and Prayer (verses 5, 6). 2. The Opened Doors (verses 7-10). 3. The Doubting Saints (verses 11-15). 4. The Certain Deliverance (verses 16, 17).

II. THE HEART OF THE LESSON

James was beheaded, not because that Herod had any power to do aught of himself in this matter; for it is true of the disciple as of the Master, "Thou couldest have no power at all against me, except it were given thee from above." And it is as true today as it ever was. Herod may lock Peter up as safely as he will, but the Lord had said to Peter, "When thou wast young, thou girdest thyself, and wentest whither thou wouldest; but when thou shalt be old, another shall gird thee, and carry thee whither thou wouldest not." And Peter could well say, "Not old yet; the time of my exodus has not come, and Herod cannot behead me as he did James."

Note also the link between the two p's of the first two verses of our lesson, prison and prayer. How the needs of the hour send us to the throne of grace to tell out our heart desires to the Lord, and to find the supply to be more than the need, yea, to know the overflowing cup of blessing. Prayer can put guards into a deep slumber, so that even the dropping off of the chains are unnoted by them. The prayers of the Lord's people can open all the prison doors, even commanding the presence of the angel of the Lord to be the divine jailor to undo all that the infidel king had attempted to do, God simply laughs at impossibilities, and it is well to remember the words of the Lord, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain" (Psa. lxxvi:10). The court may find the prisoner guilty, and the judge condemn him to the block, but the supreme court of Heaven reverses the decision, and the Apostle walks forth a free man. The saints are at prayer, and the ear of a loving God and Father is attentive to their cry. They are heard and answered.

One wonders if some of the other prison doors that spiritually incarcerate some of the Lord's Saints could not be opened, as well as chains that bind be burst asunder; yea, even the prisons that hold and enchain many an unsaved one would not be made to give way if only the people of God knew how to pray and to lay hold of the Lord for what is so much needed today. Shall we not answer the challenge of the needy ones all around us at this moment. May we not see in this a picture of the things spiritual that are with us today. And shall we not qualify for the work of the Lord? True, the Lord had told Peter that he should continue till he was old; and yet even these things of the Lord are to be inquired of from the Lord by His people. True, He has promised to deliver the captives and to save them, but He also asks us to be His remembrancers, and to command Him concerning the work of His hands. What a privilege is ours in this respect!

OUR HOPE

What a time the Lord had to convince the people that their prayers were even then answered most fully and that they should turn their prayer meeting into a praise meeting. No, no, Miss Rhoda, you heard a ghost; it was poor Peter's spirit come to foretell the execution. Nay, nay, girl, you are beside yourself in your persistent testimony. But then the ghost made too much noise, and after much persuasion they opened the door to let in God's answer in the person of the delivered Peter. Do not say hard things about these saints, nor laugh at them. Our Lord has just as hard a time today to convince us along the same line. And our answers have a great time getting into our spiritual houses. You see God answered them in spite of their little faith, or no faith. Had it been "according to their faith"—yea, according to ours there would often be a sad lack in our answers to prayer.

What a message from the delivered Apostle, and how glad they were for this strengthening of their faith. But mark the wisdom of Peter, he did not go about the streets of Jerusalem telling the public what had happened; Herod would have had him for the celebration after all. He departed and went into another place.

REVIEW

(June 28. Acts ii:36-47)

Golden Text, Acts i:8

Daily Readings

Mon., 22, Acts iii:1-11, iv:32-37, v:1-5. Tues., 23, Acts vi:8-15, vii:54-60. Wed., 24, Dan. i:8-17. Thurs., 25, Acts viii:26-39, ix:1-12, 17, 18. Fri., 26, Acts ix:20-31, 32-43. Sat., 27, Acts xi:5-18, 19-30. Sun., 28, Acts xii:1-25.

I. LESSON OUTLINE

It is well to remember that the key to the Acts is to be found in the emphasis which the Spirit puts upon the word "BEGAN" in i:1. Acts is the record of what He went on to do. And all the lessons speak of this. We may follow this line of thought then.

II. THE HEART OF THE LESSON

The blessings of Pentecost come first. And we must remember that this was the work of the ascended Saviour in sending the Spirit. And the initial work of that day is the illustration of what the work of the Spirit is to be till the Lord comes—the forming of the Bride, the Church of the Lord Jesus Christ—His body.

This, too, is the intimation in the healing of the man who was lame from birth; and whom none could help save the Lord Jesus Christ, as brought to Him by the Apostles that day. The religious world of that day could only dole him out a little pittance that kept him from bodily starvation; Christ brought him life and health and enrichment of soul in Himself.

Again we have the work of the Lord through the Holy Spirit as making possible the condition of things in the early Church as seen in the next lesson (3). What a triumph of divine love over human selfism, and how the same love of God shed abroad in the heart today does the like with men and women of God.

Persecution is the only answer that Satan and the religious world, whose god he is, could make to such a Christlike spirit, and Stephen is done to the death as was Abel by Cain, and as was the Lord Jesus Christ by the very ones who stoned his servant. Nor has the world changed one whit today; it persecutes as far as it can.

In Daniel we see what the grace of God could do with one who was but a youth. Yet as strengthened by the Lord he could and did stand for the Lord and the things of the Lord against all the fellow youths who found it easier to take the line of least resistance in their lives, as so many do today.