

# OUR HOPE

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## Editorial Notes

**Made Nigh.** “But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ” (Ephes. ii:13). It was a great sight which Moses beheld, when he stood at Horeb, and saw a bush burning with fire, yet unconsumed. He gazed upon it for some time, and as the bush continued to burn and remained undestroyed, Moses said: “I will now turn aside, and see this great sight, why the bush is not burnt” (Exod. iii:3). Then the voice of the “I am” was heard, and Moses was commanded, “Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” This burning bush teaches different lessons. It is the emblem of the people of God, unworthy like a thorn bush. The fire is symbolical of the tribulations, persecutions and sufferings. It is also the symbol of God’s holiness, for He was in the midst of the fire. Jehovah was present and therefore Moses was commanded not to draw nigh; it was holy ground. And He who dwelt in the burning bush, the Angel of the Lord, who speaks as the “I Am,” none other than our Lord Jesus Christ, the Son of God, came Himself to make it possible for guilty and lost sinners to be made nigh and to draw nigh. He came in deepest humiliation, and in His sacrificial death, by the shedding of His blood. He made the way, the only way, to come to God and be nigh unto Him. The New Testament contains no command like the one Moses heard, but we are told to draw nigh. “Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way, which He has consecrated for us,

through the veil, that is to say, His flesh, and having an high priest over the house of 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" (Heb. x:19-22). Let us draw near! And as we draw near we can do so, not with fear and trembling, but with boldness. We have often thought of what the feelings of Israel's high priests must have been when once a year they parted the veil and entered into the Holy of Holies, when they stood in Jehovah's holy presence. We suppose the heart beat faster and they trembled, fearing that something might have been omitted which would bring upon the officiating priest God's displeasure. But we can enter with boldness, not into an earthly tabernacle, but into His very presence, in full assurance of faith, with no hesitation or doubt. And why can we thus draw near with confidence and with joy? What gives us this perfect assurance, this boldness, this right to draw nigh? The answer is, "The blood of Jesus." All else, our works, our character, our service, our self-sacrifice, our endeavors, and everything else are insufficient to bring us nigh and to give us boldness. It is the blood of Christ, His blood alone, which bids us to draw nigh and by which we are made nigh.

Do we wonder then that such hatred is expressed against the blood of Christ! Metaphysical cults like "Christian Science," and the more subtle "Unity Cult," with headquarters in Kansas City and branches throughout our land, despise the blood and do not believe its efficacy to bring nigh to God. It is even worse in the camp of liberal Christendom. Modernism has no use whatever for the blood of Christ. They point to the Synoptic Gospels and claim that in them are found the essentials of Christianity. What Paul writes, when he magnifies the substitutionary sacrifice of Christ, the blood, which redeems, washes our sins away, makes peace and makes nigh, they brand as the Pauline "Blood-theology" solely invented by him. They go so far as to link his teachings with the Phrygian mysteries of an unholy paganism. But they forget that what Paul teaches is solidly founded upon Israel's God-given sacrificial code

and the unshaken divine predictions of the holy men of God, the prophets. In order to break down this argument and to destroy this foundation, they have gone so far as to deny that Moses wrote Leviticus, with its laws of offering and sacrifice; they claim all is post-exilic. What subtle hypocrisy modernism has been recently guilty of, when they advocated the celebration of Pentecost and spoke of Pentecost! The man of God, who was the chosen instrument to make known the mysteries of God, Paul, him and his glorious and full message of Christianity they deny. They deny the great Gospel which he had received and preached, the glorious proclamation of redemption by blood. They deny the blood of Christ. We often wonder if they can read Hebrews x:28-29 with peace of mind.

“He that despised Moses’ law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?”

Well may these blood-rejectors remember, “It is a fearful thing to fall into the hands of the living God.”

But while the religious world despises the blood of Christ, those who believe that Christ died for our sins, who know that, “He has washed us from our sins in His own blood,” that peace was made in the blood of the cross, magnify His blood and rejoice in it. But oh! for a greater realization that we, who were afar off, are now made nigh by the blood of Christ. To draw nigh with boldness, to draw nigh with confidence, to draw nigh for communion should be and must be our daily occupation. The blessed result will be a life which glorifies Him.

The day is rapidly approaching when we shall draw nigh, no longer in the spirit, but when we shall draw nigh into His glorious presence. Then, and only then, shall we know how nigh the blood has made us and what glories it has purchased for the blood-redeemed hosts of God.



## O U R H O P E

It is a noble word which godly Asaph used **Nevertheless** and penned by the Spirit of God, "Thus my heart was grieved" (Psa. lxxiii: 21-26). He had seen the prosperity of the wicked. The old, and still unsolved mystery, why do the righteous suffer? was troubling him greatly. The wicked boast and defy God. "They say, How doth God know? and is there knowledge in the Most High? Behold, these are the ungodly, who prosper in the world; they increase in riches." Asaph almost stumbled at these conditions till he went into the sanctuary of God, till he brought it into His presence. There he learned their end. And though he could not understand it all, *nevertheless* he continued to trust.

"Nevertheless, I am continually with Thee." It may also be rendered "Nevertheless I continue to cling to Thee." It is the language of true faith. Come what may come, my purpose is fixed, I cling to Thee, I trust Thee, I walk with Thee.

Have we failed and sinned? Faith will say, nevertheless I cling to Thee. It is unbelief when we remain away from Him, for this expresses distrust. But when we come at once to Him, bring our failure and our sin in the light of His countenance, we please Him, for it is faith which does this. Have we burdens to bear, and though we have prayed earnestly no answer comes? Nevertheless I cling to Thee. Is it dark about us and there seems to be no light for our path? As Asaph said, "My flesh and my heart faileth." Then faith can say—nevertheless I cling to Thee. Are we passing through the deep waters of affliction, or through the fires of trial and testing? Nevertheless, says the trusting heart, I cling to Thee. And another has said, "Though He slay me yet will I trust." Such faith knows God and glorifies Him. Lord, teach us this "Nevertheless."



**Walking  
with God** Abel and Enoch stand out prominently in the beginning of the Word of God. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of

## O U R H O P E

his gifts; and by it being dead yet speaketh" (Heb. xi:4). He brought a true sacrifice and in faith beheld that better sacrifice, and by faith he was justified and saved by grace. Fuller is the record concerning Enoch. We read of his walk with God, the result of faith. "Enoch walked with God" (Gen. v:22). "And Enoch also, the seventh from Adam, prophesied of these, saying, the Lord cometh with ten thousand 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 14-15). "By faith Enoch was translated that he should not see death; and was not found, because God translated him; for before his translation he had this testimony, that he pleased God" (Heb. xi:5). These words give us the particulars of his life, lived for 300 years in the closest fellowship with God. It was at a time when wickedness and violence rapidly increased, immediately before the great apostasy of the days of Noah set in. Then this man of God kept close to Him, and before the age ended in darkness and judgment Enoch was translated. He believed that this was possible, for it was "by faith Enoch was translated." His testimony concerning the coming of the Lord was suddenly ended. "Enoch walked with God and he was not, for God took him." He did not die, but left the earth without going into the grave.

In all this Enoch the faithful witness is a great example and type for believers living in the end of the present age. Our privilege is to walk with God. Such a walk is made possible through the blessed work of our Lord Jesus Christ on the cross. Through His great, finished work every obstacle which was in the way of such a walk has been removed and the believing sinner can be at home with God. This walk of faith has a definite beginning, as was the case with Enoch. The beginning is the hour when we are born again in believing in the Son of God our Lord Jesus Christ. It is hardly necessary to state all this, but it does no harm to emphasize these facts.

But while all God's people are fitted and called for a

walk with God, not all enter into the real enjoyment of it. Such Christians who do not know much of a walk with God are joyless and fruitless in their lives.

Like Enoch we are living in the end of an age. The days of Noah according to the words of our Lord (Luke xvii:26-28) will precede His Second Coming. These coming days are days of apostasy, for it is written that the day of the Lord does not come except there come the falling away first (2 Thess. ii:3). All about us testifies to the solemn fact that the great apostasy is rapidly approaching, and will surely be followed by the great tribulation and the day of wrath.

Like Enoch we may walk with God. The grace of God, which sustained him amidst the increasing darkness and unrighteousness will sustain us too in an unbroken walk with God. It is this which will keep us, a walk of faith with Himself. That walk means confidence in God, dependence upon God and obedience to God. It means separation from the evil things about us, the world and its corrupt ways. It means service, in giving a testimony to the truth of God. Like Enoch we must bear witness to the great coming event, the coming of the Lord and the judgments connected with it. If we are faithful to our Lord and obedient to His Word, we may then also share the rejection, which was Enoch's lot, against whom the apostates spoke, "ungodly sinners spoke hard speeches against him."

But Enoch's experience gives another lesson. Before the days of Noah came and apostasy had reached its climax the Lord took him; he was translated. Some day the Lord's people living in the last days of the present age will experience the same marvellous event. "Behold I show you a mystery: We shall not all sleep, but we shall 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). "Then we which are alive and remain shall be caught up together with them in clouds to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. iv:17). When that will be, no human being knows. But who would

dare to say that it cannot be during 1930? The blessed hope is an imminent hope, and at any time the Lord may summon His people to pass into His presence to see Him face to face.

“Oh, joy! oh, delight! should we go without dying;  
No sickness, no sadness, no death and no crying!”

Such was Enoch's happy lot and such *may* be ours in the near future. If this great fact made known by revelation of God is daily before our hearts, it will surely be the greatest stimulant to walk with God and serve the Lord Jesus Christ. May all this through His infinite grace be accomplished in the lives of all our beloved readers.



It is estimated by F. A. Bellamy of the **The Glories of the Heavens** Oxford University observatory that there are about one thousand millions of stars in the universe. The task of photographing and counting them is now in progress at about twenty-five observatories in different parts of the world.

Greenwich has photographed and mapped out the sections which under the scheme were allotted to it, being the first observatory to complete its part of the work. Many of the stars thus catalogued are invisible, not only to the human eye but also to the eye aided by a powerful telescope. None the less they appear distinctly in the photographs.

This phenomenon is explained by the fact that in an astrographic telescope a photographic plate may be exposed to the heavens for six hours or longer, whereas an observer cannot keep his eye closely on one spot for much more than half or three-quarters of an hour. Thus the camera, in conjunction with the telescope, sees more than the observer. The longer a plate is exposed the larger number of stars does it reveal. So minute are thousands of these stars that powerful microscopes are used to detect them on the plates.

Only one-ninth of the stars shown by the new Greenwich plates have been recorded on paper before. Great though the achievement of the Royal Observatory is, it represents

but a fraction of the work that is being done wherever a suitable observatory is situated. In all 22,054 negatives will be necessary. When this universal enterprise is completed, astronomers will probably know the position and movements of 100,000,000 stars.

What this means, one hundred million stars tabulated as to their position and movements, is almost beyond human comprehension. But impossible it is to grasp the meaning of a thousand million stars in the universe. And most of them, if not all, of larger dimensions than our earth. How marvellous it all is! Some of these stars are located at such a distance in this vast universe that it cannot be expressed in human figures. No doubt there are many millions more, which even the astrographic telescope does not record. And yet all this which fallen man discerns of that great universe is but the hem of His garment.

And He whom we call our Saviour and our Lord, who belongs to us and to whom we belong, with whom we are one spirit, called all these wonders into existence, and is the upholder of this great universe.

But what science can solve the mysteries of these one thousand million stars? The most interesting and important questions we bring to astronomy are answered with, "we do not know." Some blessed day God's Saints will know more in the twinkling of an eye about the mysteries above than all the most powerful telescopes and the most accurate calculations ever revealed. That will be in that soon coming day when we shall be changed in a moment, when we are caught up in clouds to pass through the heavens. Then God's redeemed people, the heirs of God and joint heirs with the Lord, will be introduced to the real marvels and glories of the heavens. Then we shall know all about these millions of stars and see what they contain. Greater still, we shall see His Face and bear the perfect image of Himself.

Often when the writer looks up into the heavens and thinks of what is there and how Grace has made him and every blood washed sinner an heir of this great universe, an unspeakable longing fills the heart. Oh! to leave this poor earth behind and enter in up yonder! Oh! to be

## O U R H O P E

with Him! All God's people know something of it. It is the homesickness of the new life. Blessed are the homesick, for they shall come home.



**God's  
Challenge**

“Lift up your eyes on high, and see Who created these things, that bringeth out their host by number. He calleth them all by names by the greatness of His might, for that He is strong in power, not one faileth” (Isa. xl:26). This is the Creator's challenge to His people.

He called these thousand million stars into existence, He keeps them going by His mighty power, and more than that He has a name for each. “He calleth them by names.” He is not at a loss to name such a vast number. And this mighty Lord knows every one of His creatures on earth. He knoweth all who have put their trust in Him; He knoweth our names, our hearts, our thoughts and our ways. “Lift up your eyes on high and see!” Why should God's people ever doubt or be discouraged? He who created these mighty things sits up yonder at the right hand of God, crowned with glory and honor. All His love, the love which went to the cross, and all His power, almighty power, is on our side.

“Why sayest thou Jacob, and speakest, O Israel, My way is hid from Jehovah and my right is passed away from my God? Dost thou not know, hast thou not heard, that the everlasting God, the Creator of the ends of the earth, fainteth not, neither is He weary? There is no searching of His understanding. He giveth power to the faint; and to him that hath no might, He increaseth strength. Even the youths shall faint and be weary, and the young men shall stumble and fall; but they that wait upon Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint” (Isa. xl:27-31).

He who knows the paths of a thousand million stars knows the way which His children take, yea, He has their paths and lives marked out beforehand. Is this too hard for God? He never fainteth, He is never weary. He pledges

His power and His strength to his people. But in what capacity? When they are trusting in themselves, in the arm of flesh, in the wisdom of this age, in their own plans and ability? For such God's power and strength is not. But he says that He giveth power to the *faint* and to him that hath no might he increased *strength*. The same who spoke through Isaiah here also said to the Apostle Paul, "My grace is sufficient for thee, for my strength is made perfect in weakness. Most gladly therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. xii:9).

Let us own our weakness, how faint and powerless we are. Let us, dear reader, disown and repudiate all self reliance, all which boasts of anything, and in perfect weakness cast ourselves upon Jehovah, our Lord Jesus Christ. That is what He wants us to do. Then He can manifest His power and give us His own strength. They that wait upon Jehovah shall renew their strength. Oh, the blessed secret of a victorious life! More true waiting upon Jehovah is what we need as His people. "Lift up your eyes on high and see!" The mighty Lord will do all He has promised in this beautiful passage, if we but trust Him.



**No Suffering  
Christ**

The most ancient sources of Judaism have interpreted the fifty-third chapter of Isaiah as being a Messianic prophecy. No other interpretation was known among the Jews before the Lord Jesus came and while He was on earth. The New Testament fully confirms the Messianic meaning, as in Matthew viii:17, Acts viii:31-35, and other passages. But infidel, modern Judaism has invented the theory that the sufferer predicted by Isaiah is the nation itself. We give a poem written by a Jewess in Jerusalem which expresses their common belief:

I dreamed:  
A black cloud rushed out of the west,  
Smiting the daylight from the heaven's shining breast.  
I arose to behold it; the cloud darkened and spread  
Till the east was black and the sun was dead;  
The moon appeared and was swept away,  
And all the stars arose and shone by day.

## O U R H O P E

11

The stars rushed over the heavens to one spot  
And crossed and formed I knew not what.

A crucifix. Over all the heavens it spread,  
And upon it hung, in rows of stars, the dead.  
I stood terrified, my heart wrung with pain,  
But though I feared its meaning, the vision was plain.

Easter Sunday. And there is one crucified.  
A thousand times upon the cross he died,  
A thousand times, until the world of stars  
Blazons upon the heavens his galaxy of scars.  
A thousand times—and still he has not risen—  
Crowned with bleeding rags, cast again into prison.

How long, O Lord, how long? Give us the strength to stand  
Till the stars in heaven shall speak, till the darkness shall  
command,  
Till out of the blackness of empire and the sin of the strident  
west  
Shall arise the stars of freedom to heal the human breast!

We have smeared our doors with blood, we are waiting the  
pascal sign.  
We are the sacrificial lamb, the crucified divine.

One does not hesitate to brand such a theory as wicked, a satanic perversion of the truth. The Jews will yet have to flee to Him whom they know not now; they will have to look some day upon Him whom they pierced and mourn on account of Him (Zech. xii:10). Their coming confession is contained in the language of the fifty-third chapter of Isaiah which they now deny and apply to themselves.

More than astonishing it is that the destructive critics, who deny the fact of prophecy, because they are loath to believe in the supernatural, have adopted this infidel theory of the Jews as their own. It is taught in all the modern theological seminaries and colleges that Isaiah, whoever he was, as they say, whether a Deutero or Trito Isaiah, never prophesied about Christ the sin-bearer, but that the suffering one in that chapter is the Jewish nation. Every line that the Jewess wrote in the above poem is sanctioned and endorsed by destructive critics. It is one of the most pronounced evidences that these men are the enemies of the Cross of Christ as well as the enemies of the Bible. Their end, if they do not repent, will be destruction. While there

is hope for the Jews, that some day their eyes will be opened and they will believe on Him, there is no hope for the destructive critic, who lays claim to the blessed name of the Lord Jesus Christ, calls himself a Christian, and then denies Him, His Deity, His glory and His atoning work.



**The Unholy  
Fellowship**

Our older readers will remember what happened at the World's Fair held in Chicago during the last decade of the XIX Century. They had a "Parliament of Religions." It was one of the most satanic efforts ever made in the history of Christendom. Christ was dishonored by being placed on the same level with Buddha, Confucius, Mohammed and other Oriental religious leaders and frauds. From that time dates the astounding efforts which Oriental religions are making to convert America, for they discovered through that Parliament that Christianity was on the decline and no longer positive. And therefore we have now in our land all kinds of Oriental frauds, long-gowned, turbaned, Yogis and Swamis and similar humbugs, who have become the delight and admiration of silly women, who fall for their mystic teachings and unclean suggestions.

And now the same thing is to be repeated, only on a larger scale, during another world fair in Chicago. There is already in Chicago a "Fellowship of Faiths." There was held during April in the First Presbyterian Church, the *Woodlawn Park Methodist Church* joining (Chicago) such a fellowship meeting. Christianity was presented by the Editor of the *Christian Century*, the organ of rationalistic modernism. Wen Kwei Lie spoke for Confucianism; Swami Gnaneswarananda (don't dislocate your tongue) for vile Hinduism; Rabbi Levi for Judaism and Sufi Muitar Rahman Bengalee for Islam. The two pastors presided. There was a Moslem call to prayer, a Hindu chant and Christian and Jewish hymns. And all this in the First Presbyterian Church of Chicago!

They have a committee of one hundred headed by the Editor of the *Christian Century* and a rabbi. Dean Shailer Mathews is there with other rationalists, and also *Dr. John*

## O U R H O P E

*Timothy Stone*, once Pastor of the Fourth Presbyterian Church. Poor John Timothy Stone! What road you are following! What would his father-in-law, our old friend, Dr. John B. Parsons, say to this if he were still here! Dr. Parsons, with Drs. Brookes, Stifler, Morehead, Pierson, Osgood, West, Benjamin Douglass and others, now with the Lord, witnessed scathingly against this unholy fellowship. We do the same. Surely the shadow of Antichrist is lengthening.



**In the Wrong Place** There is an ultra modernistic "church" within two minutes from our office. It is presided over by Mr. John Haynes Holmes and goes by the name "Community Church." Dr. Holmes's liberal utterances have often shocked true Christian believers. The following appeared recently in the New York papers:

The Church and the community have fallen short of the Christian ideal of searching for the best in people, and too often see a mass of individuals as one standardized mask. Bishop Francis J. McConnell, President of the Federal Council of Churches of Christ in America, and head of the New York area of the Methodist Episcopal Church, said yesterday morning in Community Church, Park Avenue and Thirty-fourth Street.

Taking for his keynote the manner in which Christ appraised persons and found the little of excellence in each, the Bishop pleaded for a civilization which would recognize the best in every one, and urged his listeners to forget thoughts of the future and beyond death and go into the world and do good now. The thought of doing good today, he said, was the essence of the Christian religion which Christ taught.

"We of the Western civilization have been done to death with diagnoses," he said. "But almost all have the suggestion of a lack of reality, a lack of seriousness.

"We have to look through all this and try to catch a glimpse of our age at its best. Ordinarily a man looks to the future, and part of the Christian religion deals with the future. But essentially the Christian religion concerns itself about what is going on now, the good that is here now."

It seems to be true once more "birds of a feather flock together." The Bishop's action must have greatly grieved thousands of loyal Methodists, for there are some loyal, Bible believing and Christ adoring Methodists left. And sure enough the Bishop said the wrong thing in the wrong place. Had the Bishop used this opportunity to declare the whole council of God and preached to these people

God's way of salvation by faith in Christ who died for our sins, we would certainly not say a word about this incident. But how can he?



### Our Summer Conferences

We hold, God willing, two Summer Bible Conferences to which we heartily invite all our readers and their friends. The first conference is the **Montrose Prophetic Conference**, August 4-10th.

Montrose is a charming mountain town 2,000 feet above sea level. It is cool and has an invigorating climate. The meetings are held upon a mountain top. The Editor conducts this conference and gives addresses and constructive teachings twice daily. This year's program contains interesting studies on all the great redemption truths, and also the outstanding prophecies of God's holy Word concerning things "which must shortly come to pass." Attention will be paid to the ever increasing signs of the times in current events. Israel's brightening hope will be set forth as well as our own blessed hope.

Each afternoon a fellowship meeting will be held in the home of Mr. and Mrs. Charles L. Huston. These meetings are always very helpful.

Please address R. M. Honeyman, Montrose, Pa., for reservations.

**The Stony Brook Conference for Constructive Bible Teaching and Prophecy** will be held in Stony Brook, L. I., August 17-22. While the Editor is in charge a number of other teachers will be present to teach and to give addresses. The following brethren will take part: Drs. A. Gordon MacLennan, of Pittsburgh, Pa.; Will H. Houghton, Pastor Calvary Baptist Church, New York; George Douglas, of Flushing, N. Y.; Irving Carroll, of Marshall, Tex.; Eli Pittman, District Superintendent M. E. Church; L. Sale Harrison, of Australia; George W. Arms, Bedford Presbyterian Church, Brooklyn, N. Y. The topics will include addresses on First John; The Life and Message of Peter; the Story of the Ages; the Blessed Hope; The Signs of the Times; The Sign of the Jew, etc. A fellowship meeting will be held daily in Hegeman Chapel, where also the morning sessions meet. The Sunday services and all evening meetings are held in the auditorium. Stony Brook is a beautiful place on the famous North Shore of Long Island.

We expect a record attendance this year. Ample and good accommodations are available. If two persons occupy the same room the cost is, including three good meals per day, for the week, from \$20 to \$22.50 each person. It will be wise to make reservations at once. Please address: Mr. Gilbert Moore, Stony Brook, N. Y.

Full programs for both conferences can be had by addressing our office, 456 Fourth Avenue, New York.



### Blessing in Meetings

We held a five-day meeting with our Methodist brethren and friends in **Elmira, N. Y.** The attendance was good and it pleased the Lord to give blessing upon the ministry of His Word. We were also glad to see some of our readers from other places who attended the conference.

In **Pittsburgh, Pa.**, we held a week's conference with the Shadyside U. P. Church, Dr. A. Gordon MacLennan, Pastor. Here, too, we had rich blessing; as well as in Assembly Hall of **Buffalo, N. Y.**, where we spent the last week of May.

We thank our Lord and take courage.



**Dispensational Tracts** The second dispensational tract has been published. These tracts, which we hope to continue to publish, have been heartily endorsed by all the leading Bible teachers. They are calling a halt to the attempted revival of unscriptural post-millennialism. They are for free circulation. Thousands have already been distributed, and as the demand increases we are ready to print each tract in editions of five thousand and more.

Have you seen them? Send us a request for them and we will be glad to send them free. We need your financial help and fellowship in this work. We are confident it will come so that all need will be met.

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## The Book of Psalms

### Psalm XLVIII

This Psalm belongs to the series which began with the forty-second. It is therefore closely linked with the preceding one. It is a millennial Psalm, and celebrates Messiah's *complete victory over all the enemies of His people*. It is a great thanksgiving Psalm. Expositors have seen in this Psalm the praise for God's care over Jerusalem when the army of Sennacherib was threatening (2 Kings xviii-xiv and Isa. xxxvi) and others apply it to the time of Jehosophat. But it is obvious that its fulfillment belongs to the future. All the former deliverances of Jerusalem foreshadow the final great deliverance when the hordes of Gog and Magog (Ezek. xxxviii-xxxix) gather against it.

#### I. Jerusalem, the City of God. (Verses 1-3.)

Great is Jehovah, and greatly to be praised,  
 In the city of our God, in His holy mountain.  
 Beautiful in elevation, the joy of the whole earth,  
 Is the Mount Zion, the sides of the north,  
 The city of the great King.  
 God in her palaces  
 Hath made Himself known  
 As a high tower.

The Psalm opens with His praise, who came in majesty and glory to claim His throne and to deliver His waiting people. The King has come and His capital is Jerusalem, the City of God. Jerusalem means "the habitation of peace"; such it has become by the manifestation of the Prince of Peace. But even that glorious name will be

changed in that day and Jerusalem will be known as "Jehovah our Righteousness" (Jer. xxxiii:16) and "Jehovah Sham-mah" which means "The Lord is there" (Ezek. xlviii:35).

Her exalted position is beautiful and Mount Zion becomes the glory spot of the world, the joy of the whole earth. Of the present Jerusalem, Dean Stanley gives the following description: "Its elevation is remarkable, occasioned not from being on the summit of one of the numerous hills of Judea, like most of the towns and villages, but because it is on the edge of one of the highest table lands in the country. Hebron indeed is higher still, by some hundred feet; and from the south, accordingly the approach to Jerusalem is by a slight descent. But from every other side the ascent is perpetual; and to the traveler approaching Jerusalem from the west or east, it must have always presented the appearance, beyond any other capital of the then known world, of a mountain city; breathing, as compared with the sultry plains of the Jordan or of the coast, a mountain air."

But what will be the future Jerusalem on that coming day of glory! The topography of Jerusalem and all the surrounding country will undergo a remarkable change, which we can hardly imagine. (See Zechariah xiv:1-5). Of this we also read in the second chapter of Isaiah. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it" (Isa. ii:2). Jerusalem will become a glorious city. "Whereas thou hast been forsaken and hated . . . I will make thee an eternal excellency, a joy of many generations" (Isa. lx:15). But read the whole of Isaiah lx and beware of the miserable, unscriptural mode of spiritualizing these literal promises.

That the sides of the north are specially mentioned has significance. The sides of the north are mentioned in Isaiah xiv:13. "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north." The Lucifer who speaks thus is the erstwhile Angel-prince who fell by pride and became the

enemy of God. But in the pre-historic time of his fall there was no congregation, there were no sides of the north. How then can this be explained? These words are given by the Holy Spirit through the prophet in anticipation of the one yet to come, Satan's future masterpiece, the man of sin, a veritable incarnation of Satan himself. And when he appears he will assume this place and for his chief seat in Jerusalem he may select the sides of the north. And from the North the hordes of the last enemies of Israel rush down upon the city. But now all is no longer in the hands of the enemy, but all is "the city of the great King."

## II. The Conflict and its End. (Verses 4-7.)

For lo! the kings were gathered,  
They passed by together.  
They saw it and were amazed;  
They were terror stricken,  
They started to flee,  
Trembling came upon them there,  
Pains as a woman in travail.  
With the East wind  
Thou hast broken the ships of Tarshish.

The hordes gathered by kings and under their leadership rushed down from the north against Israel's land and the city of the King. They are Gog and Magog, the chief prince of Meshech and Tubal, Persia, Ethiopia, Libya, Gomer and all his bands, the house of Torgomah of the north quarters and all his bands, and many other people (Ezek. xxxviii:1-6). Israel is restored, the people are brought back from the sword, they are gathered home from many countries. These kings and their armies come to execute their satanic desire. They came and saw—Caesar's famous *Veni, Vidi, Vici* "I came, I saw, I conquered" did not hold good in their case. As the Egyptian army pursuing the Israelites met the Lord and were buried beneath the waves of the Red Sea, so these hosts came and beheld, and next judgment fell upon them. As they saw and realized that the Lord of Glory, the God of Israel was with His people, they tried to turn back, but they could not. Terror seized upon them. Then fell the stroke of judgment. Not one escaped. The multitude had to be buried in Israel's land. The burying took seven months

(Ezek. xxxix:11-12). All is yet to come as it is written in the infallible Word of God.

### III. The Joy, the Worship and Glory of the Redeemed People. (Verses 8-14.)

As we have heard, so have we seen,  
 In the City of Jehovah of hosts,  
 In the City of our God;  
 God will establish it for ever. Selah.  
 We have thought, O God, on Thy loving kindness  
 In the midst of Thy temple.  
 According to Thy Name, O God, so is Thy praise  
 Unto the ends of the earth.  
 Full of righteousness is Thy right hand.  
 Let Zion's mount rejoice,  
 Let the daughters of Judah be glad  
 Because of Thy judgments.  
 Walk about Zion and go round about her,  
 Number the towers thereof,  
 Consider her bulwarks, mark well her palaces,  
 That ye may tell it to the generations to come.  
 For such is God, our God, for ever and ever;  
 He will be our guide evermore.

They had heard (and read) all about this in their prophets, and now "as they heard" so they have seen the literal accomplishment of all. The promised deliverance has been realized. Jerusalem is, what was promised, the city of Jehovah of hosts and as such established for ever. In their earthly sanctuary, the temple, where they will worship during the coming age of glory, they meditate on His loving kindness. What worship it will be! How they will chant "His Mercy endureth for ever"!

And this praise is not confined to Jerusalem nor to the land of Israel. It will be heard throughout the nations of the earth. The right hand of God is full of righteousness. The Lord Jesus Christ, the King, is the right hand of God and through Him righteousness will be dispensed and exalted.

With rejoicing they will walk about the glorious city, mark all the palaces, and praise Him who is their God and their guide evermore.

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"The prayer of faith" (James v:15), means bringing God into everything, and everything to Him.

## Christ and the Holy Spirit

The relation between the two commenced before the birth of our Lord. The angel Gabriel said unto the virgin Mary, "The Holy Spirit shall come upon thee, and the power of the Highest shall over-shadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke i:35). Thus was His human nature, spirit, soul and body, produced by the Holy Spirit, and He was as truly and fully human, as if He were only human. "Verily He taketh not hold of angels, but of the seed of Abraham He taketh hold. Wherefore in all things it behooved Him to be made like unto His brethren" (Heb. ii:16, 17).

He was brought into the world by the power of the Spirit, and the Spirit attended Him at every step of His way to the cross. When He entered upon His public ministry, "it came to pass that Jesus also being baptised, and praying the heaven was opened, and the Holy Spirit descended in a bodily shape like a dove upon Him" (Luke iii:21, 22). For the first time in the history of the world the Spirit of God assumed a bodily shape; and by this appearance Christ was made known to John the Baptist, who "bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him" (John i:32). For the first time in the history of the race did the Spirit abide upon any man, although through the crucified One He now abides with every believer.

"Jesus, being full of the Holy Spirit, returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. . . . And Jesus returned in the power of the Spirit into Galilee; . . . and when he had opened the book, He found the place where it was written, The Spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor. . . . And He began to say unto them, This day is this Scripture fulfilled in your ears" (Luke iv:1-21). He was exceedingly jealous of the honor of the Spirit, confessing that He "cast out devils by the spirit of God," and declaring that "blas-

phemy against the Holy Ghost shall not be forgiven unto men" (Matt. xii:28-31). When He came to die, it was as One "who through the eternal Spirit offered himself without spot to God" (Heb. ix:14). "The Spirit of Him that raised up Jesus from the dead" quickened His mangled body (Rom. viii:11); and having given the great commission to the disciples, "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii:19). "He was taken up, after that He through the Holy Ghost had given commandments to the apostles whom He had chosen" (Acts i:2).

But apart from His personal relations to the Spirit, the gift of the Spirit to others depended upon His finished work. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of His belly shall flow rivers of living water. (But this shape He of the Spirit, which they that believe on Him should receive; for the Holy Spirit was not yet; because that Jesus was not yet glorified) (John vii:37-39). This statement seems strange in the light of the fact that scores upon scores of times the Spirit is mentioned from the second verse of Genesis to Malachi. He is represented as coming upon men, clothing them with power, guiding and helping them as much as at present.

Still it is said, "the Holy Spirit was not yet, because Jesus was not yet glorified." He was not yet after the measure, and for the purpose, now displayed. It is He who links all believers to the risen and ascended Christ, "for as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is the Christ," that is, Christ and the Church, Christ the head and the Church the body, both constituting one, as when God created the first pair and called *their* name Adam" (Gen. v:2). "For by one Spirit are we baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Cor. xii:12, 13). But until Jesus was glorified, there was no man at God's right hand, to whom the Church could be

united as her head and husband, and therefore the Holy Ghost was not yet.

The manner in which Christ places Himself on perfect equality with God, as the bestower and sender of the Spirit, is most significant and suggestive. In His farewell discourse to the disciples He said, "I will pray the Father, and He shall give you another comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you . . . The Comforter, the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John xiv:16, 17, 26). Here He speaks of the Father as sending the Comforter, and when we think of the nature and work of the Spirit, who and what He is, it is obvious that he is the greatest gift, next to the Son, the Father could confer upon a sinful and needy world.

But our Lord proceeds with His discourse, and puts Himself in the position of the Giver. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me. . . It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. . . He shall glorify me; for He shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I, that He shall take of mine, and shall show it unto you" (John xv:26; xvi:7-15). It is Christ, then, who sends the Spirit, and that Spirit testifies of Christ, and glorifies Christ, as having all things that the Father hath.

It is impossible to adduce any stronger evidence of the true and proper and unqualified deity of the Saviour, in whom the believer trusts for eternal life. The Spirit of God is represented as creating, Gen. i:2; garnishing the heavens, Job xxvi:13; renewing the face of the earth, Psa. civ:30; as omnipresent, Psa. cxxxix:7; omniscient, Isa. xl:13; as regenerating, Jno. iii:5; imparting power, Acts i:8; giving utterance to the apostles, Acts ii:4; shedding abroad the

love of God, Rom. v:5; leading, witnessing, helping, making intercession, Rom. viii:14-26; the source of righteousness, and peace, and joy, Rom. viii:17; the spring of hope, Rom. xv:13; dictating the words of Scripture, 1 Cor. ii:13; washing, sanctifying, justifying, 1 Cor. vi:11; overcoming the flesh, Gal. v:17; giving access to God, Ephes. ii:18; sealing unto the day of redemption, Ephes. iv:30; inditing prayer, Ephes. vi:18; inspiring holy men of old, 2 Peter i:21; and He who claimed that He had authority to send such a Being to testify of Him, and to glorify Him, was an impostor or fanatic, or really divine.

The office of the Spirit in revealing Christ to the soul, and in conducting the redeemed to glory, is strikingly and variously set forth. "I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. xii:3.) "Ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God . . . . But we all, with unveiled face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii:3, 18.) If we know Christ, if He is impressed upon our hearts, if we are transformed into His likeness, it is by the Spirit, who thus seeks to accomplish the end for which Christ was nailed to the cross.

"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the Spirit through faith . . . . When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Gal. iii:13, 14; iv:4-6). The Spirit is the seal, and earnest of the inheritance, but only because we have believed in Christ (Eph. i:12, 14) and if the saints of God are "strengthened with might by His Spirit in the inner

man," it is as the apostle writes, "that Christ may dwell in your hearts by faith" (Ephes. iii:16, 17).

Hence our progress is according to "the supply of the Spirit of Jesus Christ" (Phil. i:19); and Christians are defined as those who "worship God by the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. iii:3), the Spirit and Christ Jesus being always conjoined in the work of redemption, the former bearing witness of the latter. It is easy, therefore, to test the soundness of every doctrine, and the claim of every teacher professing to make known the truth. "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already it is in the world" (1 Jno. iv:2,3.)

Alas! it is needless to say how prevalent is that spirit of antichrist at the present day. Multitudes accept any and every statement, if clothed in fine diction, or presented with impressive elocution, without even careing to ask whether it exalts Christ. Nay, if it exalts man, the more popular it is, and when exhibiting the pride of intellect, and the pretensions of science, it is sure to be received with almost universal favor, however much Christ is neglected or dishonored. But no matter with what display of learning, or force of logic, or power of eloquence it may be made, if Christ is not the central thought, it is not according to the mind of the Spirit. "This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth" (1 Jno. v:6). No wonder that the verse which follows this is rejected as an interpolation. It requires no critical scholarship to know that the Spirit does not bear record in heaven, but here on earth witnessing for Christ. No wonder that Christ, who calls Himself "the Bright and Morning Star," cheers the hearts of His weary disciples with the sweet promise of His speedy coming, and no wonder "the Spirit and the bride say, Come" (Rev. xxii:17).

## Atheism

(A Preparation for the End)

By G. A. GRISWOOD

Atheism will eventually embrace within its Satanic coil and death-dealing grip countless numbers of earth's millions. People are giving up God wholesale, turning their backs upon religious instruction, resulting in a spiritual famine. There is not only a breakdown in religion in general, there is a breakdown in every department of life. In family life the Bible is not enthroned in the home; devotional and prayers are fast disappearing; the family altar is in ruins. Divine restraint is removed; disorder reigns supreme. Again, the Bible has been removed from the public school, an institution which helps to make or mar our future generations. Evolution, Atheism and the wisdom and philosophies of men are taught.

The church, the very place which in by-gone days was consecrated to the sounding forth of God's will, to the telling of the matchless story of Redeeming Love and to the exhortation of the family of God, is being prostituted. Evolutionists, Modernists, Rationalists and Liberalists masquerading as angels of light handle the Word of God deceitfully. Gross darkness covers the people. Where there is no vision the people perish.

So the three greatest institutions for God and righteousness have broken down. The Church, God's voice to the world. The school, the teacher's voice to the pupil. The home, the parent's voice to the child. The breakdown in these alone has left a tremendous breach in our modern civilization, through which Atheism, Skepticism and Agnosticism have marched with little opposition. Atheism through its bold and astounding challenge against orthodoxy has secured the spotlight for a while. It brazenly stalks out into the center of the stage with evil eye, malignant grin, jewelled jaw and cruel hands. It grasps the Book of God within its claws of hate, tears it to bits and tries to throw it out of the universe. Tremendous job! It has

been tried before, but failed. Nevertheless, it is better organized and equipped to carry on its campaign of hate than ever before and not without results, which have already been felt. The country is being flooded with the literature of Atheism. I have received my share and in looking over their horrible mis-statements of Holy Scripture find, that while they have much to say about the Bible in a general way, and the patriarchs in particular, it is difficult for them to find any fault with Christ. If Atheism would voice the truth of its search for fault in His matchless character, it would be forced to say with Pilate, "I find no fault in Him." Again we hear the ringing challenge of the Son of God which can certainly be applied to atheists of today, "Which one of you convicteth me of sin " None. He stands alone, unique, pre-eminent, spotless, sinless, intrinsically holy.

Atheism is organized in America and claims to have representatives in every part of the world. It has a definite program and purpose. Its object is to utilize every weapon within its grasp to strike the Bible out of the nation's hand. It aims to publish and distribute anti-christian literature; hold meetings and broadcast lectures belittling the Sacred Book; agitate for repeal of all laws enforcing religious worship, bar Bibles from public schools; remove Army and Navy chaplains; rule the Bible out of court and out of hotels; hinder circulation of christian literature among soldiers, sailors and marines, hospitals and jails; expose the origin of the Bible, its evolving formation, its discreditable history, its immoral and barbaric contents. Atheism declares that churches should be taxed; that appropriation of public money for sectarian use shall cease; in the administration of an oath the Bible is not necessary; and that the words "IN GOD WE TRUST" should be struck off our coins.

This is the arrogant challenge of Atheism in America, a so-called christian country. It gains adherents right and left, the intellectuals leading the way. What a blow to higher education. Is it true that 75% of our great educators discredit the Bible? Is it not also true that more than 50%

of our religious leaders are atheistic in utterance? Atheism has gained a foothold in many of the leading universities, to say nothing of its deadly work among college and high school students.

Atheism takes the patriarchs of Gods, some of whom were called Holy men of old who spake as they were moved by the Spirit of God, passes over their entire life of faith and righteousness to their conspicuous fault or sin and broadcasts, as though it were characteristic of their whole life. One of the great facts for inspiration is that God recorded the failings of His servants. This, man very seldom does. When man writes the biography of some great public servant he elaborates on the good life and works—the skeletons remain in the closet. Not so when God writes. If Atheism does not believe in God and the Bible and as they affirm it is all a lie, why waste time, energy and money to blackguard Biblical characters who never existed. Such is the inconsistency of Atheism.

“We will fight,” says Atheism, “against clericalism. We are out to overthrow religious terrorism. We shall persist in our effort to free the young from the woeful influence of religious superstition. We will broadcast propaganda to overthrow moral restraint and do away with the Sabbath as a religious holiday. We shall oppose all leading evangelists and their great campaigns, and do all we can to abolish belief in the existence of a God for whom we find no evidence.”

Atheists have a wonderful statement of doctrine. They rejoice in the fact that they sprang from a common ancestor; namely, the ape, of whom they are proud. They believe they have evolved by the evolutionary process via Natural Selection. Evil, they say, is the patent fact that renders irrational the belief in a beneficent omnipotent being who cares for man. We materialists believe that matter, with its indwelling property, *Force*, constitutes the reality of the universe. We believe in Hedonism—that happiness here and now should be the motive of conduct. We believe in Sensationalism—the doctrine that all ideas arise out of sensations and that, therefore, man can have no conception of an infinite God or of ultimate causation or of that absolute

moral imperative which certain philosophers have made the foundation of Theism. The Christian God is man's bitterest enemy; the Bible stands because 250,000 paid agents hold it up. (How about the billions that never received a cent and yet would die for it.); the Christian God is obsolete and we need one abreast of the times; Christ rode on an ass, we ride in aeroplanes; Christ walked on the water, we ride in comfort under the water; Christ spoke from the mountains, we speak from the radio; religion is a scar on a man's brain; those who believe it suffer a compound fracture of their reasoning ability. This is the putrid stream of villification that Atheism pours forth against God and His Word. These are some of the aimless vaporings of Atheism, sailing under such banners as "*The Lost Angels*," "*Sons of Satan*," "*Society of Godless*," "*Devil's Angels*," "*God's Black Sheep*," "*Host of Hell-Bent Heathens*," and "*The Damned Souls*." The titles carry a terrible significance which eternity alone can reveal. Poor, deluded souls, taken captive by Satan at his will because they refuse to believe the truth. "*He That Believeth Not the Son Shall Not See Life, and The Wrath of God Abides Upon Him.*"

Atheism's estimate of the Holy Bible:

Arrogance—forges—lies,  
Arson and rapine and fraud;  
Tyranny—terror and spies—  
This is the book of god.

Heroes who trade in their wives,  
Prophets who poison and cheat,  
Slay their own children with knives,  
And marry the She of the street.

Lust and slaughter its son,  
Hate for the noble and true,  
Theft and murder and wrong;  
The Book of the god of the Jew.

Atheism's New Doxology:

Praise God from whom all cyclones blow,  
Praise him when rivers overflow,  
Praise him who whirls down house and steeple,  
Who sinks the ship and drowns the people.

Praise God for dreadful Johnstown flood,  
For scenes of famine, plague and blood.  
Praise him who men by thousands drowned,  
But saved an image safe and sound.

*O U R H O P E*

Praise God when tidal waves do come,  
O'erwhelming staunch ships nearing home.  
Praise him when fell tornados sweep  
Their swift destruction o'er the deep.

Praise God for poor Dakota's drought,  
For fires and floods in West and South.  
Praise him who sends the killing frost,  
And Louisville's dread holocaust.

Praise God for the flood of eighty-four  
And the earthquake on the Pacific shore,  
Praise God for sorrow, pain and woe,  
For railroad wrecks, for storm and snow.

For parsons who with hood and bell  
Demand your cash or threaten hell.  
Praise God for war, for strife and pain,  
For earthquake shocks; and then,  
Let all men cry aloud, Amen.

—*Author Unknown.*

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The time has come in America for every child of God to take his or her stand against the forces of evil. This is no time to cry the end of the age is upon us. Certainly it is. All the more need for strong testimony. This is not the time to cry, "There will be no more great preachers. No more great revivals. Souls will be saved only here and there. It is hand-picked fruit from now on." What? Is God's arm shortened that it cannot save? Has Christ ceased praying for us? Has the power of God's spirit to convict of sin diminished? Can the old Gospel stand the strain? Is it not the power of God unto salvation to every one that believeth?

Brethren, it is nigh time to awake out of sleep. Let us be up and doing. Let us preach the Word in season and out of season. Let us rebuke and exhort with all long-suffering. Let us be instant in prayer, laying hold of God for a great end-time, nation-wide revival. A God-sent revival is the only cure for our back-slidden condition. A god-sent reival is the only cure for every brand of of infidelity. A God-sent revival will put the Bible back in the home and restore divine order and family worship. A God-sent revival

will bring our children back to faith in God and love for His Son who died for them. A God-sent revival will give us again national educators, governors, senators, judges and leaders who will recognize the fact that the Bible replaced means morals replaced. It's a God-sent revival or Atheism in full-blown. It's a God-sent revival, or spiritual chaos. It's a God-sent revival, or national ruin. It's God enthroned in the heart, or Satan usurping his place. It is *Christ*, or *Hell!*

Let every saint pray for a great end-time revival of God's saving power. Power? Yes! *Power* that can save the murderer, the dope fiend, the bootlegger, the liar, the coward, the adulterer, the self-righteous, the educated, the uneducated, the pauper and the prince, the skeptic, the agnostic and the atheists. *It Saves All Who Will Come.* It's our only hope. For unless God Almighty Himself intervenes this modern high-powered civilization is doomed and it will take its place with the nations that forget God. This Republic is building a monstrous civilization on the sides of a rumbling, roaring volcano of unbelief; the lava of which will soon engulf us if drastic steps are not taken to stop it. If we don't turn, there will soon be no need.

O, America, born and raised in the Gospel light! O, America, signally blessed of God, whose pillars were set in the foundation of truth and in whose hand was the Word of Life! O, Land of plenty, land of privilege, land of the brave and free! O, America, beautiful for pilgrim feet, for heroes proved, for patriots' dream, for pious lives, for Godly fear and constant prayer! Awake! Awake! Return and repent before the day of thy visitation comes. Behold! the Judge standeth at the door. Soon we must give an account of our stewardship, our high privilege and great responsibility. Whenever God cannot shake America spiritually, He will shake her physically; earthquakes, pestilences, famine, calamities, wars. Awake! Before we wake to everlasting shame.

We have given Atheism's opinion of God, so we will now look at God's opinion of Atheism as depicted in the Book it attacks.

Psalm xiv:1, "The fool hath said in his heart, there is no God."

From the time that *Cain*, who was of that *Wicked One*, slew his righteous brother *Abel*, refused to bring his offering *God's* way, departed from Him and founded a city without God, there has always been upon this earth men and women who denied God in some way, shape or form. It was not long after the fall of man through disobedience that unbelief and idolatry followed in its wake. The result being that man who was created in the image of God was found to have fallen lower than the beasts. God says of that period "that the wickedness of man was great and the earth was full of violence" (Gen. vi:5). Paul, speaking of that same time, says they changed the glory of the uncorruptible God into an image like corruptible man, birds, four-footed creatures and creeping things. They refused to retain God in their knowledge; they prostituted the truth of God; they made lies their stronghold; they worshipped and served the creature more than the *Creator* who is blessed for evermore, Amen. Because of this God gave them over to a reprobate mind. When they refused God, He refused them. He allowed them to reap their iniquitous sowing.

The fact that God was invisible could not excuse man, for the invisible things of God are clearly shown through the things which He had created, even the eternal power of the Godhead. This left man without excuse in his denial of a Supreme Being. *Therefore, O Man, Thou Art Inexcusable*, and knowing the judgment of God that they which do such things are worthy of death, not only do the same but have pleasure in doing them. This was not all. God in his loving kindness raised up faithful men to witness for him in this scene of rebellion and appalling blasphemy.

God's long-suffering waited in the days of Noah, a preacher of righteousness who testified of the righteousness of God and judgment to come. Along with this was God's convicting power; His spirit striving with man which God had foretold would cease to strive. "*My Spirit Shall Not Always Strive With Man.*" Alas! Alas! for man's hard-heartedness the day of judgment comes; the preaching of Noah ceases; the

last creature enters the ark; the door is closed; the clouds grow black; the rain descends in torrents; the fountains of the deep break up; the ark slides out to safety; the earth trembles; apostate humanity goes down to judgment; the stronghold of lies is swept away; the agreement with Hell will not stand. The storm is over; the floods recede. Noah comes out; sacrifice and praise ascends. *God's Word Is True*. Noah believed God; he moved with fear, saved his household, became the sole heir of righteousness by the which he condemned the world. What were these people that perished. They were *Haters of God, Liars, Blasphemers, Idolators, Inventors of Evil, Reprobates, Apostates, Atheists*, who not only denied God but also rejected his kind offer of salvation.

"There is a way that seemeth right unto man, but the end thereof is death" (Prov. xvi:25). Dear reader, if you have any doubt in your heart as to the flood, read Matt. xxiv:37. Christ, who is *the Way, the Truth and the Life*, endorses this account. Remember, Christ is God. He cannot lie. It would be ridiculous for Him to endorse a man that never lived and an event that never happened. Such is not the case. Christ also states that those days will come again. As it was in the days of Noah, so shall it be when the Son of Man comes. Days of eating and drinking, days of pleasure, days of marriage, days of unbelief, days of truth-rejecting. This will go on till He comes again. In Matt. xxiv Christ gives a brief prophetic outline of the age during His absence. Sin and evil to get worse, false prophets, false christs, secret chambers, signs and wonders, deception of every kind, iniquity abounds. A divine foreview of the age ending in complete apostacy: *Atheism*.

Paul, to whom it was left to complete the balance of New Testament Scriptures, has a good deal to say about these God-deniers. He tells us in his second epistle to the Thessalonians that lawlessness will increase, iniquity will abound, great apostacy (falling away from the truth), lying wonders, people will believe lies, strong delusions, love unrighteousness, the revelation of anit-christ, the man of sin, the son of perdition. Friends, this apostacy is on and has been

on for the last twenty-five years. Millions of so-called orthodox christians have departed and joined cults, denying all the fundamentals of the Christian faith. This was also predicted by the inspired pen of Paul in his First Epistle to Timothy, chapter iv. A tremendous departure from the faith, giving it up altogether, deducing spirits, spiritism revived, doctrines of demons, hypocrisy prevalent, people forbidden to marry and to abstain from meats. People who reject God generally reject His way of salvation. In doing this they make themselves *atheists* although they do not want to be classed as that. In 2 Tim. iii perilous times were also predicted 1900 years ago and are today being fulfilled before our eyes. Men to be great lovers of themselves, proud, blatant blasphemers, despisers of those that are good. They make a show at godliness but deny the power thereof. They are always open for learning but they never accept the truth. Men with corrupted minds have given up God and are reprobate concerning the faith. Some people call them professors. I call them *atheists*.

Peter, that admirable lover of souls and great defender of the faith, warns us of *scoffers* parading themselves in their own lusts. These God-haters are continually asking, "When is Jesus to come, where is the sign of His coming? Have not all things continued the same since the beginning?" They claim to know all about creation. Nothing supernatural could happen, has happened, or will happen. Every day is the same as yesterday. They are ignorant of God's Word and His plans and do not know that God is going to judge the world in righteousness and create a New Heaven and a New Earth wherein dwelleth righteousness in which these *scoffers* can have no part unless they repent. (Read 2 Pet. iii.)

John, the apostle of love who pillowed his head on the Saviour's bosom, is also a "son of thunder." (Read the Book of Revelation). In his first and second epistle to the household of faith he tells us of some that went out because they were not of us, *anti-christs*. He warns us to try the spirits and see. There is a spirit of error and a spirit of truth. One is of Satan and the other is of God. Many

false prophets are entered into the world who do not believe that Jesus Christ came in the flesh. They do not believe in His incarnation. John says they are anti-christs; against Him, not with us (1 John iv and 2 John i:7).

Filthy dreamers, defiling the flesh and refusing dominion, is what Jude, the brother of James, says of them (Jude viii). They are natural men, brute beasts, corrupt, not afraid to speak evil of dignities. They follow hard after Cain. They commit Balaam's error and perish in the gainsaying of Korah. They are dead now and will receive the second death later. God sees them as twice dead, wandering stars, clouds without water, ungoldy, mockers, sensual, having not the spirit of God. Apostate, *atheists*, to whom is reserved the blackness of darkness forever. *God help them to see it before it is too late.* Prov. xxix:1: "He that is often reprov'd and hardeneth his neck shall be taken away with a quick stroke and that without remedy."

We are distinctly told that there will also be corrupt men in the church, false teachers, denying His creative work (evolutionists); denying Christ and His work (anti-christs); denying the inspiration of Scriptures (modernists); denying God (atheists). These false teachers are deceitful workers, transforming themselves into angels of light. They have surrendered themselves to the *wicked one* who energizes them. They have the brazen audacity to masquerade as ministers of righteousness. They are of their father, the Devil, who abode not in the truth. They use his methods, handling the Word of God deceitfully. Some people call them professors, I call them *atheists*.

This, my friend, is *atheism, a preparation for the end.* The way-preparer for Antichrist, the man of sin. Atheism is stronger today than at any time in the world's history. Let us be up and doing, counting gain but loss, heeding Jude's command to *contend earnestly for the faith once delivered to the saints.*



## The Prophetic Program —Israel and the Future

### I

#### The Issue Stated

In an article "*Israel—the Fulfilment of the Promise*" appearing in the "Biblical Review," Dr. J. M. MacInnis endeavors to show that there is no Scriptural ground for what he calls "a Jewish program," by which he means the restoration of Israel and the millennial reign of Christ.

Dr. MacInnis attempts to prove it unscriptural to hold the view that the present Church period is followed by Daniel's seventieth week; that this closes with the appearing of Christ in power and great glory establishing His reign of righteousness over the earth; that this reign will be of 1,000 years duration, and that at its close there will be man's last rebellion under Satan's leadership, followed by the great white throne judgment, when all issues are finally settled and the eternal state introduced as foretold in the visions of John.

In place of this program, the article under review teaches that the fulfilment of all promise is found in the spiritual order of things developed in the New Testament in connection with the Church. This is now in its process of growth which will be fully attained at the second coming of Christ, when the New Jerusalem will come down out of heaven from God. Into this "the men of faith of all ages are built," it being "the living house of royal priesthood, the holy nation absolutely possessed of God and fulfilling all the promises of the past in their fullest and final meanings. That represents the final triumph of the spiritual order" (p. 73). This view necessitates the historical interpretation of the Apocalypse, the actual fulfilment of Daniel's 70 weeks over 1,900 years ago, the Church passing through the great tribulation which just precedes the Lord's second coming as foretold in His prophetic discourse and which He links with the prophecy of Daniel; and further, this view requires the spiritualizing of much of the Old Testament, and involves the setting aside of what cannot be so treated.

### II

#### The Reason Given for Rejecting a Future "Jewish Program"

Dr. MacInnis' argument is that there will be no revival of what he calls the Hagar, or Law, system; for, it is not "likely that God is going back to the Hagar order, that is, the Israel after the flesh order, after the covenant of the freewoman has been established" (p. 71). In the light of Rom. ix-xi, Gal. iv, and the Epistle to the Hebrews, he declares it is certain that "God is not going back to the mere shadows and shaking things again—why should He? The Hagar order, which is the earthly Jewish order, must give way to the spiritual order of faith which is from above" (p. 72). Hence, it is asserted, "There is no place here for the revival of Jewish earth order which is clearly shown to be a parenthesis, which perfected nothing, but led up to Christ, who is the file leader and perfecter of the order of faith which in the very nature of things must be a spiritual order" (p. 73). Furthermore, the first covenant, that of the Hagar order, being taken away, there is only "the second, or spirit, covenant" (p. 72). "If Israel is to be saved they must come into this new covenant order,

for they cannot be saved in the old order" (p. 75). "There is absolutely no provisions made here for a different order and way of salvation for the Jews and no provision for a Hagar program which is according to the flesh" (p. 75). Based upon these considerations, Dr. MacInnis believes it quite a mistake to think of anything like a literal fulfilment of Old Testament promises concerning Israel's place as a nation on earth; of an earthly kingdom in which she shall be chief, the Gentiles being blessed under her; of Jerusalem rebuilt and made the center of power and worship on earth with a priestly and sacrificial order like that of old, though different in its relation regarding approach to and acceptance with God.

### III

#### **This Reason Accepted as Being the Scriptural Basis Upon which Are the So-called Jewish Program is Carried Out.**

Believing that there is such a literal fulfilment of Old Testament prophecy, let me say in reply that I accept what Dr. MacInnis has said in reference to the great difference between what he calls:

The fleshly and the spiritual order.

The "beneath" and the "above" world.

The world of sin's bondage, and the free world of the spirit.

The material order and the spiritual order.

The first covenant and the second covenant.

The Hagar order and that of the freewoman.

Further, I raise no question as to what he says about the way in which these great contrasts came into view in the ministry of Christ and His Apostles; *but what I desire to emphasize is that it is just upon that very basis of the spiritual, of the new covenant, of the order from above, of grace instead of law, of the freewoman instead of Hagar, that the literal fulfilment of Old Testament prophecy is to be accomplished in its due season.*

Dr. MacInnis says, "Israel's high calling was to make this spiritual interpretation and world real to the nations of the earth. The immediate government of God, government from above, was absolutely essential to the fulfilment of this mission" (p. 64). Even so, but Israel utterly failed to answer to God's mind, shall then God's purpose as to this fail? That it shall not, all the prophets are witness. *How shall it be accomplished?* Israel shall be revived and restored to her place on the earth that her "high calling" may be fulfilled. *On what basis.* That of the new covenant which is to be made with that nation, and primarily pertains to it. *On what principle.* That of faith, so that restored and saved Israel will be true children of Abraham.

Thus the very basis and principle upon which we Gentiles now come into the blessing of salvation, and according to which the Church is being formed, is that according to which "all Israel shall be saved" (Rom. ii:26). *At what time will this take place.* The Apostle at once refers to Isa. lix:20, "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." Not yet has He thus come, if the context of this prophecy is considered. Certainly verses 17, 18 were not fulfilled at His first coming, nor the closely related prophecy of Isa. lx. The time is still future, and this the Lord had in view in His sorrowful lament over Jerusalem (Matt. xxiii:37-39).

*But who compose this "all Israel"?* Certainly not those who imagine that physical descent from Abraham makes possible spiritual privileges, for Israel according to the flesh failed because of unbelief. They

stumbled at the Stone from above. - No, not such, but those Israelites who are of faith, born from above, as the Lord said they must be. Such are of the new creation, and belong to the new race of which Christ is Head, the Last Adam. Such compose the saved Israel in and with whom *on earth* (the Church belongs to heaven) the Old Testament prophecies will find literal fulfilment. That high calling to which previous reference has been made will then find its glorious accomplishment.

Therefore, what we believe will be brought about in the fulness of time as to Israel and the earthly kingdom is in no sense a return to the Hagar or fleshly order, to the shadow or to the Law as a basis of relationship with God; no, all will be revived and restored on the only basis possible, that of new covenant grace, the spiritual plane. The government of the earth will then be truly "theocratic—life governed from above" (p. 64), but as suited to the exercise of this on earth through the channel of Israel as a priestly nation there will be its visible symbols—its city, temple, priesthood and sacrifices. Manifestly in view of Christ's work these are not to be viewed in the same light as under law when they served as shadows of the coming substance, but rather as "a symbol and pattern of the spiritual order which is the world of reality"—that spiritual order which will then actually exist and to which those symbols will bear witness to all nations during the appointed time.

#### IV

#### The "Jewish Program" an Absolute Necessity for the Consistent Interpretation of Prophetic Scripture.

To reject the so-called "Jewish Program" leaves a large part of the prophetic Word without intelligent interpretation. A fog of spiritualizing ideas settles down upon it, and many of its plain statements remain without adequate explanation. By this process their real force is set aside, and the effort made to apply Old Testament prophecy to the saved of all dispensations, including the Church. There can be no remnant of the nation of Israel other than the election of *grace* now found in the Church; no tribulation called "Jacob's trouble"; no earthly Jerusalem; no earthly temple; no mountain of the Lord's house to which the nation's will come to learn the law of the Lord, for there will be only the heavenly city. Strange that Peter, addressing men of Israel, should speak to them of Christ as received in heaven "till the times of *the restoring* of all things, of which God has spoken by the mouth of His holy prophets since time began" (Acts iii:21).

Must we think that the Holy Spirit speaking in the prophets foretold the future of Israel and the nations in a way which would lead those who read to believe in material, physical, natural accomplishment, while all the time He knew that the fulfilment would only be in a spiritual sense? Ordinarily speaking, this would be called deception. Most of these prophecies are written in plain speech, and not in symbolic language such as appears in Revelation, certain parts of Ezekiel, Daniel, and Zechariah. It is certainly unwarranted to treat such plain speech as though it were symbolic of what is spiritual; it is little short of falsifying the Word of God.

If we reject the so-called "Jewish Program" how are we to understand Scriptures which teach.

(1) The restoration of Israel to their land after a long period of banishment and national scattering. (Compare, e.g., Isa. i:24-ii:4; Hos. ii:14-23, iii:4, 5; Amos ix:9-15; Jer. xvi:14-18; ch. xxx; xxxi:10, 14; Zech. x:6-12; Ezek. xxxiv:22-31, xxxvi:16-38).

(2) That a believing remnant will be saved, and from it the nation be built up (Compare, e g, Zeph iii 8 13, Isa vi 6 13, x 20 23, xi 11-16, lxxv 18 25, Micah iv 7)

(3) That Israel is to inhabit the land of promise, be a great nation, having headship among the nations, they being blessed under her as promised to Abraham (e g, Isa lx, Jer iii 14 18)

(4) That Jerusalem will be the metropolis of the earth (Compare, e g, Jer xxxi 38 40, Zech ch ii, viii 1-8, 18 23, with Isa ii 1 4, xiv 8-11, 17, Zeph iii 14-20, Isa lxii Psa lxxviii)

(5) That there is to be a time of tribulation unequalled by any previously known, and connected with what is called the abomination of desolation spoken of by Daniel and confirmed by the Lord in Matt xxiv (Jer xxx 7, Dan xii 1)

(6) That a kingdom of peace and righteousness is to be established on the earth in which restored Israel and spared Gentile nations are found, the progeny of these nations composing the multitude that rises in rebellion at the final test of man when the 1,000 years are ended (Rev xx 7-10) (Compare, e g, Isa xxxii 1, 2, 15-20, ch xxxv, Dan ii 44, 45, vii 13, 14, 27, Micah iv 1 8, Psa lxxvii)

(7) That in connection with this kingdom there are certain prominent physical features and changes, not fulfilled now in connection with Christianity or the Church, and that are not to be spiritualized (Compare Isa xi 6 9, xxxii 15, li 3, lv 13, lxxv 17-20, 25, Zech xiv 4, 5, 8, 10, Ezek xxxvi 35, 36, xlvi 8-12)

Apart from the so called Jewish Program there can be no consistent and adequate interpretation of Daniel's end time prophecies, and particularly his great prophecy of the seventy weeks of years, with those Scriptures in both Old and New Testament which manifestly connect with it and only become clear as that program is accepted

No events of history answer to the seventieth week. The lapse of time between it and the sixty ninth week is still running its course, and the character of this period as given in Dan ix 26 could not be more fully stated in brief compass. That last week is still future, as also Israel's restoration and blessing spoken of by the prophets. This will be fully realized at its expiration. With this last week of years we must link the time of the end spoken of by Daniel. It is the time when the final phase of the fourth Gentile empire is struck by the Stone (Dan ii 44, 45, Rev xi 15, Dan vii, viii 17, 19, xi 40, xii 4, and Matt xxiv). This will end the times of the Gentiles, and the world rule of the great Gentile powers. They will no longer tread down Jerusalem and the land (Psa x 16 18). Then Daniel's people will be delivered, as Zech xiv records, and as a result Israel's Redeemer and Deliverer will be found in Zion.

Unless we choose to adopt a view that evacuates the words of Scripture of any real meaning, we must believe in the light of what we have referred to, that God will accomplish fully and literally what is revealed in the Old Testament regarding Abraham's seed, that great nation which sprang from him. The New Testament does not give us warrant to spiritualize these things, rather does it enforce the contrary.

The promises to Israel as Abraham's seed abide, in spite of all that has intervened, for they were unconditional. Israel's complete failure under a self assumed conditional covenant, that of the Hagar order, could not set aside the promises. At Sinai the nation virtually refused the grace of God according to which He had dealt with them previously. They then took their stand upon the ground of their own responsibility, the law being the standard. The consequences were disastrous.

Nevertheless God's word has not failed, no matter how much man may fail.

It is evident that at Sinai a distinct change occurred in God's relationship with Abraham's seed. This was due to Israel's choosing to seek the proposed blessing by fulfilling all God commanded. Thus the ground shifted from the unconditional promises given in grace to that of their own responsibility to fulfil the obligation assumed. This necessitated a temporary suspension of God's activity in grace, such as had been shown toward the nation in its deliverance from Egypt and in the journey to Sinai. He dealt with them thereafter on the ground of their own responsibility assumed when the law was given. He must permit the experiment to work out to a full demonstration of man's utter inability to even enter, to say nothing of abiding in His *full* blessing. This failure being manifested in Israel's history, and the rejection of Christ forever ending the relation between God and Israel on the basis of the Sinai covenant, God then, according to His sovereign right, turned back to the principle of grace, otherwise Jew and Gentile being alike under sentence (Rom. i-iii) only judgment could be administered. The death of Christ met the issue so that grace might reign in righteousness. The righteous judgment of God against sin being fully executed at the cross, the way became open for God to make *all*, Jew and Gentile, objects of mercy. In doing this He returned to His activity in grace. By the grace of God Christ tasted death. For the grace of God which carries with it salvation for all man has appeared. By grace we are saved through faith. We are justified freely by His grace. Where sin abounded grace has over-abounded. We have redemption through His blood, the forgiveness of offences, according to the riches of His grace. In His grace He accomplishes a work in us by His Spirit, creating a new man whose pleasure it is to do His will, and our sins and iniquities are remembered no more. This is the new covenant, already made good to Christian, and also to be made with Israel in the future time of their restoration. Upon this basis God will reestablish relationship with the nation. It is upon this same basis that the present election of grace, saved Jews of this era, enter into blessing (Rom. xi:5, 6).

Our conclusion is that all regarding Israel, the nations, and the earth as prophesied in the Old Testament will have its fulfilment on the basis of the new covenant—a covenant of grace and blessing, founded upon the redemption which is in Christ Jesus, under which new birth is accomplished in connection with Israel. Thus all is really on that spiritual plane so richly developed in the fulness of time when God had sent forth His Son. Even new birth, though connected with this spiritual order in which alone all promise is fulfilled, is called "earthly" by the Lord Himself (John iii:12). It is fundamental to *all* relationship with God whether that be in the sphere of earthly or heavenly things of which also the Lord speaks (Compare Jer. xxxi:31-34, xxxii:37-40; Isa. lix:20, 21, lxi:8, 9; Ezek. xvi:60, 62, xxxvii:26-28).

In this so-called "Jewish Program," we have in reality *God's Program*. In its consummation all things on earth, as also those in heaven, will be brought to stand upon the plane of new creation of which Christ is Head as Last Adam. It is indeed "the abiding order," but twofold in that its sphere is both earthly and heavenly; and finally there will be new heavens and a new earth wherein righteousness dwells—saved Israel and the nations in one, the Church and heavenly families in the other all under Christ and in His everlasting kingdom.—*John Bloore*.

## Current Events In the Light of the Bible

**Congress is Waking Up.** At last a voice has been heard arousing the Congress out of its lethargy as to the Red propaganda in this country and insisting upon an immediate action. Representative Hamilton Fish of New York in a speech on the Red Peril charged Congress in Washington with the responsibility for the astounding growth of communism in the United States, while asking favorable action by the House Rules Committee on his resolution to investigate the activities of the communists. We quote from his address:

It is with reluctance and regret that I am compelled to admit that the Congress of the United States is directly responsible for the increasing and aggressive activities of the Communists in this country through its do-nothing policy. No wonder the Communists have increased three-fourths in spite of a split in their party organization.

The American people are not blind to the facts. They know by simply reading the newspapers that communism has its revolutionary gangs in all our greater cities, waiting the time and occasion to incite disorders, sabotage and bloodshed. The American Congress cannot afford to continue to act the ostrich and be blind to a situation menacing the institutions and liberties of our people, which is well known to every civic and patriotic organization, including the American Legion, D. A. R., American Federation of Labor and chambers of commerce.

Practically every veterans' organization in America has indorsed this resolution, including the American Legion, Veterans of Foreign Wars, Disabled American Veterans and Military Order of the World War. They realize from experience that the United States is not merely threatened by an invasion from advocates of revolutionary activities, but that they are actually and actively at work in our midst, without any Federal authority to restrain them.

We have no right to interfere with Soviet Russia, and tell them what kind of government they should have there, but we resent the propaganda that emanates from the Third International at Moscow, spreading its vicious poison in the United States. The Communist party in the United States is merely a section of the Third International and is directed from Moscow and gives absolute obedience to the decrees that are issued from Kremlin.

I have always upheld the constitutional right of freedom of speech and assembly, and have repeatedly denounced attempts to interfere with meetings of radicals and Socialists, who merely criticize the domestic or foreign policies of the Government, or seek through evolutionary methods, or by ballot, to advocate reforms in our government. That is the right of every American citizen, and the constitutional right of freedom of speech and of peaceful assembly should be upheld by public officials.

But, in the case of Communists or any other revolutionary group urging the overthrow of the government by force and violence, or the substitution of an alien system of government, such activities should

be forcibly prevented and the participants punished by imprisonment and hard labor, as provided by law, or deported.

There can be no compromise in the United States between those who give allegiance to the Red flag and to the American flag.

We wrote Mr. Fish thanking him for his action and wishing him success. Communism would never have been able to lift its slimy head if our lawmakers had paid attention to this anti-everything propaganda. But what is to be done with the modernistic parlor-Bolshevists, the infidel college professors and certain others who endorse the Communists and sympathize with them. Our answer would be—put them on a ship and send them to Russia.

**What Does All This Mean?** Women's equal rights with men are interpreted in Soviet Russia to mean equal responsibilities in the military preparedness of the nation. Military leaders say they do not intend to use more than a fraction of the 5,000,000 women at the front in case of war, but will use them at home as guards to maintain order. A survey based on official information reveals that women are already playing a big role in military affairs. About 200,000 women are receiving systematic instructions in military science and tactics. Another 54,000 are enrolled in special sharpshooting circles, 10,000 in chemical warfare circles, and 4,300 in cavalry circles.

In addition thousands of women are being trained to supplant men in time of war as field cooks, telephone, telegraph and radio operators, officers, clerks and automobile and tractor drivers.

Surely such preparations mean something. They mean that war is expected. They mean that sooner or later such preparations will lead to action. No other nation is so well equipped for war today as Soviet Russia.

**Is the World Marching on Towards Peace?** The world in 1930 is on the march toward the long-expected goal which has inspired philosophers and poets for generations—the goal of lasting peace. Thus spake Dr. Nicholas Murray Butler, President of Columbia University and chairman of the Carnegie Endowment for Universal Peace.

His report was highly optimistic and enthusiastic. But it is hard to believe that President Butler can entertain such high hopes and say that the world is marching towards universal peace, when everywhere the most ominous signs are rising on the national and international horizon. There is no peace in the world because sin is here and sin reigns everywhere, in individual hearts and among the nations. "There is no peace, saith the Lord, unto the wicked." Nations are, on account of sin, hateful, and hating one another (Titus iii:3). Dethrone sin and enthrone righteousness and peace will surely come. That is why in Scripture righteousness is always mentioned before peace—righteousness and peace, and not—peace and righteousness. But true righteousness is unobtainable apart from the Lord Jesus Christ. And was the world ever as far away from bowing in submission to the Son of God and the Saviour of men as today! As the world continues to reject Him, it is not marching on towards peace, but this road leads to nearing disaster and judgment.

**The Rapid Recovery of Palestine.** A distinct improvement in commerce and industry has been noted in Palestine since the great disturbance of last August. This information has come from Mr. Maurice B. Hexter, Palestine Executive of the Jewish Agency. Over 4,000 new comers to Palestine since last October have been taken care of. There seems to be a great demand for laborers and the orange growing industry has been greatly expanded. It is expected that 1930 will be a banner year in immigration.

From other reliable sources we hear that the Reds are also active in Palestine inciting the Bedouins to commit fresh outrages against the Jewish colonists. This may mean new outbreaks.

**President Nicholas Murray Butler Advocates the United States of Europe.** Dr. Butler, the President of Columbia University, delivered a very strong and able address before the Reichstag in Berlin. Besides speaking on the peace question he advocated as the next step the United States of Europe.

“What of Europe? Has not the time come when the next long step forward in promoting national satisfaction and international comfort is the building of an economic United States of Europe, which shall do for those teeming and highly civilized populations what has already been done on the other side of the Atlantic? There are national differences, distinctions and opportunities to be protected, and there are international opportunities to be seized and developed.”

Well it is on the way, this political European union. What wonderful things we are witnessing today! How everything is being prepared for the fulfillment of prophecy! Well may God's people watch and wait as never before.

**California Cults.** “*Time*” in a recent issue gives the information that the present leader of the Russellite-Millennial Dawn-International Bible Student cult and heresy lives in a Spanish mansion in San Diego. It also reveals that this leader, J. F. Rutherford, deeded this mansion, a two car garage and two automobiles to David, Gideon, Barak, Samson and Jephtha, and sundry other mighties of ancient Palestine. He is positive that they will soon appear on earth again. Said he: “I have purposely landscaped the place with palms and olive trees so these princes of the universe will feel at home when they come to offer man the chance to become perfect.” What rubbish! This Millennial Dawn is a veritable nightmare. The late false teacher Russell was branded a false prophet when his predictions and calculations all failed in 1914. Since then they have been at it in their false predictions about “millions living now who will never die.” They singled out the years 1925 and 1928, all passed, and nothing happened. Still this miserable, unscriptural cult continues to have a big following.

Well, California is fairly alive with cults, pious frauds, religious cranks and unbalanced fanatics. Here we find the Rosicrusians, Theosophists, Spiritists, Pentecostalites, Aimee McPhersonites and other religious frauds prospering. By the way, a number of young girl (not as young as they say) evangelists are imitating Mrs. McPherson in dress and manners and in money getting.

**France is Greatly Alarmed.** According to statistics the deaths in France during 1929 exceeded births by 12,564, and it has been estimated that unless something is done to check the accentuating tendency of recent years, France in a few years will be subjected to an annual loss of population of 200,000 and more. French alarm over her dwindling population is heightened by the tremendously vital growth of her two great European rivals, Italy and Germany. In 1929 Italy increased its population by 375,000 and Germany by 350,000. The population of France is about 40,000,000. Across the Rhine is Germany with upward of 62,000,000 inhabitants and increasing at the rate of 350,000 every year. With France dropping backward year by year and Germany increasing, the German Republic soon will have double the population of France. Thus, in case of any other war between these two, the fate of France can easily be imagined. Why is there such a decrease in France's population? One of the reasons is because it is the land where birth control is not only universally advocated but also practised. France illustrates what will happen to a country which turns that way. In our own country the large families of children are not to be looked for among the rich, but the Jews and foreigners who have come to our shores have their numerous offspring. But what shall we say when recently one of the largest and most influential conferences of the Methodist Episcopal Church endorsed the birth control movement now being agitated in the United States!

**Will some Reformer and "the World getting better" Advocate give us some light?** Our good President, Mr. Hoover, in a recent message made the following statement:

"There must be extension of Federal prisons with more adequate parole system and other modern treatment of prisoners. We have already 11,985 prisoners in Federal establishments built for 6,946. The number of Federal prisoners in Federal and state institutions increased 6,277 in the nine months from June 30, 1929, to April 1, 1930. The Attorney General has stated that we cannot hope to enforce the laws unless we can have some point of reception for con-

victed persons. The overcrowding of the prisons themselves is inhumane and accentuates criminal tendencies."

He might have added that the other prisons, penitentiaries, state prisons and the various reformatories are also overcrowded. It was this over-crowding, the herding of the unfortunates in the Columbus (Ohio) prison which was in part responsible for the horrible death of over three hundred persons. This overcrowding, besides bad food and bad treatment, has led to the increasing prison revolts. Everybody knows that unrighteousness and lawlessness is increasing. The conclusive evidence is found in the over-crowded prisons from coast to coast. Right after the war our reforming, postmillennial leaders assured the people that the world was now becoming a decent place to live in, that a new era had dawned. When finally prohibition came it meant for many the arrival of the millennium. Then modernism dashed forward. The preaching of the Gospel was increasingly abandoned. Educational institutions on account of certain infidel educators went from bad to worse. Drinking and the vile cigarette habit increased among the young, not to speak of what goes hand in hand with it, sexual license. And so we have today a moral condition in our land which is simply appalling. And yet they still howl—all is well! We are the people!

Will somebody give us light? Well, try your explanations! Speak of these conditions nation and world-wide, as stepping stones in the process of evolution! We know from God's infallible Word that this constantly increasing unrighteousness and lawlessness is the fruit of the Christ rejection and Bible destroying going on today. It is in itself an evidence that the Bible is true, for the forecast of our times was made nineteen hundred years ago. It is a sign of the times.

Mark our word! We are, as a nation, rushing towards an awful catastrophe.

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This One, the same as went away,  
 Shall come as like He went;  
 He lifted up His hands to bless,  
 Those hands which nails once rent.

## Notes on Prophecy and the Jews

The Song of Solomon contains much which is prophetic. In Hebrew its name is "the Song of Songs." There are many songs in the Old Testament, such as the Song of Miriam and the children of Israel in Exodus xv; the Song of Moses in Deut. xxxii; the Song of Deborah in the book of Judges; the Song of Hannah in 1 Sam. ii; the Song of Isa. xii, and many others. They are all uttered in praise of Jehovah for His excellency, His power and might, His mercy and loving kindness, and they celebrate the deliverance of His earthly people. The Song of Solomon, the only one of the 1,005 he had written, because it is God breathed, must be classed with these other Old Testament songs. In this sense it is the song of the Old Testament songs, as it leads us to the highest key in the praise of Jehovah, the praise of His love. There is a song in the New Testament which is higher than the highest note of praise in the Song of Solomon. It is the Song of the Church: "Unto Him that loveth us, and washed us from our sins in His own blood, and made us to God and His Father kings and priests, to Him be glory and dominion for ever and ever. Amen" (Rev. i:6).

Solomon's Song must be read in the light of the last days, when the remnant of Israel expects the One altogether lovely, the King, and longs for His coming as the bride for the bridegroom. It acquaints us with the deep heart experience through which the remnant will pass. It shows their fullest devotion to the King. The perfection and beauty of the remnant of Israel, the earthly bride, is given, and her longing is described. She also describes the beauty, perfection and loveliness of the bridegroom, the King. His longing is seen for the bride and He calls for her to come away. She is hid by Him, she is safe with Him; she comes at last out of the wilderness, the wilderness in which the woman of Revelation xii fled. She is seen coming leaning upon the arm of the Beloved. There is a garden mentioned which means Israel's land; into this garden the Beloved comes and finds the fruit. Thus all through this song we have a proph-

etic description in inspired song of what is yet to be, through the mercy of God.

But while this is its first and literal interpretation, the spiritual significance must not be overlooked. The application of this love song to the church, the heavenly bride, is fully justified. Here the loving heart, the heart which is devoted to the person of the Lord, finds the richest food for meditation and reflection. Here in reading and meditating the heart is led into self-judgment and into heart communion with Him, who is the chiefest among ten thousand and the one altogether lovely. Yet care must be taken that this application is not carried too far. It must be read in connection with Ephesians, where our perfect and complete relation with the Lord is revealed.

While we enjoy it now and through its prayerful reading are led out into greater love to Him, who loveth us, let us not forget that the remnant of Israel is yet to enjoy it and pass through the scenes which this little book unfolds.



The temple of Solomon, that magnificent building, was in all probability the finest structure which was ever erected on this earth.

It has been estimated that the talents of gold, silver, and brass, expended and used in the construction of the temple, amounted to \$34,399,112,500. The jewels, reckoned to have exceeded that amount, may be estimated as at least equal to it. The vessels of silver consecrated to the uses of the temple were equal to \$2,446,720,000; the vessels of gold, \$2,726,481,015; the silk vestments of the priests, \$50,000; the purple vestments of the singers, \$1,000,000; trumpets, \$100,000; other musical instruments, \$200,000. Ten thousand men were engaged hewing timber on Lebanon, 70,000 were bearers of burdens, 20,900 men were overseers, all of whom were employed seven years. Solomon bestowed on them \$33,669,885. Food and wages, estimated at \$1.12½ per day, \$469,385,440; the cost of the stone and timber in the rough, \$12,726,480,000.

Wonderful as all this is there will yet stand a more beautiful house of worship on this earth. It will be the great

millennial temple. We have a prophet's descriptions of it in the closing chapters of the Book of Ezekiel. To this future temple the nations of the earth will come to worship, for it will be a house of worship for all nations. The wealth of the Gentiles will be brought there to honor Him, who is now rejected and by the world disowned. What an age of glory it will be!



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

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

"In that day," refers us, in almost every prophecy, to the great coming day of Jehovah's manifestation in the return of our Lord Jesus Christ, who is Jehovah manifested. Christ is meant by the Sprout of Jehovah. The word "*Zemach*," a sprout, is applied to Him in a double way. He is the *Zemach* Jehovah, which denotes His Deity; and He is the *Zemach* of David, which shows His humanity. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch (*Zemach*)" (Jer. xxiii:5). "And speak unto Him, saying, Thus speaketh the Lord of hosts, saying, Behold the Man whose name is, 'The Branch'" (Zech. vi:12). In the last passage it is in connection with the symbolical crowning of the high priest, Joshua, with crowns of silver and gold. So Christ will

come as priest after the order of Melchisedec, a priest upon His throne and crowned with many crowns. He will be manifested in that day as the Zemach Jehovah. He will then be for beauty and glory. In the twenty-eighth chapter of this prophet we have a parallel passage. "In that day will Jehovah of hosts be for a crown of Glory, and for a diadem of beauty unto the remnant of His people" (Isaiah xxviii:5). The Zemach is Jehoavh of hosts, manifested in the person of Him who is the First-begotten from the dead—the King of Israel, and King of kings, and Lord of lords—our Lord Jesus Christ. He will appear the second time in power and glory. His beauty and glory will be revealed to the remnant of His people, and He will bring them the glory, and fulfill in His people and their land the prophecies of blessing and glory, which His spirit declared in the prophets.

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

Tribulation and judgment will pass over Jerusalem and the daughters of Zion. This is the judgment which is described in the second and third chapters. A spirit of judgment and burning will pass over them and great multitudes will be swept away. "And it shall come to pass, that in all the land, saith Jehovah, two parts therein shall be cut off and die: but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on My name, and I will hear them. I will say, it is My people; and they will say, Jehovah is my God" (Zech. xiii:8-9). Thus it shall be with them. Then two will be in the field, the one will be taken and the other left. The one will be swept away by the judgment, and the other will be left in the earth for the kingdom. A remnant will be left passing through the great tribulation, and this remaining remnant will be called holy. All Israel—every one that is written among the living in Jerusalem, remaining when Zemach Jehovah, the Deliverer out of Zion, is revealed

## O U R H O P E

—will be washed and purged. “He shall turn away ungodliness from Jacob. For this is My covenant unto them, when I shall take away their sins” (Rom. xi:26-27). The taking away of the sins of Israel takes place when they look upon Him whom they have pierced.

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

The glory of Jehovah dwelt once visibly with Israel. “Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of Jehovah filled the tabernacle. And when the cloud was taken up from the tabernacle, the children of Israel went onward in all their journeys. But if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of Jehovah was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys” (Exod. xl:34-38). This visible glory disappeared from the midst of Israel. In Ezekiel i:10 we learn of its withdrawal and the events connected with it. But the Epistle to the Romans tells us about Israel, that theirs *is* the adoption and the *glory* (Rom. ix:4). The glory of Jehovah will yet rest visibly on Jerusalem and upon Mount Zion. The land will be covered with the glory of Jehovah and the knowledge of this visible glory of Jehovah will cover the earth as the waters cover the deep. It will be “in that day” after the tribulation. When the Holy One of Israel, the King of Glory, dwells again in the midst of His people, His glory will rest with them. On Mount Zion the glory will rest in all its wonderful brightness, emanating from the Jerusalem which is above, and shining upon Jerusalem which is in the land. “For Jehovah hath chosen Zion; He hath desired it for His habitation. This is my rest forever; here will I dwell; for I have desired it” (Psa. cxxxii: 13-14). This is that to which the closing verses of Isaiah iv

refer and to nothing whatever in spiritual things or of the "glory of the church." Then will be fulfilled what is written at the close of the prayers of David, the son of Jesse: "His name shall endure forever; His name shall be continued as long as the Sun; and men shall be blessed in Him. *All* nations shall call Him blessed, Blessed be Jehovah God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name forever, and let the whole earth be filled with His glory. Amen and amen" (lxxii:17-19).



We read in the first chapter of Zechariah that the Lord was but little displeased with His people Israel, but that the nations helped forward their affliction. In other words the nations instead of dealing in kindness with the afflicted and suffering Jews did everything to increase their burdens and sorrows. So it has been throughout this Gentile age during which Israel is scattered. The sins of the Gentiles against the Jews are almost beyond description. Instead of showing mercy and kindness to attract them through the love of Christ to the truth, they have repulsed them. Some day the Lord will surely deal with the nations on account of this sin.

While in our own land no anti-semitism is known as it is in European countries something else is done which is a regular curse to the Jewish people and which keeps them from knowing their own Messiah and His Gospel.

We examined recently the catalog of one of the leading Jewish publication houses in the country. To our astonishment we found the work of outstanding so-called "Christian" destructive critics prominently advertised as well as that puerile book by Bruce Barton, "The Book Nobody Knows." We found the works of the late Charles Foster Kent, Bade, Fosdick, George Adam Smith, Henry Preserved Smith and many others in their catalog. These critics try to explain away the supernatural fact of prophecy. They are one with reformed Jews in denying messianic predictions. They destroy the very foundations upon which the New Testament rests. Jews reading these books

are encouraged by them in their Christ rejection. They think what these "Christian" scholars believe is their own belief and then reason, as one told us—"we are just as good Christians as these men." The modernistic, destructive, critical literature is a veritable curse to the Jewish people. They do not realize that these men who deny the Deity of our Lord, who deny His Virgin birth, His atoning death and physical resurrection are only "Christian" in name. What a reckoning is in store for these men!

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## A Message for Each Day

**July 1.** "The Lord preserved David" (2 Sam. viii:6).

And how often and easily the Lord did this. In contrast we see how futile are men's efforts at preservation. Jacob *wished* to save Benjamin. David *sought* to save Absalom. Darius *set his heart* on delivering Daniel. Each failed. But when a Paul is to be spared, no lion, no plot, no shipwreck can harm him. Till *your* service is ended, *you* may count on God's keeping power.

**July 2.** "Where hast thou *gleaned* to-day?" (Ruth ii:19).

A mother's solicitous inquiry for her child. She knew well there were unsanctified fields of activity which were dangerous. Ask your children the same question at evening. By all means let us choose those spheres of activity which are presided over by Him who is the true Boaz. Then shall blessing attend us, and "handfuls of purpose" fall to our lot.

**July 3.** "Who mind *earthly* things" (Phil. iii:19).

These words sum up the whole biography of the majority of human lives. They are agreeable acquaintances, honorable citizens, outwardly as good as yourself. But their souls have no *upward* look. The present life absorbs them. Remember, "they are enemies of the cross of Christ"; and for this reason you cannot *fellowship* them, and be true to Christ.

**July 4.** "We receiving a Kingdom which cannot be *moved*" (Heb. xii:28).

Every government of earth is *unstable*. Some change rulers by *death*; some by *election*. The people *suffer* by these mutations. The new king that knew not Joseph *afflicted* Israel. A shaking is predicted for all nations. But our citizenship is heavenly; and what is coming to the world as a direful *crisis*, is coming to the believer as the fulfilment of a blessed *hope*.

**July 5.** "Making *request*, if by any means . . . I might come unto you" (Rom. i:10).

These words would easily escape notice as having no special profit for us. They show Paul *long* had a request filed away in heaven, that had not been attended to. About it he prayed *incessantly*. And this is what happened: the Spirit *thwarted* his desire, but made it the occasion for inditing that wonderful Epistle to the Romans. How much wider are God's purposes than ours.

**July 6.** "Remember Lot's wife" (Luke xvii:32).

Remember she knew all *truth* about coming judgment; she had been *called* to escape; she *wrenched* her hand from the angel; she only *lingered*, and *looked*. All this means we are to be fleeing *pilgrims*. Do not tarry even on the *verge* of Sodom; lest its dashing spray so stiffen your spiritual powers, that you cannot move to escape its death.

**July 7.** "Jesus Christ the *same* yesterday, to-day and forever" (Heb. xiii:8).

To simply know that the "dew of youth" was forever on Christ, might call forth our *admiration*, but would give us no personal *comfort*. But some day "*we shall be like Him.*" That touches our inmost soul. Now we grow old and falter. Then we shall abide in strength forever. Now *vacillation* marks our best doings. Then *eternity* shall stamp all our ways. Hallelujah!

**July 8.** "Thou hast *hid* these things from the wise and prudent, and hast *revealed* them unto babes" (Luke x:25).

This is an age of knowledge. Not to be "bookish" is to be at a discount in good society. Perhaps you are not much educated in literature and languages. Do you realize how the Lord Jesus regards world wisdom (1 Cor. i:19, 20)? Do you realize that if you know your Bible, a *revelation* has been made to you, with which no human knowledge can compare?

**July 9.** "Now is our salvation *nearer* than when we believed" (Rom. xiii:11).

If Christ be near, we have no time to waste. If resurrection be near, we have no time to mourn. If judgment be near, we have no time to murmur nor dispute. "A little while," is the only fence which stands between the Church and the glory. Whatever we do, or say, or plan, all must be done tentatively, with the thought always in mind, I only do it "Till He come."

**July 10.** "The *night* is far spent; the *day* is at hand" (Rom. xiii:12).

These words do not fit the sinner at all. His *day* is far spent; his *night* is at hand. We are both on the verge of meeting Christ. How different will that meeting be. Get ready by putting on fresh garments. Lay aside your night robes: and as soldiers take off their soiled habiliments, and put on their brilliant uniforms for parade, so prepare for the grand manifestation.

**July 11.** "In the *last* days perilous times shall come" (2 Tim. iii:1).

This is the period immediately preceding the coming of the Lord. The best commentary we can have on this Scripture is the daily news-

## O U R H O P E

paper, with its continuous record of crime in the church and in the world. These "last days" shall have a "last day," wherein all promised resurrection and judgment shall be fulfilled. Are you prepared for that?

**July 12.** "That I might show my *power* in thee" (Rom. ix:17).

This is as true of us as of Pharaoh. You ask why did this trouble come upon me? You were sick unto death, but lived. Poverty came, but somehow help and money came also. You were delivered out of your deepest sorrows. Did not God thereby show His *power* in you? And are you not honored, that He makes your *weakness* a testimony to His *strength* before the unbelieving?

**July 13.** "My flesh also shall rest in *hope*" (Psa. xvi:9).

These words *we* also may use, since we are one *in* and *with* Christ. To tabernacle or encamp over *hope*, is a precious thought. Tenting is transient; our loved ones die; we die. But we only lie down with hope for a *blanket*. You believe Jesus rose from the grave? Most certainly, you say. Then you must believe that them also that sleep in Him, will God bring forth.

**July 14.** "Concerning the work of my hands, *command* ye me" (Isa. xlv:11).

This relates to things to come; the coming of the King, and the restoration of Israel. The Lord would have us interested in *prophecy*. He would have us *pray* about the Millennial Kingdom; even *command* Him to hasten the day promised. What then about those Christians who never look for any earthly exaltation for the poor Jew?

**July 15.** "Except he will first *bind* the strong man" (Matt. xii:29).

These words confront those who expect a great revival, or millennium *before* the Lord Jesus returns. Until Satan the "strong man" is bound there cannot be a universal revival. Read the circumstances of the Devil's binding, and it will be clearly seen that awful judgments by avenging angels must *precede* the coming of the Kingdom of God.

**July 16.** "My presence shall go with thee, and I will give thee *rest*" (Exod. xxxiii:14).

Yet there were wearisome marches, constant striking of tents, and threatened lack of food, before the rest could be reached. These words match those of our Lord, "In the world ye shall have tribulation, but in me ye shall have peace." Read the Spirit's comment on this (Heb. iv:1-11). Have you learned, what Israel failed to understand?

**July 17.** "We must all *appear* before the judgment seat of Christ" (2 Cor. v:10).

What a relief to know this shall not be for condemnation, but for *reward*. Every kindness done in His Name, that you have forgotten, will be remembered and approved. All the "wood, hay and stubble" will be mercifully *burned* up to be revived no more. Then let the ex-

pectation of this day of awards stimulate you to "run the race with patience."

**July 18.** "Perfect love casteth out *fear*" (1 John iv:18).

Do you realize the boon of perfect composure in Christ? All around us are people tormented by fear; some about their health; some about their finances. The believer has nothing to fear. His soul is saved. If he dies he shall live again. If he gets poor, he has an eternal inheritance. If the starry heavens go to confusion, he will simply remove to the Morning Star.

**July 19.** "He will show you *things to come*" (John xvi:13).

What a grand promise for these perplexing times. The wisest statesmen cannot explain the trend of affairs. They see the whole earth is disraught, but cannot devise a remedy. The prophetic believer knows all about it. The world needs an Emperor—one righteous head—for that King we pray. When He comes all creation will be cured.

**July 20.** "But when the time of the *promise* drew nigh" (Acts vii:17).

What happened? The worst afflictions of Israel began. These were forecasts of what is befalling the Nation and the Church now. Both have entered upon perilous times of the final days. Along with the sorrows, is a certain "multiplying," or outward growth, which is deceiving the church into believing that her *strength* will overcome Egypt, the world.

**July 21.** "If a man purge *himself* from these" (2 Tim. ii:21).

The leper cleansed by the priest, was directed to cleanse *himself*. The priest applied the *blood*, the man, the water. It will not do for us to rely on the efficacy of Christ's purging, unless by daily application of the Word we wash ourselves from the world's defiling contact. Scripture marries the two—Divine sanctification and personal separation.

**July 22.** "In a great house . . . there are *vessels*" (2 Tim. ii:20).

Moses once had a house; Christ now has a house—the Church. Vessels describe ministry, or gift. Gold and silver vessels are more frequently for *honor* than for *use*. You are not to content yourself with being a coarse and useful vessel. You are to aspire unto *honor*. And the strange way to accomplish it, is by *separation from the worldly*.

**July 23.** "Sanctified and *meet* for the Master's use" (2 Tim. ii:21).

In the consecration of the Nazarite, the separation was *unto the Lord*. You may refuse wine, avoid a dead body, and wear long hair, yet in heart be hankering after worldly pleasure. So meekness for the Master's use, means cleansing of the heart, like washing a vessel, down to the stain from the very dregs in the bottom. Then must the vessel *be covered*.

## O U R H O P E

55

**July 24.** "The ashes of an heifer, sprinkling the *unclean*" (Heb. ix:13).

These represented the *memorial* of atonement already performed. They were to cleanse from inadvertent sin. An innocent vessel in a tent, became defiled by death. You may be saved, and sanctified; but you live in a dead world; and apart from any action of your own, sin comes in contact with you; and the ashes of the *heifer* are to cleanse the *flesh*, as the *Lamb* purges the *conscience*.

**July 25.** "The day cometh that shall *burn* as an oven" (Mal. iv:1).

Not an ordinary hot July day; but God's awful day of retribution. Heavenly fire has the singular property of burning up the wicked, but preserving the righteous. This was wonderfully shown at Nebuchadnezzar's furnace (Dan. iii:22-25). When the hot Sun of Righteousness arises in that Day, shall it have "healing" or death in its beams for you?

**July 26.** "He that sitteth in the heavens shall *laugh*" (Psa. ii:4).

What startling words are these! *Men* laugh in enjoyment. The *Lord* laughs in derision. What comforting words are these! All efforts against the Son of God are futile. *He only speaks after He* laughs. The *breath* of His lips is enough to slay the wicked. What precious words are they for the believer—"Yet, (notwithstanding all plots) have I set my King upon my holy hill Zion."

**July 27.** "A *cloud* received Him out of their sight" (Acts i:9).

Whenever we lift our eyes upward, what special interest the *clouds* have for the waiting saint. It is not the curiosity of the astronomer, but the expectation of the saint. He who is our salvation shall return on a *cloud*. We who love Him shall ascend to meet Him in *clouds*. The same glory *cloud* that led Israel and surrounded Elijah, shall come to enfold, and convey us to His presence.

**July 28.** "Being justified by faith, we have *peace*" (Rom. v:1).

This is what no worldling has. The coming of a comet scares him. The catastrophe of an earthquake drives him to his images. The breaking of a bank forces him to suicide. Oh, blessed peace, which enables the Christian to be calm when others are agitated; and to chant, "I am persuaded that neither death nor life \* \* \* shall be able to separate me from the love of God."

**July 29.** "The year that king Uzziah *died*, I saw also the *Lord*" (Isa. vi:1).

When everyone else was occupied with an earthly circumstance, and gazing upon a *vacated* throne, the prophet saw the vision of an *eternal* King. When a nation was giving itself to *mourning*, the prophet was listening to heavenly *music*. May we thus be privileged to look away from the seen to the unseen. "He removeth kings, and setteth up kings." But "of His Kingdom there is no end."

**July 30.** "*Wounded* in the house of my friends" (Zec. xiii:6).

This is what the Lord Jesus is suffering from today. We hear of great Christian conventions where men professing Christ, affiliate with those who openly ignore the blood of atonement; and each congratulates the other on their interest in the Kingdom of God. Beloved, our Lord is hurt by such sycophancy. As the Divine Son His personality is defiled by every unanointed hand or lip.

**July 31.** "Though it (the vision) tarry, *wait* for it; because it will surely come" (Hab. ii:3).

All prophecy will be fulfilled. It has been engraven on everlasting tablets. We are to read it, and *run* according to it. Reader, bless God that you *know* what others do not know. What seems *delay* to the uninstructed, is plainly to you filling up "the fulness of the Gentiles." Encourage your heart in patience. "Yet a little while, and He that shall come, will come."

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## Arab Propaganda in America

According to the "Jewish Chronicles," there is a widespread Arab propaganda going on in this country which is Anti-semitic and Anti-Zionistic. We quote the "Chronicles":

"The Arab cause is being furthered here by a group of inveterate agitators—Arab lawyers, journalists and business men. At first they represented themselves as the 'Friends of Justice in Palestine,' but later, apparently deciding that this name might signify their being on the side of the Jews, who also are fighting for justice, they renamed themselves more expressly 'Friends of Palestine Arabs,' with headquarters in the offices of Mr. Selim Totah, an American of Arabian extraction; with the masses of Americans of Arabian extraction downtown in New York, in Pittsburgh and in other centers, merely watching the Palestine situation intensely, but without participation in propaganda activities, the 'Friends of Palestine Arabs' are presenting to Americans a distorted, libellous view of the conflict. Lectures are being freely given in Young Men's and Women's Christian Associations, clubs, colleges and Foreign Policy Associations, by Arab speakers. Foremost of these propagandists is a Mr. Ameen Rihani, a well-known Arab writer, who between October and March will have delivered over thirty speeches in clubs, colleges and associations throughout the country. The tone and statement of Arab speakers go from one extreme to the other in a recital of their prepared case. The Zionist Movement is not only shown to usurp every alleged right of the Arab, but wild attempts are made to depreciate the Jew in general and the American Jew in particular. The viciousness of the propaganda is most apparent when Arab speakers attempt to play upon the sentimentality of the American by comparing, for instance, the Arab massacres with the heroism of the Americans in overthrowing the British during the Revolution. The speeches are as anti-British as they are anti-Jewish and anti-Zionist. Great Britain is shown as a cold-hearted swindler and a general attempt is made to arouse the Americans' resentment against Great Britain."

## The Heart of the Lesson

BY ARTHUR FOREST WELLS

### ABRAHAM

July 6. Abraham. Gen. xii:1-3, xiii:7-12; Heb. xi:8-10.  
Golden Text: Heb. xi:8.

#### Daily Readings

Mon., June 30, Gen. xii:1-9. Tues., July 1, Gen. xiii:1-18. Wed., July 2, Gen. xv:1-21. Thurs., July 3, Gen. xvii:1-22. Fri., July 4, Rom. iv:1-25. Sat., July 5, Gal. iii:1-29. Sun., July 6, Heb. xi:8-19.

#### THE OUTLINE OF THE LESSON

I. The Call of Abram, Gen. xii:1-3. II. The Separation of Abram and Lot, Gen. xiii:7-12. III. The Faith of Abraham, Heb. xi:8-10.

#### THE HEART OF THE LESSON

The Call of Abram may be put alongside of the call of the Church. Israel is as much an election as the Body of Christ. When God called the Hebrew nation into existence, the field from which He chose was the sum of all the nations of the earth; when He called the Church into being, His field of choice was the combined number of the Jews and Gentiles. These two beginnings indicate that they are two different objects of His grace, and that Israel is therefore distinct from the Church. Alike in the nature of their origin, they are nevertheless different in the character of their purpose. And yet their underlying Divine principle is the same. Thus Paul could declare in Gal. iii:8-9, "The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, (saying) In thee shall all the nations be blessed. So then they that are of faith are blessed with the faithful Abraham." And again, in the fourth chapter of the Roman Epistle, we have the teaching of the Holy Spirit, that God's method of salvation now is the same as that manifested in the enrollment of Abraham as a believer. It is justification by grace through faith. Or what shall we say of the similarity between the words of the call of Abram and the quotation which the apostle passes on to us in 2 Cor. vi:17-18, "Come ye out from among them, and be ye separate, saith the Lord, And touch no unclean thing; And I will receive you. And I will be to you a Father, And ye shall be to Me sons and daughters, saith the Lord Almighty"? God dealt with the whole race on the principle of judgment at the time of the Flood and at Babel; but the call of Abram was a manifestation of His electing grace. This call and that of the Church are the two historic focal points of His redemptive government.

There had always been a general differentiation between the godly and the ungodly; but from now on that distinction became definite and necessary. It was not long, therefore, before an event occurred in which Abram was separated from Lot, who, although spoken of as righteous (2 Peter ii:7), was not included in the specific call that came to his uncle. It is most impressive to see how God disunited Abraham from the things and the persons that were not in the direct line of His mission. His connections were severed with his country, his father Terah, permanent dwellings in Canaan, Egypt, Lot, and Ishmael. He was separated from Babylon with all its confusion. He was separated from Egypt and its worldliness. He was separated from Lot and the carnalities of life. He was separated from Ishmael and the desire of the flesh. He learned to live as a citizen of heaven in

fellowship with God. He was in the world; but not of it. Yet he was not ascetic. No man has left to the race a greater heritage, by God's grace. His life fitted into the plan of God for the believer as declared later by the Lord Jesus Christ Himself in John xvii:16-18, "They are not of the world, even as I am not of the world. Sanctify them in the truth: Thy Word is truth. As Thou didst send Me into the world, even so sent I them into the world."

What is the secret of such a life of separation and consecration? The answer is found in the full meaning of the word faith, which may be said to mean, f-a-i-t-h, forsaking all, I take Him. Abram left Ur of the Chaldees by faith. It was by faith that he lived a tent life in Canaan. By faith he finally received Isaac. It was by faith that he was saved. Note that the declaration of Abram's by-faith imputed righteousness is not made until we reach the sixth verse of the fifteenth chapter of Genesis. We are not told that the faith which he exercised in the leaving of Ur was instrumental in his salvation. The objective facts there did not warrant such a statement. Not any kind of faith will do as a channel of redemption. Faith receives its instrumental value by virtue of its Object. Now, according to the fourth of Romans, Abraham's faith was set on the God of grace, and it expressed itself in refusing to be discouraged by the hopelessness of the flesh, and in giving glory to God. And he being dead, yet speaks this message to us today. Or, as Habakkuk transmitted this same truth, "The righteous shall live by his faith (or, in his faithfulness)." (Hab. ii:4).

### JACOB

July 13. Gen. xxv:29-34, xxviii:18-22, xxix:18-20, xxxiii:1-4, 18.  
Golden Text, Matt. xvi:26.

### Daily Readings

Mon., July 7, Gen. xxv:19-34. Tues., July 8, Gen. xxvii:1-17. Wed., July 9, Gen. xxvii:18-29. Thurs., July 10, Gen. xxviii:1-22. Fri., July 11, Gen. xxxii:22-32. Sat., July 12, Gen. xxxv:1-15. Sun., July 13, Gen. xvix:1-27.

### THE OUTLINE OF THE LESSON

I. Jacob Buys the Birthright from Esau, Gen. xxv:29-34. II. Jacob's Vow, Gen. xxviii:18-22. III. Jacob's Love for Rachel, Gen. xxix:18-20. IV. Jacob Meets Esau, Gen. xxxiii:1-4. V. Jacob's Return to Canaan, Gen. xxxiii:18.

### THE HEART OF THE LESSON

Jacob is another one of those comparatively few men who have left an outstanding personal impression upon the pages of history. In the language of our time, he, more than any of the other patriarchs, was a man of "color". He did not always use this personal characteristic praiseworthily; but there it was, with all that was so very human about him. This may account for the fact that the world thinks of him more because of his carnalities, than they know him for his spiritual interests. His name Jacob does not however tell the whole story. We must remember that he was by grace also called Israel. As in the New Testament we have Simon-Peter; so in the Old Testament we have Jacob-Israel.

Although Jacob did not receive his new name until late in life, we cannot overlook the fact that, true to the Divine purpose in his life, he soon gave signs of an interest in the things of God. We admit that this religious concern was badly coupled with a good deal of self-seeking; but we cannot ignore the fact that, while Esau was willing to part with

## O U R H O P E

what he thought was *his* birthright, Jacob was eager to strike a bargain for it. But that is as much as we can say for him here; for his method of operation proved him to be guilty of distrusting God. Had he been spiritually minded at this stage, then would he have rested in the Lord of faithfulness and power Who had already foreordained this blessing for him. How much like Jacob are we in these things at times! Or do we have no need to guard against a selfish spiritual ambition? and a distrust concerning the trustworthiness and omnipotence of God? Abraham would hardly be singled out as entertaining an excessive regard for his own interest, but even he failed several times in his confidence in the keeping power, or faithfulness of Jehovah. His half-lie in Egypt, and his fatherhood of Ishmael were the result of this. A friend said to us the other night, "Do you ever take your burdens to the Lord, and then pick them up again?" Who does not know what he meant? Let us learn two lessons here: first, that our spiritual interests should be free from every carnal self-seeking; and secondly, that our attitude toward God should be that of unwavering faith.

The second text of this lesson remanifests the same characteristics of Jacob as the first. Then he bargained with Esau; now he is bargaining with God. Then it was an exchange of bread and pottage for a birthright; now it is the offer of a house of God and a tithe for the ten tenths of Divine faithfulness. The circumstances are different; but the principles are the same. There is here also the same distrust in Jehovah. God had said to him, "Behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." But Jacob says, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, and Jehovah will be my God, then this stone, which I have set up for a pillar, shall be God's house: and of all that Thou shalt give me I will surely give the tenth to Thee." Here again is a mixture of a virtue and a fault. We rejoice in Jacob's willingness to respond to God's grace—would that we had more of such an attitude among us; but we lament the uncertainty and the bargaining spirit that pervades it. Compare Rom. xii:1-2; 2 Cor. viii:1-15. We delight in John's testimony, as given in 1 John iv:19, "We love, because He first loved us." Jehovah did not put Jacob under law; he was under grace. That, too, is our blessing. Let us not seek to change it. Rom. vi:14b.

In the score or more of years that followed this experience at Bethel, Jacob continued to apply his craftiness to everything that came into his path. The result was not always pleasant; for there is a Laban among the Gentiles for every Jacob among the Hebrews. But there was a bright spot in this period of his life, and that was his love for Rachel. It was a tragic love from almost the very beginning to the end; but it never lost its sweetness. We are always glad to make note of it.

The last two texts bear testimony to the faithfulness of God, yes, and also to His grace. Jehovah did bring Jacob back to his homeland as He had promised; and He added to His fidelity an overflowing measure of His bounty of goodness, for Jacob returned enriched in material substance and spiritual blessings. He went out a self-seeking refugee; he came back a yielded servant of Jehovah (Gen. xxxii:22-32).

## MOSES.

July 20. Exod. iii:1-12.  
Golden Text: Heb. xi:27.

## O U R H O P E

## Daily Readings

Mon., July 14, Exod. ii:1-10. Tues., July 15, Exod. ii:14-25. Wed., July 16, Exod. iii:1-12. Thurs., July 17, Exod. iii:13-22. Fri., July 18, Exod. xii:1-14. Sat., July 19, Exod. xiv:10-31. Sun., July 20, Exod. xv:1-18.

## THE OUTLINE OF THE LESSON

I. Moses a Shepherd in Midian (Exod. iii:1). II. The Theophany of the Angel of Jehovah (Exod. iii:2). III. Moses' Response (Exod. iii:3.) IV. Jehovah's Revelation (Exod. iii:4-10). V. Moses' Excuse (Exod. iii:11). VI. Jehovah's Reassurance (Exod. iii:12).

## THE HEART OF THE LESSON

Our lesson introduces Moses to us as a shepherd in the employ of his father-in-law, who was a priest in Midian. (Compare Abraham's dealing with Melchizedek, Gen. xiv:17-20). We are reminded that Peter was a fisherman before he became a fisher of men. And so Moses became a keeper of the flock before he became the undershepherd of Jehovah in the leading of Israel. It is not the way of the world to send prospective military leaders to train among the sheep of the field; but grace has its own plans, and God's thoughts are different and higher than our thoughts. God has repeatedly sent or permitted His servants to go to such solitary places for their training and edification. Open spaces are conducive to wholesome meditation, provided that there are not too many distractions. A golf course on a Sunday, however, is hardly a substitute for such a field of sheep during a large portion of a lifetime. Every one of us would do well to get *alone* with God under the expanse of the heavens.

One day, after he had risen and gone to work in the morning in the ordinary way, Moses was attracted by a strange sight. He saw a bush ablaze and yet not being consumed. Investigation soon showed that the origin and nature of the phenomenon was supernatural; for it was a manifestation of Jehovah Himself. This, as far as we know, was the first visible appearing of the Lord to Moses; furthermore, it was the introduction of the supernatural into his life. We say this without forgetting the wonderful Providence that attended him even from babyhood. This was a definitely new thing for him. Every one who has had a particular experience with the Lord, will know how to appreciate this fact. No explanation is given of the miracle itself; but we have no difficulty in considering it as a symbol of Hebrew history. Like that bush, Israel has had its burning unto this day, without being consumed. So much for what Moses *saw*.

Now let us turn to what he *heard*. Moses heard his name—and this is one of the places in Scripture where there is a reduplication of the name of the person addressed. How blessedly true it is that the Lord, Who is the Good, the Great, and the Chief Shepherd, knows all of His sheep by name; and that they hear His voice. (John x:2-4, 27-30). Moses showed that he was the Lord's sheep by indicating his presence, responding to the roll call of his name by saying, "Here am I." Then followed a lesson in holiness. We must remember that none of the other religions had a conception of the holiness of God, whereas this is one of the fundamentals of the Scriptures. Later on repeated lessons in this truth followed. The ground was holy because the Lord was there. And that rule holds good to this day. If Moses needed such an instruction then, how much more does our generation need it now. I am not sure that the unrestricted informality of many of our services is in the line of healthful worship. Young and old need to be reminded of the necessary reverence that should be evident in every hour of Divine

## O U R H O P E

61

fellowship. God then revealed His identity. He told Moses that the One addressing him is God, and that He had come in connection with His covenant to the fathers. This twofold message I take is unfolded in the statement, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." True to the universal rule, Moses became afraid when he realized that he was looking on God. We sympathize, but also rejoice, in the thought of it; for while, as creatures who have sinned against Him, we have every reason to tremble, we know that we have been redeemed by Him and that we are now His children by grace through faith. Instead of fear, we have the Spirit of adoption (Rom. viii:15). The Lord continued His revelations by declaring the fact of His sympathetic understanding of Israel's condition, and of His redemptive purpose for them. Here then is a personal Divine intervention in behalf of God's people, to the end that they might be led out of bondage and into freedom and bounty. Such a program is always a challenge to His servants; and therefore Moses is called upon to do his part in the plan of grace. Moses sought to excuse himself for a reason which is often given; but God's invitations are essentially commands; and therefore, without having his excuse considered, he is assured by Jehovah Himself that He will go with him. The counterpart of this lesson for us is found in Matt. xxviii:18-20.

## DEBORAH

July 27. Judges iv:1-10.  
Golden Text: Isa. xxxv:4.

## Daily Readings

Mon., July 21, Judges ii:1-15. Tues., July 22, Judges ii:16-23. Wed., July 23, Judges iii:7-11. Thurs., July 24, Judges iv:1-24. Fri., July 25, Judges vii:9-23. Sat., July 26, Judges xi:29-40. Sun., July 27, Judges xvi:23-31.

## THE OUTLINE OF THE LESSON

I. The Sin of the Children of Israel (Judges iv:1). II. Their Chastisement (Judges iv:2). III. The Cry of Israel (Judges iv:3). IV. The Two Leaders of Israel (Judges iv:4-10).

## THE HEART OF THE LESSON

This lesson comes from one of the periods of decline in Hebrew history; indeed, it comes from one of its darkest periods. It was one of those seasons of depression which have repeatedly followed times of success. Joshua had been used of the Lord to lead Israel to one of its highest altitudes; but since his successors did not emulate his faithful obedience to Jehovah, the Twelve Tribes sank to very low spiritual depths within a comparatively short time after their entrance into the land of promise.

"And the children of Israel again did that which was evil in the sight of Jehovah." This is a very serious accusation. Let us analyse it briefly. There is first of all a simple but stern declaration of sin in Israel, or rather of sinning in Israel. "The children of Israel . . . did that which was evil." It was not simply a question of the power of sin among the people of God, but of the practise of it. Let none of us read this lightly. The doing of that which is wicked is to be condemned anywhere; then how much more must it be condemned among those who are under the blood of redemption! Had this people so soon forgotten the Lord's chastisement of them in the days of Achan? "Israel hath sinned. . . . Therefore the children of Israel cannot

stand before their enemies; they turn their backs before their enemies, because they are become accursed" (Josh. vii:11-12). Secondly, note that they "did that which was evil *in the sight of Jehovah.*" I take it that the phrase "in the sight of Jehovah" modifies the evil itself rather than the doing of it. But the latter thought is not to be overlooked. Of course, all sin is, in its last analysis, unrighteousness before God; but here the name Jehovah is given, for Israel's guilt was not merely that of breaking a general moral code but of being positively unfaithful to the God of the covenant. This was the accusation of the Lord against them after the sin of Achan, as it is written, "Yea, they have even transgressed My covenant which I commanded them" (Josh. vii:11). They sinned, not only against the God of righteousness and truth, but against the Lord of loving kindness and mercy! Are we free from such disobedience? Or have we need to join David in crying, "Against Thee, Thee only, have I sinned, And done that which is evil in Thy sight" (Psa. li:4)? Thirdly, note that Israel acted so criminally "again." It was not their first lapse into this kind of sinning. It was their third or fourth. One might well ask the reason for it. Did they not appreciate Jehovah's kindness to them? Did they not know that sin brings its own hard wages? We think that when we have tried out every explanation for their action, one remains; it is this: they *liked* to sin at any cost. Thus John is led to write, "Love not the world, neither the things that are in the world" (1 John ii:15). That is the heart of the matter.

The result of this particular sinning was that "Jehovah sold them into the hand of Jabin, King of Canaan, that reigned in Hazor." This Jabin was a successor to one who had been defeated by Joshua. Thus Israel was oppressed by a restored enemy, the worst kind of an oppressor! How often is this fact repeated in the lives of Christians. They have been redeemed from the power of Satan, and yet they become his slaves because of some sin. Well might we heed the message of Rom. vi:12-13, "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof; neither present your members unto sin (as) instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members (as) instruments of righteousness unto God."

In these dark days, God used a woman to lead His people to the way of victory. We live in dark days also; and much is heard about female leadership where men are said to have failed. Deborah is often appealed to in justification of certain female ambitions in the church. We can only wish that those who are pushing these things to the front might be reminded that we are not now living the period of the Judges but in the dispensation of the church; and that therefore our particular rule of faith and conduct is found in the New Testament. Let there be no disregard of what the Holy Spirit has revealed through the Apostle Paul on this matter. Furthermore, be it said to the credit of Deborah and every God-fearing woman in the church to-day that neither did she nor do they *seek* "to have dominion over a man" (1 Tim. ii:12). Let us as either men or as women find our *God-given* place and fill it by His power and grace. Then only will the church now, as Israel then, be led out of captivity and into victory, for His Name's sake.

## Book Reviews

BY FRANK E. GAEBELEIN, A.M.

**The Church at Work.** By Clarence H. Benson. The Biola Book Room, Los Angeles, California. Cloth, 155 pages. \$1.25.

This handbook of church administration is to be heartily commended not only to pastors but also to church officers and all who are interested in the greater effectiveness of the Lord's work. Unlike some recent volumes on similar themes, it does not, in stressing the practical, forget the gospel dynamic which can alone make a church truly effective.

First of all, Dr. Benson gives us a kindly but penetrating analysis of the failures of the organized church of today. Then he proceeds to set forth in eleven chapters a series of principles and suggestions which, if adopted either generally or by individual churches, are bound to bear fruit for the Lord. The minister he rightly considers an "Overseer," and the function of the church as four-fold through (1) worship, (2) teaching, (3) training, and (4) service. These four objectives he treats from many points of view, not forgetting the Sunday School and its indispensably vital place. Through it all there sounds a true evangelical and evangelistic note that warms the heart. The book is not a long one, but it is logical in style and full of valuable suggestions.

**The Christian Life.** By Joseph Stump, D.D., LL.D. The MacMillan Company, New York. Cloth, 308 pages with index. \$2.50.

Dr. Stump is President of Northwestern Lutheran Theological Seminary. His handbook of Christian ethics is distinguished by its loyalty to the gospel and the Bible. Some systems of ethics known as "Christian" bear little relation to Scripture, and fail to take account of conversion as the start of all ethical living that can actually be called Christian. Dr. Stump, however, is evangelical in his emphasis, while his conclusions are generally supported by Scripture.

The plan of the volume comprises an introductory chapter of definitions, followed by three parts, each subdivided into numerous chapters. Part I deals with "The Christian," and shows the universality of sin, the necessity of regeneration, and the transforming work of Christ. Part II treats "The Christian Motive," which is, of course, love, and deals with the manifold relationships of Christian love. Part III considers "Christian Conduct" in its general principles, its relation to God, to ourselves, to the family, the church, the state, and to society in general. There is a comprehensive bibliography and an index.

The author has worked out this book in his own seminary courses. Consequently it is "teachable" and adapted for class as well as individual use.

**His Peace.** By Norman B. Harrison, D.D. Bible Institute, Colportage Association, Chicago. Paper, 46 pages. \$0.25.

Here is a little book with a big message. "How to live without worrying" is Dr. Harrison's theme, and he treats it in a way that is

eminently practical and at the same time deeply devotional. What happy homes we Christians would have and how enormously our efficiency would be increased were we only to live without worrying. And it *can* be done. The peace our Lord Jesus Christ gave to His disciples is a very real possession and attainable by every child of God. May Dr. Harrison's brochure be mightily used to lead a host of Christians to enter into the victorious peace that their Saviour wants them to have.

**The Book of Isaiah.** Chapters 1-39. In the light of the Assyrian Monuments. By Charles Boutflower. Society for Promoting Christian Knowledge. Price \$6.50.

Having read Dr. Boutflower's "In and Around the Book of Daniel," our expectations were great in taking up this volume. We have not been disappointed. It is a work of profound interest and great value, especially at this time when the destructive school of criticism has been so gloriously defeated.

This substantial volume is cast in twenty-seven chapters. At the outset the Prophet and his Period are discussed, with due attention devoted to the events of the reign of King Ahaz. From the story of the Northern Kingdom and its Fall, in association with acts of Tiglath-pileser and other Babylonian kings, the reader passes to a detailed study of the story of Judah in the great days of Hezekiah. With Sennacherib on the scene, this is the richest part of the book, and much light is thrown upon the contest between Jehovah and a monarch who was the embodiment of blasphemous perversity.

Several chapters are devoted to this period, in which the Assyrian attack on Jerusalem is discussed from various points of view. Whatever his deficiencies, King Hezekiah was a man who lived in the fear of God, and the divine intervention for the deliverance of King and people is set forth in a manner that vindicates the justice of Heaven and satisfies the demands of faith. There are, it is true, many books in which one may find messages of the monuments summarized, but we know no work in which, with fidelity and clearness, and so fully as in this volume, the results of investigation are placed in relation to Biblical records, and treated in a manner that is true to the claims of Holy Scripture.

We hope Mr. Boutflower will also publish a volume on the rest of Isaiah. The book is evangelical and sound throughout.

**Captain Allen Gardiner of Patagonia.** By Jesse Page. Illustrated. 187 pages. Price \$1.25.

**For Coronet or Crown.** By Grace Pettman. 125 pages, Illustrated. Price, \$1.

These two volumes are English publications which we heartily recommend to our young readers. They contain the Gospel as well as many wholesale spiritual lessons. They can be ordered through our publication office.

# OUR HOPE

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## Editorial Notes

**His Ascension Day** "I came forth from the Father, and am come into the world; again I leave the world, and go to the Father" (Jno. xvi:28).  
"I ascend unto my Father, and your Father; and to my God and your God" (Jno. xx:17). "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight." (Acts i:9). "He was received up into heaven, and sat on the right hand of God" (Mark xvi:19).

Our Lord, the Son of God, came into the world in a supernatural way and He left the world to go back to the Father in a supernatural way. To deny His coming into human existence by the Virgin birth means the denial of His Deity. And to deny His literal, physical ascension means the same denial. And how widespread these denials are! A hundred and more years ago immoral infidels sneered at these great events in the life of our Saviour. Today the sneering is done by preachers and college professors, yet they call themselves "Christians."

Of course, if Christ did not arise from the dead, there could be no literal, physical ascension. If He did not leave the grave then He could not be received up into heaven, and all we have quoted from Scripture is a miserable falsehood. And what are the objections which the different denominational rationalists bring against the fact of His ascension? They say that modern science has exploded the belief in a local heaven above the earth. They deny that there is such a place in which God dwells and has His

eternal being. God, with these modern infidels, is not a person. The laws of nature, they claim, make it impossible that a human body could ascend into heaven, and if He did, where has that body gone in this vast space? Such is the language which we hear in rationalistic Christendom. And others compare the ascension of our Lord to Roman, Greek, Egyptian and Babylonian mythology, in which supposed gods came to earth and returned to heaven. Let them babble away with their tongues and unclean lips. The ascension of our Lord is and remains one of the great cardinal truths of Christianity. The testimony of Scripture, in spite of all finite, assumed scholarship of these natural men, stands unimpeached. The records are true. The Son of God spake these words. He predicted His return to the Father, His ascent upon high. He bore witness to it before Caiaphas, the high priest, when He said "ye shall see the Son of Man sitting at the right hand of God." He arose physically from the dead and His disciples saw Him physically ascending into heaven. He was not a phantom-being, who left the grave, nor stood He before them as a phantom-being, when they saw Him for the last time on Olivet. They saw Him in His human, though glorified, body. His hands extended in blessing had the prints of the nails. He was taken up. A cloud received Him out of their sight. Was He ever seen again? Yes. Three beheld Him as the risen, glorified Son of Man in the exalted position on the right hand of God. Stephen saw Him ere he closed his eyes; Saul on the road to Damascus beheld Him in the glory light and heard His voice; John saw Him in the midst of the golden candlesticks. Every true believer, who is through grace in fellowship with Him, knows that He is ascended, that He is in the highest heaven our advocate and our great high-priest. All the conceited and perverted attacks can never affect this mighty fact and truth "that He is gone to heaven, angels and principalities being made subject unto Him." Though we know not all about His ascension and the details of it are unrevealed, we believe it, rejoice in it and find in it our hope and our comfort.



**His Day of  
Descent**

There will be a day of descent as there has been an ascension day. "And while they looked steadfastly toward heaven as He went up, behold two men stood by them in white apparel; which also said, 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:10, 11). His descent is as sure as His ascent. If there were no future descent of "this same Jesus" it would be the definite proof that He did not ascend upon high. And if He did not, then His body must have remained in the grave. With the failure to descend, to come again, the truth of Christianity would collapse. The two men in white apparel did not express a false hope, but they confirmed the truth as it is so fully written in the pages of Old Testament prophecy. The Christ who came once to suffer and to die, is coming again to receive the Kingdom and to reign over the earth. As He went up so will He come down, not as a phantom, or a spirit-being, but as the Man Christ Jesus. The cloud of glory which took Him away out of the sight of the disciples, will bring Him back. He left the earth from the Mount of Olives, and there His feet will stand again (Zech. xix:4).

That coming, glorious day of His descent will silence every tongue which denied His Name. His bodily, visible presence will be the conclusive evidence and demonstration that He is the incarnate Son of God. For this great event all is waiting. When will it come? We do not know; we only know that it will and must come.



**The Finished  
Work of the  
Holy Spirit**

The Son of God came from heaven to earth to finish the work the Father gave Him to do. When He bowed His blessed, thorn-crowned head on the cross and uttered the loud cry, "It is finished," that work was finished.

Fifty days after His resurrection, and ten days after His return to the Father, the third person of the Trinity, God

the Holy Spirit, came from heaven to earth. He came in fulfilment of the promise of the Son of God. He came to dwell in the assembled believers on the day of Pentecost. He came and baptized them into the one body, the Church. Hence, the day of Pentecost was the birthday of the Church. Since that day when the Holy Spirit came He has been here and has been doing the work the Father and the Son gave Him to do. This work is not world conversion, world reformation and betterment, but the work He has been sent to do is to create by His activity, His power and His life the body of Christ. Each member in that body is a new creation in Christ Jesus. By His power He brings the Gospel, the Word of life, to those who are dead in trespasses and sins. He creates faith by the hearing of the Word of God, and when the sinner trusts on Christ He imparts the new nature, and the new birth results. Eternal life is the gift of God in Christ Jesus our Lord, but this eternal life is bestowed by the Holy Spirit. Then each member, His own work, is put by Himself into the body of Christ, so that gradually in every generation this mystical body of Christ is forming.

God knows all the members of this body, for they are the elect from before the foundation of the world. All along through the centuries of our age He has been at work bringing together the members of the body of Christ. But will this work go on forever? Is there no limit? Will it continue for another thousand years or more? If such were the case the work of the Holy Spirit could never be finished. But we know otherwise from Scripture. The destiny of the body of Christ is union in glory with the exalted head, our Lord. That body, the Church, is to be some day all glorious, without spot, without wrinkle, without blemish, and then the Church is to be presented in His own presence in glory. And so the day must come when this body is complete, when the last member has been added, when it is the perfect body as to numbers, none missing. Then the Holy Spirit has finished the work He came to do. Every member was quickened by His power, born again, sealed and indwelt by Himself and kept through His power.

When this body, the Church, is taken into the presence of the Lord the Holy Spirit does His final work. Those who died in Christ He will quicken in resurrection. This is the meaning of Romans viii:11: "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." And the living believers in that day will be changed in a moment, in the twinkling of an eye. This great transformation will be effected by the Holy Spirit. When the completed Church arises as a body to meet the Lord in the air, the Holy Spirit will hold His ascension. He goes back to the Father and the Son to present the body and say, "I have finished the work." This does not mean that there is then no further activity of the Holy Spirit on earth. It is true His restraining, hindering power is no longer felt, and the power of Satan will be fully manifested as revealed in 2 Thessalonians, Chapter II. But He will, nevertheless, continue to do a work even during the darkest days of the age. He will seal the Jewish-Israelitish remnant (Rev. vii). He will work through their testimony, and those who believe the final message will come out of the great tribulation and share in the salvation of the earthly kingdom. But His work He came to do is finished when the Church goes home to meet her Lord.



**The Second Coming of the Holy Spirit** As our Lord finished the work on the Cross, so the Holy Spirit also finishes the work He came to do on Pentecost. And as there is a Second Coming of our Lord Jesus Christ, so will there be a Second Coming of the Holy Spirit. This is recorded in the second chapter of Joel. While Peter quoted from this chapter on the day of Pentecost he avoided the word "fulfilled," for the prophecy of Joel was then not fulfilled. This chapter contains a continued prophecy. It describes an invasion of Israel's land by a Northern Army and this is followed by the deliverance in the day when the Lord appears visibly. The remnant of Israel will then turn to the Lord and all His gracious promises of earthly and spiritual blessings will be

fulfilled. It is obvious that Joel ii:1-27 is still awaiting its literal fulfilment. In verses 28-32 we find the promise of the outpouring of His Spirit upon all flesh. Connected with this are physical signs—wonders in heaven and on earth, blood, and fire and pillars of smoke. The sun will be darkened, the moon turned to blood, and all is connected with “the great and terrible day of the Lord,” the day of His glorious manifestation.

He will do then in His Coming a similar work to the work He did in the beginning. The first verse of the Bible contains the record of God’s original creation. No scientist can tell us when God in the beginning created the heavens and the earth. Nor does the Bible give us this information. In the second verse of the Bible we read that this original creation had been plunged into ruin, that darkness reigned and the earth was submerged in waters. It had become a ruined earth. What took place in those pre-historic times is shrouded in mystery. In all probability the original earth was the theatre of Lucifer’s revolt and fall, on account of which this first judgment took place. Then we read “And the Spirit of God moved upon the face of the waters.” God spoke by His Word and whatever the Word demanded the Spirit of God, the Spirit of Life and of Power carried out at once. He was active in the work of the six literal days, when this earth was put into condition for man to live upon it. And because of the Spirit of God brooding over all and bringing it about, all was good.

But that creation a short time after was ruined again by the fall and sin of man. The curse now rests upon it. It is a blighted, a ruined, a suffering, a groaning creation. Man may boast of his scientific achievements, but he is unable to remove the curse and deliver creation from its groans and restore it all to its former goodness. Yea, as this age progresses there seems to be a progressing manifestation of the curse of sin. Earthquakes, disastrous storms and floods continue and increase; famines and pestilences continue unabated.

It will not always be so. There is a better day in store for the physical earth. God cannot afford to let this earth con-

tinue in its present condition. There must come and there will come deliverance. This deliverance of groaning creation is promised with the Return of our Lord and His Return will mean also the Return of His Spirit. As it was in the beginning so will it be again. The Spirit of Life and Power will effect the restoration of the earth to its original, edenic condition. His power will then once more gloriously be manifested.

And because He comes upon all flesh then, all false worship will cease. God will be worshipped alone and all idolatry will be banished. Through His coming and power peace will be given. But what pen can describe the glories and wonders of that coming age, when Christ is King and Lord of all and His Spirit is poured upon all flesh!



**If Thou See Me**      The devotion of Elisha to Elijah is a beautiful example of how we should follow the Lord. Elisha was first not fully persuaded and did not act promptly when Elijah cast his mantle upon him (1 Kings xix:20-21 compare with Luke xxix:61-62). But afterward he followed him wholly. He was in Gilgal, which typically stands for self-judgment and self-surrender (Joshua v). He then followed him to Bethel, which means "the house of God." From there he went with Elijah to Jericho. And Elisha said "as the Lord liveth, and as thy soul liveth, I will not leave thee." On to Jordan Elijah went and Elisha followed him closely. Elisha evidently knew that it meant great blessing for him if he kept close to the side of the man of God. And this is the secret of blessing and power, to keep close to our Lord, as Caleb followed the Lord with a whole heart. Only if we do so do we enjoy constant blessing and our lives as Christians will not be fruitless. Otherwise our lives will be powerless and barren. Alas! this is the trouble with many believers. Instead of being whole-hearted for Christ, many are half-hearted and therefore lack power and reality in the things of God. Their spiritual nature is dwarfed and there is no fruit unto God.

And when Elijah reached Jordan, the waters divided

hither and thither. No doubt Elijah went through the divided waters first and Elisha followed close behind. Jordan is a type of death. In has this meaning everywhere in Scripture. Jordan, in the book of Joshua, through which Israel passed to enter the land, is typical of the death of Christ. The ark of the Lord went first, the waters were divided, and all the people followed. Jordan, into which our Lord went to be baptized by John, has the same meaning. He then declared the great purpose for which He had come into the world, that is, to take the sinner's place in death. And Elijah making through the power of God a way through death for Elisha, has the same typical meaning. Our blessed Lord has made a way through death, by His own death. In Him and as identified with Him we have died and have passed from death unto life. The death of Christ has brought us upon new ground. It has made us dead to the world and the world dead unto us. Thus we see in the record of 2 Kings ii a beautiful picture of the believer following the Lord and being associated with Him.

But that is not all. Jordan passed, Elijah said to his devoted disciple, "Ask what I shall do for thee." It was in anticipation of His death and departure out of this world to be with the Father that our Lord said, "Hitherto have ye asked nothing in my Name; ask and ye shall receive, that your joy may be full" (John xvi:24). "And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my Name, I will do it" (John xiv:13-14). And Elisha answered to Elijah's offer, "I pray thee let a double portion of thy spirit be upon me." As we learn from Deut. xxi:17, the double portion was the portion of the firstborn; that he is declared to be "the beginning of his strength." Thus the double portion is for strength and blessing. As believers in Christ we belong to the church of the firstborn, and the double portion is ours. We know how our Lord promised the gift of the Spirit for power and blessing. And the gift has been bestowed. But let us also notice what Elijah said to praying Elisha. "If thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not

be so" (2 Kings ii:10). And Elisha saw him and the glory as Elijah went up by a whirlwind into heaven. Elijah's departure into glory is a type of the ascension of our Lord, to be at the right hand of God. "When He ascended upon high, He led captivity captive and gave gifts unto men" (Eph. iv:8). *The Holy Spirit came, and He is our double portion.* But what is needed for the realization of the blessing, as well as the power of the double portion? "If thou see me when I am taken from thee, it shall be so unto thee." The realization of our blessing comes when we see our blessed Lord with the eyes of faith in God's presence, crowned with honor and glory. To enable us to do so the Holy Spirit is with us. Whenever our hearts are filled with the vision of the glorified Christ then we can walk and serve in power "being strengthened with all might, according to the power of His glory, unto all patience and long-suffering with joyfulness." And this is our need. Closer, still closer to Him; never losing sight of the Person to whom we belong and who belongs to us. "If thou see Me . . . ," then we shall never be discouraged and disheartened. "If thou see Me . . . ," then we shall walk worthy of the Lord. "If thou see Me . . . ," then we shall serve where He wants us to serve and our service will bring blessed fruit. "If thou see Me . . . ," then all our need will be supplied. We shall be blessedly independent of man and self, and far more blessedly dependent upon Him. God grant through the riches of His Grace to see Him and to give to Him the place of pre-eminence in all our lives, till we see no longer with the eye of faith, but face to face.



The Editor received a letter from South  
**A Warning** Africa. We quote a part of it.

"I am a constant reader of your paper 'Our Hope,' and have been much helped and blessed by the ministry thus received. I feel that perhaps you can enlighten me concerning the company of people calling themselves the 'Oxford Group' or the 'Oxford Movement.' They have held meetings practically all over South Africa and particularly in Johannesburg, Cape Town and the suburbs.

Many truly saved Christians have been to the meetings and from these one gets rather contradictory reports. Some say the meetings are good, others say they tend towards a form of spiritism. Others again say they are absolutely unscriptural, giving no place to Bible reading, or prayer, or the importance of the sacrifice of the Lord Jesus Christ on Calvary, whilst others say that there have been conversions. I gather that the great slogan of the gatherings is, 'Confess your faults one to another.' In practically all their meetings these confessions take place, and some are very shocking to hear."

This "Oxford Group" represents the cult known in our country as "Buchmannism." It is one of the most dangerous cults. A good part of it consists of the Freudian Psychoanalysis. It borders on some phases of spiritism, and it is also claimed that sexuality plays a part in it. Of course, it speaks of Christian consecration and its teachings consist in certain processes of introspection.

While the Pentecostal delusion appeals mostly to the ignorant, the Buchmann cult has taken a tremendous hold on the wealthy, the cultured, the refined. It is doing great harm now, but the worst is yet to come. Buchmannism is but another sign of the end of the age. Beware of it.



**And What of It?** The "Christian Century" is the mouth-piece of liberalism in this land of ours. It is antagonistic to supernatural Christianity. On May the twenty-first the Editor published an editorial on "The Bible, the best seller. And what of it " We quote it in full.

"Yes, the annual announcement is making its way through the papers again. The Literary Digest, which never fails to carry it, printed it in full. The Bible is still the best seller. Fourteen million Bibles were sold in the United States last year! Thirty-six and a half million in the world! What H. G. Wells, what Edgar Rice Tarzan, what Adler or Freud or Lenin can compete with such figures? Despite the sneers of the sophisticates, the Bible remains in a class by itself. Only "Pilgrim's Progress" can approach it in sales, and even Bunyan's allegory runs a bad second. Let the cynics say what they will, the fact remains that somewhere in the world a Bible is being sold every second of every day in the year! . . . You see, we know the patter by heart. And we

presume that our readers do likewise. But what importance has it? Doubtless, there is some significance in the fact that Bibles are still being sold. We would certainly attach significance to the announcement that their sale had ceased. But we cannot work up much enthusiasm over these annual "best seller" statistics. They raise more questions than they answer. Who is buying all the Bibles? Why are they buying them? What do they do with them after they are bought? Does buying a Bible indicate a vital interest in its content, or is it only a polite gesture, a concession to an ancient folk-custom? There is no more ominous sign of spiritual decadence than the continuation of religious custom after the living emotion that first inspired the custom has evaporated. The sale of Hebrew scriptures was never better in Jerusalem than about the year 30 A. D."

One cannot read these lines without feeling a pronounced antagonism to the Book of books. That the Bible, in spite of all the efforts to brand it a book of fables and legends, continues to be the best seller, that in spite of all that has been done to discredit its message, it is still wanted and believed by millions, must be obnoxious to the modernistic infidel. Voltaire, who also hated the Bible, perhaps not as much as his twentieth century cousins, predicted that within a few years the Bible would be completely forgotten, turned out to be a lying prophet, for ever since he made this prediction the Bible has been translated into hundreds of new languages with editions of millions upon millions.

The Editor of the "Christian Century" says, "Doubtless, there is some significance in the fact that Bibles are still being sold." Of course, there is! It proves that the Bible is alive. It is the never-dying book, because it is Life and Power, the Production of God, the Holy Spirit. Then the "Christian Century" says, "We would certainly attach significance to the announcement that their sale had ceased." In such a case the significance would be that the modernistic attacks upon the Word of God have succeeded. But no fear of that! The Bible will continue to be the best seller. Let them chip away at this Rock of Ages; it will stand forever.

Then Dr. Morrison asks a few questions, which we shall answer.

"Who is buying all the Bibles?" Millions of human beings who turn to the revelation of God in their soul hunger. They recognize in this Book the voice of God. They are

buying them in every continent to read what satisfies, in several hundred languages.

“Why are they buying them?” Because they look for light and for the truth which the soul of man craves. The sacred writings of the East contain no light. In God’s Book are met the needs of the human race.

“What do they do with them after they are bought?” Now that is really a very foolish question. They certainly do not buy Bibles to consign them to the fire; nor do Indians, Eskimos, Hottentots, and hundreds of other races buy Bibles to sell them as waste paper. This brilliant question is ridiculous. Of course, they read the Bibles they have bought and through the reading of it countless thousands are turned from darkness to light and from the power of Satan to God. Can this be said of any other book in the world? Some liberalists are so extremely silly that they advocate the writing of a new Bible. If they do they will produce a volume which will damn the race and turn them from light to darkness and from the knowledge of God to Satan.

What is one of the sources of the increasing lawlessness, immorality and all forms of unrighteousness? The rejection of the Bible as the authoritative Word of God. Mark it—Bible rejection keeps step with moral declension. One of the master-minds of the race, Immanuel Kant, whose “Critique of Pure Reason” some of these would-be scholars of modernism could not grasp, spoke well when he said that the rejection of the Bible, or even its belittlement is a *Crime against Humanity*. And so it is. Keep on Dr. Modernist, the Bible is victorious just like the supernatural Christ revealed in its immortal pages.



**Is it the Only Church?** The Roman Catholic Church claims to be the only true Church on earth, the Church which was founded by our Lord.

Among Protestants we find that certain Baptists make the same claim for the Baptist denomination, that the Baptist Church is the Church which Christ founded on earth. Both claims are absolutely spurious. In order to show the unscriptural teaching employed to bolster up this

ridiculous invention, that the Baptist Church is the only true Church, we quote from a sermon preached a number of years ago by a Baptist preacher before a Baptist Association.

In Daniel ii:24 it is said, "And in the days of these kings, or kingdoms, the God of heaven shall set up a kingdom that shall never be destroyed." The Babylonian Empire, with Nebuchadnezzar as its head, was at the height of its glory when Daniel uttered these words, and in a vision he saw three other kingdoms succeeding it, viz., the Medo-Persian, Grecian and Roman Empires. During the existence of the Roman Empire the God of heaven, in the person of his Son, appeared on earth to set up this kingdom. This he did by choosing his subjects, enacting laws, and establishing rites, baptism and the Lord's Supper. Before Pilate he declared that he was a king, and that he had a kingdom. During his personal ministry he charged upon the Scribes and Pharisees the sin of not entering into his kingdom, and of shutting out those who were entering into it. Just before his crucifixion he said to his disciples, "I appoint unto you a kingdom as my Father hath appointed unto me the setting up of a kingdom, so I appoint unto you the administration of the kingdom. I have enacted the laws and appointed the rites; you must execute the laws and administer the rites of the kingdom." When he had finished the work, he was crucified on the charge of being the king of the Jews, and by the mandate and under the law of the fourth world empire, thus literally fulfilling Daniel's prophecy: "In the days of these kings (kingdoms) shall the God of heaven set up a kingdom which shall never be destroyed."

Isaiah and Micah both tell us the time and place of establishing the Lord's house or church. "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountain" (Isaiah ii:2). Here we have the time—the last days; and the place—the top of the mountain—both specified.

What a mixture we find here! The preacher ignores all else in the great dream vision of Nebuchadnezzar and Daniel's interpretation. The smiting stone with its crushing blow, which annihilates Gentile world power, means the setting up of the church-kingdom! But what about the ten kingdoms?

Most ridiculous is it when this preacher attempts an exposition of the prophecy contained in Isaiah ii:2. The Lord's house, according to him, is the church. The top of the mountain, has reference, he says in another part of the sermon, to the night when the Lord Jesus went into a mountain to pray and when he chose the twelve Apostles!

"Here is the exact fulfillment of Isaiah's prophecy. Here Christ organized his church of twelve members, the names of whom are given."

But what about unsaved, unregenerated Judas? Accord-

ing to this Judas was a member of the church! In his conclusions the preacher locates the true church, which Christ set up when the stone fell out of heaven, which was organized on "top of the mountain," having Judas Iscariot as a member. We quote what he has to say:

"The Episcopal Church of England began 1,550 years after the birth of Christ, with Henry the Eighth, King of England, as its head and founder.

The Presbyterian Church of Scotland was founded by Zwingli in Zurich, Switzerland, in 1521 A. D.

The Methodist Episcopal Church was founded in Baltimore, Maryland, in December, 1784, by Thomas Coke, Francis Asbury and fifty-eight other preachers. (Imperial Encyclopedia.)

The Campbellite Church was founded by Alexander Campbell in 1827 or 1828.

We might continue in the same way and give the date of the beginning of every religious organization in the world to-day, except the Baptist, and should find that none of them except the last-named were built or founded by the Christ. If Baptists are asked who founded their denomination they will answer Jesus Christ. If asked when he did it, they will answer during his personal ministry on earth. This is our claim, and no ecclesiastical historian has ever been able to set it aside."

But such a claim that historically the Baptist Church is the only true Church on earth is not held by Baptists themselves. Many years ago one of the leading Baptist periodicals repudiated it in the following words: "We know of no assumption more arrogant, and more destitute of proper historic support, than that which claims to be able to trace the distinct and unbroken existence of a church substantially Baptist from the time of the Apostles down to our own."

This claim is historically untrue and reminds us of another preacher who made the same claim in a public address. He said "the smiting stone in Daniel ii is the Baptist Church. It is destined to break everything else into pieces!"

But still bolder is the claim which follows:

If Christ's church is his executor, to judge of his law and to execute it, and administer the ordinances of his church, and if Baptist churches are the true Scriptural churches of Christ, then it follows that no other but Baptist churches are under divine command and exercise divine authority to do these things. It follows that other religious organizations, though they call themselves churches, act in these things without giving authority, and hence their acts are, *ab initio*, null and void, being without divine sanction.

According to this the Baptist church, which was organized

on the top of the mountain with twelve members, including the wicked Judas, is *the* church and no other church has divine authority and divine sanction! Here is sectarianism of the worst kind.

As we read through this pamphlet we felt anew the great need to go on in our little way and teach by mouth and pen the great dispensational truths, as well as others, revealed in God's holy Word. How needful it is.



We have known Dr. B. B. Sutcliffe for **B. B. Sutcliffe** over thirty years and esteem him very highly. He is one of the best and ablest teachers of the Word. For a number of years he was associated with the Moody Bible Institute Extension Department and of late years he has done a most excellent work in Portland, Oregon, and in different parts of the state.

He feels called to go out in general Bible teaching work beginning with the early fall. We recommend him most heartily and hope that many of our readers who are planning Bible Conferences will avail themselves of this opportunity and secure him as early as possible. The Editor has many calls which he cannot accept and we shall be glad if our brother can take up some of this work.

At the same time we desire to announce that Mr. Sutcliffe will become a regular contributor to "Our Hope." He will soon begin a series of expository articles on the Epistles of Paul to the Thessalonians. His address is 281 South Broadway, Portland, Oregon.



This is a well organized Missionary Society which functions among Jews and Gentiles in different European countries. A number of men and women are at work preaching the Gospel in Poland, Finland, Czecho-Slovakia, Bulgaria, Jugo-Slovakia and Roumania. The society has also been in contact with the work in Communistic Russia through Mr. Prokhanoff, whose work is represented by the Fellowship.

The work of the American-European Fellowship, of which

the Editor of "Our Hope" is the President, is strictly un-denominational and is carried on on faith lines. Besides the preaching of the Gospel, a good deal of Gospel literature has been circulated in different languages, amongst this "His Riches" in Bulgarian, Russian, Bohemian and Polish.

The needs at this time are very great and the faith of the brethren has been severely tested by lack of funds.

We therefore wish to put this great and needed missionary work upon the hearts of our readers. Please pray daily with us for this testimony and that the Lord may send all that is needed to continue and to enlarge this testimony.



**A Needed  
Defense**

Mr. Moses Klerekoper, a splendid Hebrew-Christian, has written and published a strong answer to Mr. Philip Mauro's book, "The Hope of Israel—What is it?"

This book can *never* unsettle a Christian who believes in the literal meaning of God's prophetic promises. But young believers and those who are beginners in the study of prophecy become confused when they read this production.

Mr. Klerekoper has more than answered Mr. Mauro's contentions, he has contradicted his whole argument in a very able manner. This brochure of almost 50 pages should be circulated in thousands of copies. We are sure it will be widely used. The price is only 25c postpaid. Send for a copy.



**Remember the two Bible Conferences** during this month. Montrose, Pa., August 4-10 and Stony Brook, August 17-22. We hope to greet many of our readers in both places.



**Attention of our Swedish Readers.** "Christianity or Religion?" the book which is so much used in English has now been published in the Swedish language. Please help us in making it known among Swedish speaking Christians. The Editor will greatly appreciate your cooperation. It has been said that this book is the most powerful answer to Modernism.



## The Book of Psalms

### PSALM XLIX

This Psalm concludes the cluster of Psalms beginning with the forty-second, revealing, as we have shown, such interesting prophecies as to the remnant's tribulation, the coming of the King, their deliverance and the establishment of the kingdom. It is a Psalm of contrast and is designed as a vindication of the ways of God in connection with the wicked and the righteous. "It is no mere commonplace on the shortness of life and the uncertainty of riches. It is *no philosophical dissertation, which bids us bear bravely in our perils and sufferings, telling us that virtue is its own reward.* It goes at once to the root of the matter. It shows us not only the vanity of riches, but the end of those who 'boast themselves in riches.' It comforts the righteous in their oppression and affliction, not merely by the assurance that they shall finally triumph over the wicked, but by the more glorious hope of everlasting life with God. Here is the true ground of consolation, that God will not only not forsake *those who trust in Him in this life, but that He will take them to Himself*" (Perowne). While all this is true, the Psalm itself must be read also in the light of Israel's deliverance. In their final experience, passing through their greatest trouble, they will be surrounded by the wicked, but they shall pass away through the judgments of the Lord. The upright, the righteous, rule over all "in the morning," which is that long promised morning when the day dawns and the shadows flee away. We find three well-defined sections in this Psalm.

#### I. The Call to Hear. (Verses 1-4.)

"Hear ye this, all ye peoples,  
Give ear, all ye inhabitants of the age,  
Both low and high,  
Rich and poor together!  
My mouth speaketh wisdom  
And the meditation of my heart is understanding.  
I will incline mine ear to a parable,  
I will open my riddle upon the harp."

The call indicates that it is a universal theme of interest to all the peoples and the dwellers of a fleeting age. He

addresses those of low and high degree, the rich and the poor. All are concerned in it. Similar calls to hear are found in other portions of the Bible; for instance, in Deut. xxxii:1; Isaiah i:2; 1 Kings xxii:28; Micah i:2. What he says is a deep saying, a riddle, in fact, the riddle of mankind. Then follows the deep saying itself.

## II. The Prosperous and the Rich in Their False Confidence.

(Verses 5-12.)

“Wherefore should I fear in the days of evil,  
 When the iniquity of my supplanters encompasseth me?  
 They depend upon their wealth,  
 And boast themselves in the abundance of their riches—  
 None can by any means redeem his brother,  
 Nor give unto God a ransom for him:—  
 For the redemption of their soul is costly,  
 And must be given up for ever;  
 That he should live on perpetually,  
 And not see corruption.  
 For he seeth that wise men die,  
 Likewise the fool and the brutish perish,  
 And they leave their wealth to others.  
 Inwardly they think that their houses shall be for ever,  
 And their dwellings from generation to generation;  
 They call the lands after their own names.  
 Nevertheless, man being in honor abideth not;  
 He is like the beasts that perish.

This section begins with a question. Does the writer ask the question for himself, or does he put this question into the mouth of the self-confident rich? We believe it is the question asked by the righteous who suffer unjustly from the hands of the wicked, the prosperous and the rich. They rely on their wealth and their boast is in the abundance of their riches. But with all their riches none can by any means redeem his brother. At the first glance this seems to mean that the ungodly rich can with all his riches not even redeem another, much less can he redeem himself, or offer a ransom for himself. No wealth can save a man from death, because life is not in the hand of man, or in the hand of his fellows, but only in the hand of God. Verse 9 is a parenthesis. We may also think here, by way of application, of that costly redemption which God procured through the sacrificial death of His Son. But the meaning evidently is as to physical death, which knows no difference. The wise men die, the fool and the brutish perish alike, and their wealth

is left to others. Inwardly, men think their houses and dwellings shall be for ever. They think they can procure for themselves an imaginary immortality by calling lands after their own names. On verse 12 Bishop Horne comments as follows: "The continuance of man in the world is as that of a traveller at an inn, who tarrieth but for a night; so that if honour and wealth do not soon leave him, he must soon leave them, and, like the brutes around him, return to this earth, never more to be seen, and little more to be thought of. Families decay, and are extinguished, as well as individuals; and the world is to perish after the same example. That such beings, in such a place, should think of becoming glorious and immortal!" But this is the result of the darkened mind. The sentence "he is like the beasts that perish" is being used by the false teachers who teach annihilation, that man indeed perisheth like the beast and that there is no existence after death. They also use Ecclesiastes iii:18-20 in the same way. But the statement only has reference to the body, which enters into death and sees corruption like the beast that perisheth. But man does not perish in that sense. He has endless being.

### III. The Contrast with the Righteous. (Verses 13-20.)

"This their way is their folly,  
 And after them others approve their sayings. Selah.  
 Like sheep they are laid in Sheol:-  
 Death feedeth on them;  
 And the upright shall have dominion over them in the morning;  
 And their comeliness shall be for Sheol to consume,  
 That there be no habitation for them.  
 But God will redeem my soul from the power of Sheol,  
 For He shall receive me. Selah.  
 Be not afraid when man becometh rich,  
 When the glory of his house increaseth.  
 For when he dieth he shall carry nothing away;  
 His glory shall not descend after him.  
 Though in life he blessed himself;—  
 And men will praise thee when thou doest well to thyself—  
 His soul goeth to the generation of his fathers;  
 They shall never see the light.  
 Man that is in honour and understandeth not,  
 Is like the beasts that perish.

It is a mournful, yet true picture, which the psalmist paints by the Spirit of God. They follow the way of their folly and then like sheep they pass on into Sheol, the unseen world. Death has now become their shepherd and tendeth

them. Their riches, their beauty, their honor and glory are all gone. Then all changes and the psalmist now speaks of the upright, and there is the contrast with the lot of the wicked. There is a morning coming, a morning of deliverance, then the upright shall reign and have dominion, while the wicked are consumed in their comeliness in the unseen world. Then faith and hope speak: "But God will redeem my soul from the power of Sheol, for He shall receive me." (See Psalm lxxiii:23, 24). Here then is the hope of eternal life if not the hope of resurrection. In the preceding verse, in the midst of the gloomy picture concerning the end of the ungodly, there breaks forth one morning-ray of light, the bright anticipation of the final triumph of good over evil. This is the unextinguishable hope of believers in all ages. Righteousness will triumph and reign over the earth.

But now that he comes to speak of himself, and his own personal relation to God, he mounts higher. He knows that he can never perish. His soul will be redeemed from Sheol and the psalmist has the assurance "He shall receive me." But the word "receive" also means "take." He shall take me, as He took Enoch and Elijah to Himself. Of course, we are not to suppose that the psalmist expected to pass into Jehovah's presence without passing through death. That is the blessed hope of the New Testament. Yet he has this hope, though not yet revealed as a certainty. It rests on no distinct promise in the Old Testament; it is not yet formulated as a doctrine. But even this hope was enough to raise, to cheer, to comfort and to encourage those who saw ungodliness prospering in the world. The end of the wicked is a thick darkness which cannot be penetrated; the end of the life of the righteous is redemption and reception in glory. But how great the promise and hope for us in this present age which ends for His church on earth "with our gathering together unto Him" and our entrance into the Father's house with its many mansions!

This section ends in the same way as the preceding one, with the declaration so evident in life, yet so little acknowledged, that "when he dieth he shall carry nothing away; his glory shall not descend after him."

## A Little Ladder to Christ, or an Arrangement of Greek Prepositions

BY HENRY CAMPBELL

The subject of this little paper ought not to be out of place, since He Who is the Lord of Life is also the Lord of Language. He is the Alpha and Omega of speech, the Logos Itself, the Divine Utterance—"heard," "seen," "looked upon," and "handled," as the Apostle John asserts.

He it was Who when on earth singled out the smallest letter, the "jot," and the little ornamental pen-flourish, the "tittle," in the alphabet and orthography of the Hebrew tongue, for the profound pronouncement that they would endure to serve God's purposes in Holy Scripture as long as the heavens and the earth would last (Matt. v:18).

Again, three languages were utilized at the Cross to testify to His Sovereignty—the vernacular Aramaic, the current Greek, the official Latin. His august Name is, "The Word of God."

So to our subject without more.

Prepositions as used in Greek serve to modify, or, to bring out more clearly the meaning of the cases with which they stand. Consequently we ought to be the gainers in knowledge if we consider the particular prepositions which the Spirit has adopted in conjunction with the Holy Name of Christ in the New Testament. As we cannot possibly consider all of them in the space of a short article we must confine ourselves to a few of them.

Accordingly we select seven in number, arranging them in such an order as may be most helpful to us in approaching nearer and nearer to Him. Ours will be, as it were, a ladder of ascent having these seven rungs: 1. *Without* Christ; 2. *From* Christ; 3. *Unto* Christ; 4. *Through* Christ; 5. *Before* Christ; 6. *In* Christ; 7. *With* Christ.

### (1) **Without Christ.**

Here, at the foot of our ladder, these two brief words sketch the true position of every man in Adam, the old man, the regenerate man. The inspired Apostle contrasting

the converts at Ephesus with their former unconverted state puts the matter thus plainly: "At that time ye were **WITHOUT CHRIST**, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. ii:12). Thus graphically is "their previous misery detailed," as Bengel so well observes.

The preposition "without" means also "apart from, separately." Hence our R. V. phrases it—"separate from Christ." The Latin runs—"sine Christo." The French N. T. reads "sans Christ."

The significance of this prepositional use grows the more when we recall how *sin* is entire separation from God. Consequently being "without Christ," apart from Him, is the same thing as being "without God" in this world; a hopeless position! All, therefore, who deny the Son of God as divine are without God, whatever they may imagine to the contrary, for according to that same God's own statement, "Whosoever denieth the Son, the same hath not the Father" (1 John ii:23), and, again, He says, "he that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John v:12). Unitarians, who think they are worshipping God, are but deluded and in utter error. These, and other passages, put the present Christless Christendom on due notice. *The Word* shall judge them. It is not merely poetical but retributive justice.

To the Ephesian text, with which we began, the Apostle in a few brief strokes draws the contrasting picture to being "without Christ." He does so thus: "But now **IN CHRIST JESUS** ye who sometimes were far off are made nigh by the blood of Christ" (verse 13). What a change of position, of status, of condition, of relationship!

Finally in John's Gospel we find the Saviour's firm pronouncement, for He verily spake with authority—"WITH-OUT ME ye can do nothing" (xv:5).

## (2) **From Christ.**

Here, already, on the lowest rungs of our ladder a light

from on high seems falling. Up yonder is the White City, walled and high. The Glory of God lightens it, and the Lamb is the light thereof (Rev. xxi:23).

Many of the precious "*froms*" associated with our Saviour's Name come floating down to us from the Eternal City. Is it any wonder that all Saint Paul's correspondence with the saints below on high heavenly matters is headed, as it were, from heaven, from that Paradise to which the Apostle was mysteriously conveyed? (2 Cor. xii:1-4). It is in his epistles we read, always from the very opening of them, gracious salutations *from* the Father and the Son. "Grace and peace" come to rest upon our hearts and to quiet them. Sometimes it is still more: "grace, mercy and peace" (1 Tim. i:2; 2 Tim. i:2)—the "mercy" added, perhaps, to keep it ever *on our hearts!* These are not mere complimentary commencements in Oriental correspondence. Such salutations are not to be found, so far as we are aware, elsewhere, not even amongst the Hebrews whose immemorial greeting was "Peace" (Luke x:5).

These ambassadorial "*froms*" attain their apex in the Apocalypse. Here in a Book containing seven epistles we have this salutation with amazing enrichment: "Grace be unto you, and peace FROM Him Which-Is, and Which-Was, and Which-Is-To-Come (three distinct titles, yet three in one); and FROM the Seven Spirits which are before His throne; and FROM Jesus Christ, Who is the Faithful Witness, and the First Begotten of the Dead, and the Prince of the kings of the earth" (i:4-5).

What a treasure is this weighted accumulation, this piled-up heap of Titles, and Persons, and Origins, gathered together to certify, as it might seem, the whole Book FROM Heaven. From there on some day of supernatural wonder, accompanied with blast of trumpet and with archangels voice "the Lord Himself," and no other, will descend to receive His followers unto Himself (1 Thess. iv:16).

Here with this "unto" we have our hand on the next round of our ladder.

**(3) Unto Christ.**

To such sweet salutations as we have been enjoying, the echo in up-going answer can well frame itself thus: "UNTO Christ."

A gracious instance of the use of this preposition is to be found in the Galatian Epistle: "Wherefore the law was our schoolmaster to bring us UNTO Christ, that we might be justified by faith" (iii:24).

Archaeological research has flung new light on this passage. It has now been discovered that the word "pedagogos" in the original text did not mean "school-master" at all, but meant the slave who took his master's children to and from school. So Saint Paul is therefore thinking of Christ as the true Teacher, and the law as being the "pedagogos" to lead us to Him.

Very beautiful are the uses of this preposition in conjunction with the name of Christ in the Book of His Unveiling. First, for instance, we seem to overhear a most benign benediction—"UNTO Him that loved us, and washed us from our sins in His own blood . . . to Him be glory and dominion for ever and ever" (Rev. i:5). Later, a calm Beatitude from above is breathed over us in these words—"Blessed are they which are called UNTO the marriage supper of the Lamb" (xix:9).

When through this wondrous window of Scripture we look into Heaven, this is what we are permitted to see happening there: in the midst of the Throne, the Lamb; about Him ten thousand times ten thousand and thousands of thousands of angels; four strange creatures and a group of mysterious humans termed the Twenty-Four Elders forming a choir of harpists, yet songsters as well, for they have a new song to sing before high heaven (itself so full of songs); and then the whole of the creature world in three sphere (above, here, and below) lifts up a four-fold ascription of praise, saying, "Blessings and honor and glory and power, be UNTO Him that sitteth upon the throne, and UNTO the Lamb for ever and ever"; the four creatures utter an "Amen", the Twenty-four Elders fall prostrate in worship.

“UNTO CHRIST” is the central point in the whole scene.

Grander still is our last illustration. There is the same throne; before it is gathered in white garments a great multitude which no man can number. They bear palms in their hands, these pilgrims to the Feast of Tabernacles, and cry with a loud voice—amid the great voices of heaven—saying, “Salvation to our God which sitteth upon the throne and UNTO the Lamb (vii:10). Deep calls to deep, it would seem as even here, for now all the angels of heaven (those same innumerable angels) pour forth in their turn their volume of glorification, sevenfold in form, saying, “Amen; blessing and glory and wisdom and thanksgiving, and honor, and power, and might, be UNTO our God for ever and ever, Amen” (12).

Let us add to these our little earthly “Amen,” too. And thus with this fourth round of our ladder beneath our feet we can continue the ascent still further.

#### (4) Through Christ.

The preposition here is the equivalent of the Latin “*per.*” When employed metaphorically it has the sense of “by means of.”

Paul in his letter to the Galatians opens it thus: “First I thank my God THROUGH Jesus Christ for you all . . .” The Lord becomes the doorway of his thanks. Wondrous things come to us through this same channel: “We have peace with God THROUGH our Lord Jesus Christ (v:1); “we also joy in God THROUGH our Lord Jesus Christ (v:11); “the wages of sin is death; but the gift of God is eternal life THROUGH Jesus Christ our Lord” (vi:23).

In all these cases the writer is using “did” as indicating the manner in which a thing is done, or secured, the channel or means by which these spiritual comings and goings pass and repass, even while we are still here on earth. Is it not written, “For THROUGH Him we both have access by one Spirit unto the Father?” (Ephes. iv:7).

One very tender instance of this preposition is to be found in the well-loved Rapture passage: “For if we believe that Jesus died and rose again, even so them also which

sleep IN Jesus will God bring with Him" (1 Thess. iv:14).

In the original, however, it is not the preposition "in" which is used but this one, "through." Jerome in his magnificent and musical rendering did not miss that point, for he renders it—"qui dormierunt *per* Jesus adducet cum Eo." So the French N. T. has it, "par Jesus." Indeed the phrase "which sleep in Jesus" makes Him, as it were, the way or door by which they journeyed to death. He surrounded them as they sank to rest (Ellicott). The Editor's note to Bengels Gnomon has it, "Lit., lulled to sleep by Jesus." Jesus is ever the "door" of the fold, the entrance of eternal life. The English rendering of "in Jesus" gives rather a stationery aspect to the action of dying, while "through" gives the very sense of motion to the departing spirit on its way through death to the green pastures and the still waters of the heavenly landscape. We of course are not suggesting that there is any mistake in the translation but that the original text allows us to obtain other views than one. Rest is in itself a lovely thought as applied to death: "And I heard a voice from heaven saying, Write, Blessed are the dead which die *in* the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; for their works follow with them (Rev. xiv:13, R. V.).

### (5) Before Christ.

We are well up our ladder now. The very words "before Christ" have a power of themselves, so to speak, in transporting us before Him.

This preposition is indicative of being "*before the face of, in the presence of, in the eyes of.*" It connotes a confronting face to face. In the Old Testament when it is recorded that Moses hid his face, for he was afraid to look *upon* God (Exod. iii:6) the lxx renders it by this same preposition.

We select from the New Testament three vivid uses of this preposition. First, that colored picture of the throne arched over by its emerald bow, whereon is He Who appeared like jasper and a sardine stone. Heaven worships Him with a thrice pronounced Holy, Holy, Holy. We behold

the Four and Twenty Elders fall down BEFORE the throne (iv:10) and BEFORE Him that sat upon it, casting their crowns BEFORE the throne.

Next, we examine the passage where the Lamb has taken from the hand of God the little sealed book. There the four strange creatures and the Twenty-four Elders fall down BEFORE the Lamb, having every one of them harps and golden vials full of odors—the prayers of the saints (v:8).

Lastly, a most magnificent example: “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” (vii:9).

What wondrous prospective is there in this picture to accommodate so vast a gathering, and how sublime must be the throne which towers above them all.

#### (6) **In Christ.**

Lovely, surpassing lovely, is it to look out upon a countryside whose hollows are filled full of blue flowers. So it is frequently in the landscapes of Scripture—there, too, “the flowers appear upon the earth.”

One keeps ever coming across passages in the New Testament where the same word, or expression, is so constantly chosen that the effect is to produce all about one great patches, as it were, of the same beautiful color. There is that Alpine slope we call the eighth chapter of Romans, where in the first sixteen verses the name of the Holy Spirit of God is invoked no fewer than fifteen times. So, again, our present expression, “IN CHRIST,” or its like, e. g., “IN Him,” or “IN Whom,” occurs most noticeably in the first and second chapters of Colossians, where we find it occurring thirteen times. We will now take a few separate examples of our word “IN.”

It is a common, but none the less sweet, term of the New Testament to speak of the Lord’s believers as the “saints IN Christ.” When we consider this description, and multiply them century by century, for twenty centuries, this mystical location “IN Christ” assumes gigantic proportions.

Taking for a moment the converse of the expression, so as to bring out by contrast all the more that lies in our expression, we read it framed thus: "Christ IN you, the hope of glory" (Col. i:27), from which we perceive the omnipresence of our God and Saviour, Jesus Christ, since He can be "in" each and all. If the effect of Christ being "in" us can amount to a state of "glory," then how wonderful must be the effect of the inverse phrase. What must it then be like to be IN Jesus? IN us He fills us full—we have this treasure in earthen vessels. We IN Him will then feel, as it were, the pulsation of His Inherent Fulness. How is that to be pictured? Let us turn to the words of the Spirit, Who recorded of Him Who is before all things and by Whom all things exist—"For it pleased the Father that IN Him should all the fulness dwell" (Col. i:19). If it should then be asked, what then is that fulness? We will find on a further page of the same epistle these words: "For IN Him dwelleth all the fulness of the Godhead bodily" (ii:9). And if one, now tempted to drink more of the water of the river of life, would seek still further, the Epistle to the Ephesians will offer him this refreshing draught—"the fulness of Him that filleth all in all" (Ephes. i:23); and if an attempt be now made to grasp this prospect—even for a moment—then with that "all in all" we lose ourselves in the Infinite when we gaze upon these further words—"And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all IN all" (1 Cor. xv:28)!

Great heights are these! Let us come back to our present, exhilarated, strengthened, enlightened, and recite these gallant words—"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of God IN Christ Jesus" (Phil. iii:14).

This expression "IN Christ," which has nothing whatever to do with the modern ideas of "universalism" (ideas which would endeavor to bring down the revelation of the Holy One to fallen man's degenerate level, flattering the vain creature!), exhibits in small compass the closeness of the union

of "the branches" with "The True Vine." It marks "the sphere and element in which the brotherhood existed" (Ellicott).

What a treasure-house is this "IN Christ." Let us count up some of our jewels: "IN Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. i:7); "consolation *in* Christ," or as in the R. V. "comfort *in* Christ" (Phil. ii:1); "the promise of life which is *in* Christ Jesus" (1 Tim. i:1). But we must desist as St. Augustine once did with the quaint old phrasing—"I omit many things with silence, to draw the work towards an end."

Let us place all our wealth at His Feet, forgetting ourselves, and looking at Him alone, of whom these golden words are inscribed—"Without controversy great is the mystery of godliness. God was manifested IN the flesh, justified IN the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. iii:16). Let us take a breath before we ascend further!

#### (7) **With Christ.**

There are several prepositions in the Greek which can be translated into an English "with," but we will here only deal with one of them, which can be read as meaning "along with, in company with." In Latin it would read, "cum Christo"; in French, "avec Christ."

Leaving the grammatical part we come to the Scriptural. Here this preposition stands out as the aristocrat of prepositions, for in it we reach the highest nobility of government! Great and wonderful a thing as it is to be "*in Christ*" yet all believers have attained that blessed state of union even here today. But to be "WITH Christ," that is a position yet to be attained, and enjoyed in possession. Once was it said to a penitent sinner, "Today shalt thou be WITH Me in Paradise."

It is this expression which we find associated with the four great transitional steps in real Christian life, steps which

comprise the whole range of the scheme of salvation. We will take our instances from one Epistle.

1. "Wherefore if ye be DEAD WITH Christ from the rudiments of the world, why, as though living in the world are ye subject to ordinances" (Col. iii:3).

2. "And you, being DEAD in your sins and the uncircumcision of your flesh, hath He QUICKENED together WITH Him, having forgiven you all trespasses" (ii:13).

3. "For ye are dead, and your LIFE is hid WITH Christ in God" (iii:3), or, as the Latin has it—"vita vestra est abscondita cum Christo in Deo," where, perhaps, the mystical character of these transitional happenings is well brought out by that "abscondita."

4. "When Christ, Who is our life shall appear, then shall ye also Appear With Him in glory" (iii:4).

So we have: (1) Death, (2) Resurrection, (3) Ascension, and (4) the Coming again. His God is our God, and His Father is our Father.

Let us remember that in all these instances this "WITH Christ" is spiritually real and actual, and not "symbolical or commemorative" (so Ellicott).

And the mention of that Coming again in glory reminds us of one more use of this enchanting phrase, where it comes into full orb, so to speak: "We which are alive and remain shall be caught up together with them to meet the Lord in the air, and so shall we ever be WITH the Lord" (1 Thess. iv:17)—"toujours avec le Seigneur."

And what if He tarry, until we pass from the class of those who will then be alive on earth, and pass into the ranks of those who have fallen asleep in Jesus? Let Saint Paul answer: "For I am in a strait betwixt two, having a desire to depart, and to be WITH Christ; which is far better."

Far better!

Our little ladder began with a dark "without." It ends with a "WITH" in the glory, in the inheritance of the saints in light.—Amen.

## Guesses of Science

There are thousands of young people, and older ones also, who are carried from their feet into the dark sea of scepticism, when anything approaches them in the name of science. The very word is so formidable that they surrender at once to its imperious, and often impudent, demands, and they do not stay to inquire whether it can support its claims upon their faith by the decisions of truth. It is enough for these weaklings that it appears in the garb and under the mask of science; and without questioning they accept its announcements and bow to its commands.

They ought to be well enough educated to understand that science is "knowledge; truth ascertained, that which is known;" and not a mere simulacrum of knowledge; not a silly ape of truth that no more resembles the reality than a monkey resembles a man. They ought to remember that the science of to-day is the exploded and ridiculed error of to-morrow. They ought to be warned against a hasty recognition of the bold assertions and pretended discoveries of science by looking back along the track of fifty years, and trying to count the wrecks of scientific castles, that are scattered through all the weeks and months of the past. There is nothing under the sun so utterly untrustworthy as the theories and speculations of men who delight to be called scientific. For example, take the following, which was printed years ago in the newspapers:

At the recent meeting of the American Association for the Advancement of Science, an interesting paper was read by Prof. C. D. Walcott, of Washington. He places the age of the earth at about 45,000,000 years. Winchell placed the age of the world at about 25,000,000 years; Lyell made it 240,000,000; Darwin, in a general way, placed it at 200,000,000; Geike at 73,000,000. Other estimates range from 100,000,000, to 600,000,000 years.

When the estimates of these scientific men range from 25,000,000 to 600,000,000, it is obvious that none of them knows in the least what they are talking about; and they might as well have spent their time in guessing how many sparks from a wood fire go up the chimney during a year.

So Sir Charles Lyell informs us that more than 100,000

years passed in the formation of the delta at the mouth of the Mississippi river. Then other scientists, like St. John, figured on the problem and reduced the 100,000 to 56,000. More recently General Humphrey of the United States Surveying Department tells us that 4,000 years are amply sufficient to account for the deposit; and finally M. Elie de Beaumont declares that all the mud has been gathered and settled in the past 1,300 years. Why should persons of common sense trouble their brains with such vague guesses as these?

Herbert Spencer is sure that the earth is rushing toward the sun with its heat of 2,500°, and that it must plunge into this burning fiery furnace one of these days to be utterly consumed. But Prof. Winchell is equally sure that the entire human race is tending to the freezing point, and he draws an affecting picture of the last man with his melancholy reflections, before he becomes stiff as a poker. Which of the two eminent scientists is to be believed, or are the idle speculations of both to be dismissed with a laugh as foolish guesses?

Or think of the various theories about the distance of the sun from the earth, varying more than 20,000,000 miles from Humboldt's 82,728,000 to Mayer's 104,097,100; or the theories, a dozen or more, about the sun's structure, the radiation of heat, and the nature and transmission of light; or the different theories about the sizes, distances and densities of the planets, the moon's structure and influence, the cause of earthquakes, of which there are fourteen conflicting guesses, and a score of other natural phenomena. Where do you find that any two scientists agree, and why be worried until they can present more than uncertain speculations in the name of science?

Geology forty or fifty years ago delighted to announce that its discoveries fully confirmed the truth of the Bible, alleging that it clearly established the universality of the Deluge, then it took a leap to the other side, and, like Higher Criticism, declared that every fresh advance in the science brought to light new errors, mistakes, contradictions and "unbelievable" narratives in the Scriptures. All the vast universe had its origin in nebulae and all animated beings in protoplasm.

The deluge was only a big June rise in the Euphrates, and even as good a man as Hugh Miller was caught in the net of Satan. Then came Darwin and his enthusiastic but singularly unwise pupil, Professor Drummond, who inform their delighted hearers that man got his ears from the fish, and is but one degree removed from "the tailless Catarrhine ape."

Now a reaction has set in, and according to a British journal of high respectability for its literary and scientific ability, the Bible is about to be restored to its rightful place:

The Deluge was explained as a mere local disturbance. But time has once more brought its revenges. We have had occasion to mention the protest of the Duke of Argyll, Sir Henry Howorth, and others. The protest is evidently regarded with favor in authoritative quarters. *The Edinburgh Review*, which has long taken an important part in geological discussions, has long and favorable articles on Sir Henry Howorth's latest work, *The Glacial Nightmare*. The probability is that we shall soon see a general admission of the fact that there has been a universal deluge since man appeared upon the earth. But what of the thousands whose faith in the Bible has been shattered by a scientific blunder?

Just so; the faith of thousands has been shattered by scientific blunders and guesses, never perhaps to be reconstructed, and well may the Holy Ghost repeat His warning to Timothy, "Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing have erred concerning the faith." Rather "hold fast the form of sound words" (1 Tim. vi:20, 21; 2 Tim. i:13). We know that the word of God is the truth, and nothing but the truth, without admixture of error; and he who clings to this word in the face of all the opposition and all the sneers of infidelity, both in and out of the church, will shine in the smile of our Lord's approval in the day that is coming soon, and be recognized as a wise man by the angels and the redeemed.

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## "Ye Know Not When the Time Is"

In most, if not all, the prognostications that have been made of the time of the Lord's return; there has been more or less failure to distinguish between the Lord's coming, when He will raise out from among the dead all His own

people, who have died in the faith of God's elect (Titus i:1), from Abel to the last one that will then have fallen asleep in Christ (1 Cor. xv:18), when corruptible will "put on incorruption"; and when He will, at the same time, change every living believer, when this mortal body will "put on immortality"; and all will together be "caught away in the clouds to the meeting of the Lord in the air; and thus to be always with the Lord" (1 Thess. iv:17); when He will thus receive us to Himself and take us to His Father's house, that where He is, we may be also (John xiv:1-3). This event is not connected with "times and seasons"; nor does Scripture give any date to it; nor is anything ever dated from it; not even the seventieth week of Daniel, all the charts to the contrary, notwithstanding. Prognosticators usually fail to distinguish this dateless event from the coming of the Lord, when He will come, visibly to all, for "every eye shall see Him" (Rev. i:7), "in the clouds of heaven, with power and great glory," to put down with the strong hand of judgment, "all rule and all authority and power," and set up the throne and kingdom of the Son of Man on the earth. See Matt. xiii:41, xvi:27, 28, xix:28, xxiv:27, 30, 37, 39, 44, xxv:31, xxvi:64. To that event there is a date; but it is from not any event that has as yet taken place; so that it cannot at present be foretold. Not until the seventieth week of Daniel begins will the interrupted "times and seasons" be resumed and furnish a date to the Lord's appearing. See Dan. xii:11, 12.

The beginning of that last week of years will be marked by a covenant being confirmed between the "beast," that is, the last head of the revived Roman empire, and the "many," that is, the leaders of the Jewish people, who will then have returned to their own land. Under the protection of this covenant they will resume "sacrifice and oblation" in the newly erected temple at Jerusalem. This will doubtless be the work of the orthodox element among the Jews. But "in the midst of the week" (Dan. ix:27) the infidel Jewish element, under Antichrist comes into evidence; and all worship of the true God, not only in Jerusalem, but everywhere else, is stopped (Rev. xiii:11-18), and an image

of the beast is set up in the holy place in the temple to be worshipped. That is the event the Lord warns of in Matt. xxiv:15, and it is from that event that the days are numbered to the full and complete deliverance that the Lord will effect for those who believe in that day, when He will appear and His feet shall again stand upon the mount of Olives (Zech. xiv:1-5).

The expression "times and seasons" refers to the seventy-sevens, or 490 years, of Dan. ix:24. Of these 69 sevens, or 483 years, expired on the day the Lord entered Jerusalem, riding on an ass (John xii:12-16); when Israel's King came to Jerusalem for the last time, not with the kingdom, but with "salvation" (Zech. ix:9). This salvation they refused; they were the same "generation of vipers," which had already "rejected the counsel of God against themselves," being not baptized of John. Compare Luke vii:29-30 and Matt. xxi:23-46.

That last day of the sixty-nine weeks is thus spoken of by the Lord. "And when He drew nigh, he saw the city and wept over it, saying, If thou hast known on this day, even thou, the things which belong unto thy peace but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a trench about thee, and compass thee around, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation" (Luke xix:41-44 R. V.). This is the same destruction of Jerusalem as that predicted by the angel Gabriel to Daniel, "And after three score and two weeks shall Messiah be cut off, and shall have nothing: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war, desolations are determined" (Dan. ix:26). This indicates what takes place in the interval between the sixty-ninth and the seventieth week of years. The people that destroyed Jerusalem were the Romans; therefore the prince that shall come will be a Roman. He is the little horn of Dan. vii:8 and the "beast" of Rev. xiii:1. But he is not the "king"

of Dan. viii:23, who will be the "king of the north," supported probably by Russia. Nor is he the "king" of Dan. xi:36-39, who will be the Jewish antichrist, the second beast of Rev. xiii:11 and the "false prophet" of Rev. xvi:13, xix:20, xx:10. The political head will be the Roman "beast" of Rev. xiii:1. The religious head will be the anti-christ of Rev. xiii:11, who will set up the image of the beast in the holy place to be worshipped under pain of death. He is therefore also called the "false prophet." The reader will be able to identify the three principal personages of that time, viz., the Roman prince, the King of the north and the Antichrist from these references. The part of Russia in the time of the end is revealed in Ezek. xxxviii and xxxix. See the Revised Version.

But the length of the present interval, between the end of the sixty-ninth and the beginning of the seventieth week of Daniel, is not revealed in Scripture. When the apostles asked the Lord, after His resurrection, "Lord, wilt thou at this time restore again the kingdom to Israel?" they virtually asked Him to name a date for it. The Lord's reply was, "It is not for you to know times or seasons, which the Father has set within His own authority." That is, it is not for you to know the date of the seventieth week of Daniel. But this is what you shall have instead; "Ye shall receive the power of the Holy Spirit coming upon you and ye shall be witness unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth" (Acts i:6-8). Thus the Lord confirmed the announcement of John the Baptist, "He shall baptize you with the Holy Spirit," while John's further word, "He will gather His wheat into the garner" (Matt. iii:11, 12), will be fulfilled when all that are Christ's at His coming shall be caught away from earth to heaven.

But it is said that the length of the period called by the Lord "the times of the Gentiles" can be ascertained. It is assumed that as Nebuchadnezzar was insane and in a bestial condition for seven years, or 2,520 days, that, on the year for a day principle, the Gentile nations will be in a bestial condition for 2,520 years; and that that period is to be

reckoned from the year of the desolations of Jerusalem. We read of this in 2 Kings xxv:8-10, and the date is said to be 589 B. C. But there is no certainty whatever that there is any parallel between the time of Nebuchadnezzar's insanity and the times of the Gentiles. The Lord's words are that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke xxi:24). And the only way by which Jerusalem will be delivered from the Gentiles will be by the Lord Himself appearing on behalf of Israel, as in Zech. xiv:1-3. That event is connected with "times and seasons," for it will take place at the end of the seventieth week of Daniel, but the date cannot be foretold until that week begins. There will be tribulation all through that seven years, but the great tribulation will begin when the image of the beast is set up in the holy place, in the midst of the week; then believers of that time will know from Daniel xii:11, 12 exactly when the Lord will come for their deliverance. "And he that shall endure to the end," through that unparalleled time of tribulation, when faith will be tested to the utmost, "the same will be saved" (Matt. xxiv:13).

If, then, the date of the Lord's coming in power and glory, an event which is connected with times and seasons, cannot be foretold until those times and seasons begin again, how much less can the date of the rapture be predicted, which is an event not connected with times and seasons? In 1 Thess. v:1, Paul expressly distinguishes "times and seasons" from what had been given him to reveal to the church in the previous chapter, and connects them with the day of the Lord, which will come upon the world as a thief in the night, unexpected and unwelcome.

But while we do not know the date, we can see from certain things that are revealed in "The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass" (Rev. i:1), that the coming of the Lord as the "Morning Star," must be very near. The book is divided into three parts by the Lord Himself. "Write therefore the things which thou hast seen, and the things which are, and the things which are about

to take place after these" (Rev. i:19). And, to prevent the possibility of error as to it, the place in the book where the division between the second and the third part is to be made is pointed out by the Lord Himself. "After these things I saw, and behold a door opened in heaven, and the first voice which I heard was as of a trumpet speaking with me, saying, Come up hither, and I will show to thee what things must take place after these things" (Rev. iv:1).

The book therefore divides as follows:

First. "The things which thou hast seen." It is what John saw when he became in the Spirit on "the Lord's day." That is what the first day of the week came to be called in the early church, on which day the disciples came together to break bread (Acts xx:7). It must not be confounded with "the day of the Lord," which is a period extending from the time the Lord begins by judgments to take things into His own hands, continuing on during His reign of a thousand years, until He delivers "up the kingdom to God, even the Father, when He shall have put down all rule and all authority and power" (1 Cor. xv:24). John was a prisoner in Patmos, unable to be with the disciples when they assembled to break bread. But he became in the Spirit on that day, and saw the Lord, not as he had known Him in the days of His humiliation, when he leaned upon His bosom at the supper table. He was the same Son of Man, but now clothed as a Judge, with all the insignia of supreme glory and power, that only One who is God as well as Man could wear; and John fell at His feet as dead.

Second. "The things which are." These are the things in the letters to the seven churches, in chapters ii and iii.

Third. "The things that must take place after these things." That is, after the church period is over. It is very distinct and plain, therefore, that "the things that are" must first come to an end before "the things that are after these things" can begin to take place. Things that are after these things cannot be concurrent with the things that are. Everything in the book of Revelation after chapter iv:1 must be future as long as the church is on earth.

What, then, is the event that will bring "the things that

are" to an end? It is revealed in the letters themselves, addressed by the Lord to the "angels," or messengers of the seven churches of Asia, of whom the stars are the symbols (Rev. i:20). The angels, therefore, are not symbols, they are that which is symbolized by the stars, the actual human angels, or messengers whom the Holy Spirit uses to carry the contents of the letter, and to bring them to bear upon the conscience of the churches. It is for that reason that each letter contains the exhortation, "He that hath an ear let him hear what the Spirit saith unto the churches." The Spirit of God uses the angel to carry the Lord's message; so that when the angel delivers the message the church shall hear the Spirit speaking to them through him. That ought to be the case in all ministry of the word; and it is so when the Holy Spirit is the power by which the speaker is speaking. The word "angel" translated into its English equivalent is "messenger."

There is no event that can bring "the things that are" to an end but the removal of the church from earth to heaven. And that can only take place by the Lord coming Himself to do it. Has He then made any promise to do this in the letters themselves? He has; it is found in the end of the fourth letter, that to the church at Thyatira. As it is so important, and has its application to the whole church of God, we quote it in full.

"But to you I say, the rest who are in Thyatira, as many as have not this doctrine (of the woman Jezebel), who have not known the depths of Satan, as they say, I do not cast upon you any other burden; but what ye have hold fast till I shall come. And he that overcomes, and that keeps my works unto the end, to him will I give authority over the nations, and he shall shepherd them with an iron rod; as vessels of pottery are they broken in pieces, as also I have received of my Father; **and I will give to him the MORNING STAR.** He that has an ear, let him hear what the Spirit says to the assemblies" (Rev. ii:24-29).

We see from the Lord's letter to Thyatira that the church had fallen to great depths. It had been declining from the time of Ephesus, but now it had reached a condition so low

that it could not go lower. It remains because it cannot be succeeded by a lower condition. It goes on until the coming of the Lord—which is mentioned for the first time in this letter. It is a promise to every true believer in Thyatira, singled out by the Lord from the unconverted mass, who follow the teaching of Jezebel, that is, Romanism; and who will be left behind.

But the promise is peculiar. It is not the Old Testament promise. That is as follows: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings" (Mal. iv:2). When that takes place the day will dawn upon this poor world, and its night of spiritual darkness will come to an end. "The Lord will then make bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God" (Isa. lii:10). And many another glowing promise of blessing to Israel and the nations will begin to be fulfilled. The Lord will come as the Sun of righteousness.

But the Lord is also the "Morning Star." His own words are, "I am the root and the offspring of David, and the bright and Morning Star" (Rev. xxii:16). The morning star rises before the sun, while it is yet night. The promise of the morning star is therefore the promise of the coming of the Lord before He comes as the Sun of righteousness. The coming of the Lord as the Morning Star will bring to an end the things that are, and the coming of the Lord as the Sun of righteousness will bring to an end the things that shall be after these things. That will also end the times of the Gentiles, for the Lord will then "restore the kingdom to Israel."

But as to fixing dates, we do well to listen to what the Lord tells us. "But of that day or of that hour no one knows; neither the angels who are in heaven, nor the Son, but the Father only. Take heed, watch and pray, for ye do not know when the time is; it is as a man going away out of the country, leaving his house and giving the authority to his servants, and to each one his work, and commanded the doorkeeper that he should watch. Watch therefore, for ye do not know when the master of the house comes;

at evening, or midnight, or cock-crow, or morning; lest coming suddenly he find you sleeping. But what I say to you, I say to all, Watch" (Mark xiii:32-37).

Three times the Lord states, in the most emphatic way, that we do not know when the Master of the house will return. And not only do we not know, but the angels in heaven do not; and not only that, but the Son Himself does not know. We may not be able to understand this, for He is supreme God, co-equal with the Father, as well as Son of Man. But He has taken the place of a servant; it is especially in that character that He is seen in the gospel of Mark; and as servant He has not received it from the Father to make known. We read, for instance, "The Revelation of Jesus Christ, which God gave to him, to show to his servants what must shortly take place; and he signified it, sending by his angel, to his servant John" (Rev. i:1). But in all the book of the Revelation there is no date to tell us when times and seasons will begin. The Father did not give it to the Son to communicate. We may see then, from this, how wrong it is to seek to know it. The reason of this is that the church is always to be on the watch. That is the only right attitude for the believer to be in at any time, whether the Lord comes during his lifetime or not; he is always to be watching for Him.

But while we do not know the date, there are indications that we are now in the morning watch. The Lord uses the four watches of the actual night to illustrate four periods of the spiritual night, from the time that He left the world and went to the Father, until He comes again. First, there was the evening. That was the time of the spiritual decline of the apostolic church, when all that were in Asia turned away from Paul (2 Tim. i:15) and Ephesus left its first love (Rev. ii:4). This was followed by the midnight darkness, when there was no light at all from the church; the hope of the Lord's coming had been given up, and the truth of justification by faith had been displaced by the teachings of Jezebel (Rev. ii:20). The only light was that of individual believers, who shone like stars here and there. Then came the cockcrowing; this was the Reformation of the sixteenth

century, when the truth of justification by faith was recovered, and the gospel began again to be preached. Then the morning watch began, with gradually more spiritual light from the word of God shining out. The Morning Star must come in the morning watch. That is the watch in which we are; and if we now see the lukewarm condition of Laodicea setting in, with its boasting and self-satisfaction, instead of humility and self-judgment, that is the last condition of the church, which indicates how near the end of "the things that are" we must be. Let us then all the more diligently watch, "lest coming suddenly He find us sleeping."—*Our Hope*, 1916.

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## Current Events In the Light of the Bible

**Crime Conditions in America.** In spite of boasting reformers and liberal preachers with their lullaby, the world is getting better and better every day, crime conditions increase. Penitentiaries and other prisons are abominably overcrowded. Many millions have to be expended to build larger prisons, and the end is not yet. Here are statistics of the Government

Cities	Pop	Crimes of Violence	Rate Per 100,000
New York	6,064,484	4,519	74.1
Chicago	3,102,800	9,509	306.7
Philadelphia	2,035,900	2,210	110.5
Detroit	1,334,500	3,671	282.4
Los Angeles	1,300,000	6,963	535.6
Cleveland	984,500	4,675	467.5
St Louis	859,200	5,646	705.7

According to this table the most lawless city is St. Louis, Mo.; then follows Los Angeles, Cleveland, Chicago, Detroit, Philadelphia, and New York City is comparatively law abiding. Yet in New York during 1929 there were committed 357 murders, 1,172 highway robberies, 2,990 burglaries and 2,490 felonious assaults.

The days of violence are upon us just as predicted in the Word of God, and it will not be better. The shadow of the

coming lawless one is lengthening, but the coming of the King of Righteousness will end it all.

**The Progress of the United States of Europe.** An outline of the attempt by the French foreign minister, Monsieur Briand, to solve the economic and social problems of Europe by means of a political and economic federation of independent states under the name of "European Union" was presented a few weeks ago to the governments at the capitals of twenty-six European nationalities. Summaries of the plan have been forwarded to Washington and Tokio as well as to Russia and Turkey. It seems at present the main aims of the union are to preserve peace in Europe and to stimulate trade. The Union is to work hand in hand with the League of Nations. Unified control of air, rail and sea communications is envisaged, as is eventual progress to uniform systems of currency, weights and measures. It is also to control in affiliation with the League of Nations all European politics. It is therefore to be a European political co-operation combine with an economic organization.

We doubt not this marks the beginning of the European "Babylon," the formation of the final form, politically, of the times of the Gentiles. The voice of the Vatican has not yet been heard in this matter. Mussolini also stands outside of it up to the present time.

Significant days these are in which we live.

**New Troubles Rise in Palestine.** The British High Commissioner's office has announced that, effective May 15, all immigration into Palestine is suspended pending the report of Sir John Hope Simpson, British official sent out from London to survey immigration and land settlement problems in the country.

The Jewish Telegraphic Agency reports that movements against the government order have arisen among the Jews in Tel Aviv, Haifa, Jerusalem, and the Emek Valley. The General Federation of Jewish Labor is organizing meetings at other places.

The Jewish Telegraphic Agency also learned that the American State Department had instructed the consul here to report fully on the suspension of immigration, as well as on the activities of Sir John Simpson. The consul was asked to send to Washington an indication of the atmosphere here since the suspension order was made public.

A request of an immediate extraordinary World Zionist Congress was telegraphed today to Dr. Chaim Weizmann, president of the World Zionist organization and the Jewish Agency, by the world executive of the Mizrachi, orthodox Zionists.

It asserted "the new immigration ban reveals a new British government tendency to disregard the principles of the mandate, despite the Premier's statement with the approval of the heads of the other parties. The tendency endangers the Zionist work."

Excitement over the immigration ban continues, and the Jewish Agency and the Vaad Leumi, Jewish National Council, are meeting in joint session.

It is obvious that this stoppage of immigration to Palestine is a contradiction of the Balfour declaration as well as a violation of the Palestine mandate. It is true Great Britain has her hands full in India and elsewhere and she may fear another Arab uprising, perhaps of greater magnitude than the one of last summer. But in spite of these setbacks Zionism will triumph in the end.

**The Onward March of Roman Catholicism.** Here are reliable figures of Roman Catholicism taken from the Catholic Directory.

There are 20,203,702 Roman Catholics in the U. S., including Hawaii and Alaska. This indicates that last year the Church acquired, by conversion or birth, 90,944 new members (of whom 38,232 were converts).

U. S. Catholicism has four Cardinals, twelve Archbishops, 102 Bishops, 26,925 priests, 12,413 parishes, 5,753 mission churches, 135 theological seminaries (with 16,300 students). There are 7,225 free parochial schools (with 2,248,571 students), 329 orphanages (with 51,523 orphans), 624

hospitals (100,000 patients daily), 142 homes for the aged. New parishes established in the last year: 127.

We predict a steady increase for Catholicism as Protestantism disintegrates and turns from the supernatural to the rationalistic.

**The Red, Atheistic Persecution in Russia Continues.**

The following appeal to increase "the campaign against religion" is taken from the official organ of the Commissariat of Public Instruction published in Moscow:

"The task of the godless is to fight energetically for the protection of the ignorant masses against their enemy (religion), which enemy threatens a serious undermining of all our work. In our job of co-ordinating atheism and communism, we have every incentive to conduct the people toward a demand for the final payment of religion's debt. The anti-religious factor is the most important part of our revolution."

The Batchinsky News Agency announces that the official Soviet newspapers of the Ukraine, where most of the churches have been forcibly closed, publish an order issued by the chief of the Ukraine Tcheka commanding his provincial officers immediately to draw up complete lists "of all Orthodox and Catholic priests and all Protestant ministers" within their several districts who have now no churches under their control. The dispossessed clergymen will then be compelled to choose between exile and the signing of declarations renouncing their ministry.

One fugitive from north Russia, until recently associated with the German Protestant churches in Leningrad, recounts that, immediately after the decree promising amelioration of religious persecution, the authorities required the former faculty of the Annenschule to sign a declaration requesting the closing of all those churches because they "hindered anti-religious education of children."

A friend of this same fugitive is a Jewish rabbi who, having been imprisoned for teaching his faith, was released only upon condition that he affix his name to a statement that he had been well treated in the prison, where he had suffered floggings, and that he "had no complaints to offer."

Nor are these stories uncommon here. They are matched daily.

Meanwhile, the oppression of the peasants who oppose the Soviets' socialization of farmlands apparently continues to mix with the oppression of religion. According to statements published in Ukrainian newspapers, law court reports for January and February state that during those months 1,683 death sentences were pronounced and that of these 60 per cent already have been executed.

Among many letters smuggled out of Russia to this city is one from which the following excerpts are taken:

"Our railroad station is filled nightly with persons on their way to Siberian exile. Those from the surrounding country who do not open quickly their cottage doors to the officers arriving nocturnally for their arrest are dragged away without being given time to dress, much less pack any clothes; those who are prompter are permitted to put on warm clothing and to retain money—up to twenty-five rubles! All are, however, jammed into the freight cars together, the sick, the old, women with babies born but yesterday.

"In our village some warning has thus far generally been given. Then, the church having been seized, the predestined victims are allowed to go, under escort, to the cemetery, where they kneel in prayer, crying and asking mercy from heaven, until they, too, are herded into the station.

"My family and I wait our summons. You can't imagine our situation. Death we would welcome as deliverance; but we are Christians and it is our duty to 'endure to the end.' You may talk of help; for us the word has become a joke. By the time you receive this letter, we shall be scattered. Oh, I cling to prayer; I beseech God to work a miracle for us! But are we any better, I and mine, than the thousands that are now being martyred?"

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

## Notes on Prophecy and the Jews

The One Hundred and Second Psalm describes prophetically the suffering of our blessed Lord. The Holy Spirit in the First Chapter of Hebrews calls attention to this and shows that verses 25-27 were addressed by God to Him, who was afflicted and stricken. They declare that He who was as Man on earth, who suffered and died, is the Creator, Jehovah. And the blessed, yet future results of the sufferings of such a One are also revealed in this Psalm.

“Thou wilt rise up, Thou wilt have mercy upon Zion;  
 For it is time to be gracious to her,  
 For the set time is come.  
 For thy servants take pleasure in her stones,  
 And are gracious to her dust.  
 And the nations shall fear the Name of Jehovah,  
 And all the kings of the earth thy glory.  
 When Jehovah shall build up Zion,  
 He will appear in His glory.  
 He will regard the prayer of the destitute one,  
 And not despise their prayer.  
 This shall be written for the generation to come;  
 And a people that shall be created shall praise Jah.  
 For He hath looked down from the height of His Sanctuary,  
 From the Heavens hath Jehovah beheld the earth,  
 To hear the groaning of the prisoners,  
 To loose those that are appointed to die,  
 That the Name of Jehovah may be declared in Zion,  
 And His praise in Jerusalem,  
 When the peoples shall be gathered together,  
 And the kingdoms to serve Jehovah. (Verses 13-22.)

These beautiful words describe the glorious future which awaits Zion, the nations and the earth, and which will be ushered in when the rejected One appears in His Glory. God sending Him back to this earth will bring about these wonderful things, for which all is waiting. Mercy will come to Zion. It will be at “the set time.” May we remember that God has His own time and when that comes He will act. But Zion’s and Jerusalem’s glorious future is dependent on the appearing of the Lord in Glory. As a result of His Coming and Zion’s blessing and glory, the nations will fear His Name, the kingdoms will serve the Lord, the peoples will be gathered and Jehovah’s Praise

will be heard on earth and in heaven. What a blessed, beautiful vision of a bright and glorious future the Word of God presents to faith! And how dreary, how dark and dreadful it would be, if we were destitute of this knowledge! Yet man turns away from it and refuses to accept what God has made so plain in His Word. The entire future of this earth, for blessing and glory, depends on and is linked with the Second Coming of Him who died on the Cross.



One of the briefest Psalms, which contains like many others a prophecy concerning the Millennium, is the lxxvii Psalm. It describes the millennial blessedness of Israel, the nations and the whole earth, in brief sentences. Before that time of blessing can be reached God must be gracious to His own people Israel. He must arise first and have mercy upon Zion at "the set time" (Psa. cii:13). Through Israel *blest* salvation will extend to the Gentiles. This is beautifully expressed in the first two verses of this Psalm.

"God be gracious unto *us* and bless *us*  
 "And cause His face to shine upon *us*  
 "That Thy way may be known upon earth,  
 "Thy salvation among *all* nations?"

The face of God, which they desire to shine, is nothing else than the Manifestation of the Lord visibly out of heaven. The Lord Jesus Christ will come in power and glory and then His face will shine upon them. That prayer coming from pious Jewish lips and hearts in the end of the age, during the great tribulation, will some day be answered. Then after the Lord has been gracious to them and has given them the promised blessing, salvation will extend to all nations. "Salvation is of the Jews" will then be fully realized. We are here also reminded of the great testimony contained in Paul's Epistle to the Romans. "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 away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. xi:12-15). These words tell us that while the rejection of the Jewish people resulted in blessing to the

Gentiles, the greater blessing will come when they are received back.

In the sixty-seventh Psalm we read what will take place among the nations.

“Let the peoples praise Thee O God:  
 “All the peoples shall praise Thee.  
 “The nations shall be glad and rejoice  
 “For Thou wilt judge the peoples righteously.  
 “And the nations upon the earth,  
 “Thou wilt guide them.  
 “Peoples shall praise Thee O God:  
 “All the peoples shall praise Thee.”

Praise is in the foreground. That is exactly what God will receive in that coming day when His earthly people will take their divinely given place at the head of the nations. When Israel breaks forth in singing all the nations will join and praise the Lord. It will be “Glory to God in the highest—Peace on earth.” Then there will be joy, great rejoicing. The evils present now will be banished; Satan bound to seduce the nations no more. The Lord will judge among the nations in righteousness. While now “Grace reigns unto righteousness,” then “He will reign in righteousness.” Furthermore this prediction declares:

“The earth will yield her increase;  
 “God, our God, will bless us.”

Increase beyond human conception will in that coming day of blessing take place. Earthly blessing unknown in our days, when all creation groans as perhaps never before, will then be showered upon this planet. The two last lines of this precious Psalm emphasize God’s way and order once more:

“God will bless us;  
 “And all the ends of the earth shall fear Him.”

Israel blessed *first*, then all the ends of the earth will bow before Him. Should not this simple Psalm, beside so many other Scriptures, show any Bible-believing Christian, that the whole world cannot be brought to the knowledge of God, as long as Israel is not blessed and restored? This is God’s order and God’s purpose. If this is ignored confusion of the worst kind results and leads on into more serious errors.

But if we discover Israel's place in the divine purpose all in God's Revelation becomes wonderfully clear.



The day of Atonement is still kept by the Jewish people, though they can no longer bring the appointed sacrifices, because the great and better sacrifice was brought so long ago on the cross. They have no longer a priest, because the true Priest has entered the Holy of holies not made by hands. In reading the prayers of orthodox Jews for the day of Atonement we came across a most remarkable passage, which is read every year by orthodox Jews. Here it is literally translated:

“We have fallen into sin, still Thou hast not become tired of us, *though Messiah our righteousness has turned away from us*, and we are full of fear, because there is none to justify us. *He* (Messiah) has borne the yoke of iniquities, He is wounded for our sins, He carries our transgressions upon His shoulders that He may find pardon for our iniquities. We shall be healed by His wounds!”

This is indeed remarkable. It is a confession that Messiah, the Christ, *has come*. It is confessed that He is “our righteousness” and that He has turned away from the Jewish people. But more than that is acknowledged. The Jewish people deny as a whole that that magnificent chapter, Isaiah liii, has any reference whatever to Christ. They claim that the suffering servant is the Jewish nation. But here in their own prayers they acknowledge that it means Messiah.



“Therefore behold the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth, that brought up the children of Israel from the lands of the North, and from all the lands whither He had driven them, and I will bring them again into their land that I gave to their fathers” (Jer. xvi:14-15). The coming re-gathering of Israel, according to these words, will be a greater event than the deliverance of that nation out of Egypt. And this getting back is nearing. It will be accomplished by the Lord. The Jews anticipate this event. A sig-

nificant editorial appeared in the American organ of Zionism, which we quote herewith:

"It may sound fantastic to speak of the New Passover now, when the press brings reports of an exodus from Palestine. But the war has not the least disturbed that flood of Jewish feeling which expresses itself in a desire to repopulate Palestine with Jews. The same difficulties as confronted the Jews after their trials in the desert now also confront us, but the same indomitable spirit has been generated in the Jewish soul. The war may check the movement in its practical aspects, but that check merely intensifies the longing and strengthens the determination of all those who have been affected by Zionism to press their way into the land of their ancestors.

"Our ancestors who emerged out of Egyptian bondage passed forty years in the desert, where unity was created out of disorganization, where a nation was formed in the fire of experience. Our organization, our movement, has passed through twenty years of opposition, of trial, of failure and defeat and partial victory. In the fight it has become more and more conscious of its object, more and more appreciative of the magnitude of the task, and the sacrifices that will have to be brought. Now, it is not barbaric nomadic tribes who stand in our way. It is the spirit in ourselves, which has imbibed the golus\* temperature, the golus spirit that has to be fought, and when once that is overcome, we shall march in triumph in to the Holy City, carrying with us our splendid culture, and our national purpose.

"In this exodus out of the golus spirit into the spirit of the New Passover, we have progressed far. We are nearer the goal. We have transformed the Jewish spirit. It is becoming imbued with high ideals, with ambitions that are a thousand-fold worthier than any that have been treasured in the wanderings of two thousand years. We are seeing our mission. It is not a mission of abstraction. It is not a preachment of flimsy inconsequence. It is the living of a national life which shall radiate its influence wherever men and women are striving for the better day.

"The old Passover was a splendid historical event. It remains indelibly in the memory of the human race. Our new Passover will be equally as splendid and equally as memorable."

They are anticipating a new Passover, a new deliverance. They will not be disappointed in their hopes. But what a surprise it will be when they find out that it is being accomplished through Him whom their fathers rejected and crucified. The Lord Jesus is the Hope of Israel.



The Jews are divided into two classes, the *Ashkenazim* and the *Sephardim*. The latter live mostly in the Orient, in Spain and North Africa. Besides the Hebrew and the Arabic they use the Hebreo-Spanish. This is a corrupt Spanish written in Hebrew characters. The Ashkenazim

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\*Golus means "dispersion."

live through Europe and the dialect mostly used by them is the *Yiddish*. The basis of Yiddish is German, but it is almost the German as used in Martin Luther's time. There is a most striking similarity between the so-called Pennsylvania Dutch and the German as it underlies the Yiddish dialect. The Pennsylvania German dialect is some 300 years old and is faithfully preserved in Central Pennsylvania. But besides the German, the Yiddish contains many Hebrew words, as well as words of other languages, wherever the Jews live in Europe. So there is a Polish jargon, a Russian, a Galician and a Roumanian dialect. All eastern European Jews read and speak the Yiddish, and in New York City it is spoken by hundreds of thousands of Hebrews. A number of daily papers, several weeklies, monthlies and many books are issued in this largest Jewish city of the World, New York City. Then there are Yiddish theatres and public places where lectures on scientific, political or religious topics are delivered in that language. This fact that Yiddish is so well known is helpful in the dissemination of Gospel literature among the Jews.

It is interesting to watch in the Jewish quarter of New York what may be termed the making of a new language. Soon the Jewish emigrant picks up the English language and the English begins to make itself felt upon the Yiddish. The Jew of the East Side will not only use the most common English expression in his Yiddish, but he writes *English-Yiddish* in Hebrew characters, and that makes interesting reading matter.



**Question No. 44.** Please give us some information about the Antichrist.

Many students of the Prophetic Word make the mistake of applying the name Antichrist to the wrong person. This is nowhere so evident as in the expositions which have been written on the Book of Daniel. The little horn in Daniel vii coming forth out of the tenhorned beast (the Roman Empire) is called by many the Antichrist. The little horn in Daniel viii is also called the Antichrist, and Antiochus Epiphanes predicted in that chapter hundreds of years before he ever came, is taken to be the type of the Antichrist to come. But it is obvious that all this must be wrong, for the little horn in Daniel viii cannot be identical with that of the seventh chapter, for it does not rise out of the Roman Empire, but out of a division of the Grecian Monarchy. The Prince that

shall come from the people, who destroyed Jerusalem and the temple (the Romans) and who makes in the end time a covenant with the Jews, is likewise called the Antichrist. The little horn in Daniel vii and "the Prince that shall come" in Daniel ix are the same person. He will be the great political head of the revived Roman Empire, that Empire which John beheld in the form of a beast rising out of the sea. The little horn in Daniel viii, Antiochus Epiphanes, is the type of a great external foe, who, like Antiochus, will during the great tribulation to come invade Israel's land from the North and lay siege to Jerusalem. But where is Antichrist, the man of sin, mentioned in Daniel's prophecy? Only once. We find his photograph in chapter xi:36-39.

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation (the great tribulation) be accomplished, for that which is determined shall be done. Neither shall he regard the God of his fathers, nor desire of women, nor regard any god; for he shall magnify himself above all. But in his estate shall he honor the god of forces: and a god whom his fathers knew not, shall he honor with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strongholds with a strange god, whom he shall acknowledge (or, literally, those who acknowledge him shall he increase with glory) and increase with glory; and he shall cause them to rule over many and shall divide the land for reward."

One only needs to compare this with the New Testament prediction contained in 2 Thess. ii, to find it is the same person who is here announced. He will be a self-willed king, whom the Jews will receive as their king over them. He will manifest to the fullest extent the crime of the devil, pride, in that he magnifies himself above everything and blasphemes God. He will be a Jew, for he regards not the God of his fathers. The little horn in Daniel vii will be a Gentile. Interesting is the statement that he will not regard "the desire of women." Pious Jewish virgins of old had one wish, namely to be the favored one from whom Christ would come, the one to be born of the virgin. The desire of women this wilful king will not regard; he will be against Christ. He will honor the "god of forces" which clearly seems to point to the prophetic unfoldings of the second half of the chapter xiii in the Book of Revelation. Our exposition on Daniel and his prophecies enters into the details of this description of the man of sin. We repeat, it is the only passage in the Book of Daniel which reveals the personal Antichrist. More space is given to the two Gentile troublers of Israel, the two horns, because Daniel was chosen to reveal the history of the Gentiles and their times.



"For the sake of His people He came into the world, suffered, died, rose, ascended, and for their sake it is that He will return. This is most clear that Christ will come again to receive His people to Himself 'that where He is there they may be also.' The Bridegroom's departure was not upon divorce; He did not leave us with a purpose to return no more. He hath left us pledges enough to assure us; we have His Word in pawn, His many promises, the Lord's supper, which shows forth His death till he come, and

His Spirit so direct, sanctify, and comfort till He return.”

“We have frequent tokens of love from Him to show us He forgets not His purpose nor us. We behold the fore-runners of His coming, foretold by Himself, daily come to pass. We see the fig tree put forth her branches, and therefore know the summer is nigh. We see the fields white unto harvest; and though the riotous would say ‘Our Lord will be long a-coming,’ yet let the Saints lift up their heads, for their redemption draweth nigh.” R. Baxter.

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## A Message for Each Day

**August 1.** “I sat under His *shadow* with great delight” (Cant. ii:3).

This is a comfortable text for a hot August day. The *weather* may be agreeable, but you may be experiencing some scorching *afflictions*. You find neither shelter nor refreshment from creatures, who are wilting like yourself. Make use of Christ by faith. He will prove a complete *shadow* from the heat; a *covert* from the storm; and *fruit* of refreshment while you rest.

**August 2.** “Look not every man on his own *things*” (Phil. ii:3).

There is nothing like *self-forgetful love* for curing *discontent*. If your affairs are in a bad state, there is somebody near by you in worse shape. You would not like to bear their cross. By comparison your burden is easier. Cultivate this spirit of tender interest in others’ sorrows, and you will be surprised to discover how well off *you* are.

**August 3.** “Have *salt* in yourselves, and have *peace* one with another” (Mark ix:50).

*Salt* and *peace* are singularly linked together. Read ix:34; Ezra iv:14 marg. Salt was the emblem of amity, and of cleansing. Since Christ has made peace for us, all disputing and contention bring “dishonor to the King” (1 Thess. v:13). Mark the words “in yourselves.” If a quarrel is to be healed, the sweetness must start from within you. You are to salt the other party’s ugliness.

**August 4.** “*Burning* instead of beauty” (Isa. iii:24).

When one considers the lengths to which feminine adornment has gone, one cannot but ask, shall not this curse of Isaiah be yet re-fulfilled? Be warned, Oh, Christian woman: You are commanded to adorn the *heart* (1 Pet. iii:3, 4). Let the Word be your *mirror*: your salvation your solitary *pearl*: gracious speech your *cosmetic*: and good works your strengthening *gymnas.ics*.

**August 5.** “In *the day* that thou eatest thereof, thou shalt surely die” (Gen. ii:17).

Beginning from that moment to die, dying was to be the *end*. This has been going on since it was uttered. There is no evading the decree. The tainted air, the poisonous food, the racking noises of life, all conspire for man's injury. Let us not then try so hard *to live*, but anticipate the *resurrection* which alone can restore soundness to men's bodies.

**August 6.** "Jesus therefore being *wearied* with his journey, sat thus on the well" (John iv:6).

No swift automobile was at His disposal. He never rode but once. This is the most touching of all the scenes in our Lord's life. But no sooner are we drawn out to pity His *humanity*, than we are rebuked by His *divinity*. He who was tired and hungry, refuses food, saying, "I have meat to eat that ye know not of." Marvelous God-Man! teach us to be above earthly circumstances.

**August 7.** "As much as lieth in *you* live peaceably with all men" (Rom. xii:18).

Emphasize the word "you," or the friction will continue. Presumably the party with whom you are at variance is not a Christian. You cannot expect a *natural* heart to be either reasonable or conciliatory. *You* must do the placating; even humiliate yourself, and become a vicarious scape-goat, to fulfil this command.

**August 8.** "He Himself *knew* what He would do" (John vi:6).

And He knows to-day just what He is going to do for *you*. You are facing some condition of need. The surrounding circumstances look starving. Your weak faith is being tantalized by the whisper, "Give ye them to eat." Remember that in the greatest crisis of their *experience* the Israelites were commanded to "*Stand still.*" Then Jehovah wrought.

**August 9.** "What shall I *render* unto the Lord, for all His benefits towards me" (Psa. cxvi:12).

"I will *take* the cup of salvation, and call upon the name of the Lord." Strange logic. Since I can *give* nothing, I will *take* more. Evidently the psalmist had received some special favor from God. He took it as the *guarantee* of more to follow. What a singular debit and credit account is kept with you in Heaven. The more you draw out, the more your deposit increases.

**August 10.** "Thy will be done in earth *as it is* in heaven" (Matt. vi:10).

Two phases of God's will are shown in Scripture; the will of His *pleasure*, and the will of His *sovereignty*. Angels do the first. Bad men may do the latter. All evil things now going on, though performed by Satan, are controlled by God's will. Satan's works give God no pleasure. Presently we shall see Jesus rule; and His works will give all creation delight.

**August 11.** "Wherefore God hath highly *exalted* Him" (Phil. ii:9).

Because He *voluntarily* "came down," we are exhorted to have the

*same mind.* The course of Satan has also been "down," but not of his own will. He was *high* in heaven, as Lucifer. Now he is cast *down* to the air. Next he will be cast *down* to the earth. Then he will be cast *down* to the pit. And finally cast *down* to the lake of fire.

**August 12.** "So they went, both of them *together*" (Gen. xxii:8).

We have so long been accustomed to read of Abraham's daring faith, that we forget the deed was a *private* transaction. No ear heard his words; no eye saw him lift the knife; no lip applauded. So is it now. The greatest exploits of the saints are those *solitary* sacrifices, which will never be known, till the rewards of the Book of Life are read out.

**August 13.** "Whom the Lord loveth *He chasteneth*" (Heb. xii:6).

Until you apprehend the difference between *affliction* and *chastisement*, these words will not comfort you. The same sorrow which makes one person *rebellious* makes another *submissive*. To the godly, trouble becomes the means of chastening, which is *teaching*. Thus Pharaoh's troubles *hardened* him; while David's wrought *penitence*.

**August 14.** "I have filled him (Bezaleel) with the Spirit of God . . . to devise *cunning works*" (Exod. xxxi: 3, 4).

Have you ever in faith claimed the Spirit of God to help you in your manual tasks? You are a carpenter or a dressmaker. What perplexing jobs confront you. Think of Bezaleel. Of course, whatever you do, you *do as unto the Lord*: therefore it does not matter whether you are building a sanctuary or a gown; God will help you.

**August 15.** "Let your *communication* be Yea, yea; Nay, nay" (Matt. v:37).

"Whatsoever is more than these cometh of evil." *Unexaggerated speech* becomes the Christian. *Slang*, and a mild form of profanity, is getting common even among school-girls and women. With men and boys it amounts to *blasphemy*. All talk is becoming pointed with *overtruth*. Try not to do this. Let moderate utterance distinguish you as a believer.

**August 16.** "Chosen in Him *before* the foundation of the world" (Ephes. i:4).

Stupendous words. They stand absolutely *alone* in their connections. Nothing else but saints are so "chosen." Many things were "chosen *from* the foundation of the world;" the Church only, *in Christ* was selected *before* the foundation of the world. Dare we then for a moment stagger in faith concerning our *safety*, and doubt the election of *eternity*?

**August 17.** "Behold, we have *forsaken* all and followed thee; what shall we have, therefore" (Matt. xix:27).

Such questions will arise in the hearts of those who have made themselves poor for Christ's sake. It requires *faith* to think of the wings of

angels when we see the automobiles of the rich; to be *content* to wait for the white robes promised, when we see the gorgeous raiment of the proud. But it will come to pass. Soon you will exchange rags and sores for a palace and purple.

**August 18.** "Nevertheless, I have somewhat against thee, because thou hast left thy *first love*" (Rev. ii:4).

Yet this church was commended for her *numerous works*. This is the trouble with many of us. We are so active in Christian effort that we have no time for communion with God, and private soul culture. The result is a hidden *dry rot*, which is a dangerous state of heart. Recall how lovers find their prime delight in one another's *society*. Our Lord seeks this from His Church.

**August 19.** "Think not with thyself that thou shalt *escape*" (Esther iv:13).

You say, I am too moral and refined to perish like ordinary sinners. Esther was *queen*, yet *doomed* with all her race. The King's *law* could not be broken. Only the new law of his *love* could save her. She must touch his scepter to live. From that moment he was pledged to grant her deliverance. This is the Gospel for you. We are all condemned. But the grace of the King can save all.

**August 20.** "My thoughts are not *your* thoughts" (Isa. lv:8).

Both the Church and the world are oppressed with the unsatisfactory condition of the earth. Each is striving to bring about deliverance. But neither can improve that over which JUDGMENT is written (Jno. xii:31). Man's thought is *Reformation*. God's thought is *Regeneration* (Matt. ix:16, 17). The Coming of the Son of Man alone will right the wrongs of earth. Let us hasten that consummation by praying, "Come, Lord Jesus."

**August 21.** "Alone; and yet I am *not alone*" (John xvi:32).

Perhaps no other sentiment of Scripture has given such perpetual comfort to the saints. It has been the martyr's catholicon, and the invalid's panacea. Jacob realized its meaning at Peniel, Daniel in the den; Shadrach in the fire; and Paul in the waters. Whoever you are, wherever you are, if knit to Christ, this mystery of Divine *fellowship* is your precious portion.

**August 22.** "Without me ye can do *nothing*" (John xv:5).

These words bear very hard on mere philanthropy. They show Christ's estimate of men's best deeds done apart from Him. They amount to a *command* to keep in *touch* with Him, would we have His approval. The figure is beautiful. A tree grows just by the sap flowing into its branches. When the sap withdraws, it keeps still, and *waits* for another springtime.

**August 23.** "He hath made my chain *heavy*" (Sam. iii:7).

Daniel got chains of gold, and purple for his testimony. Jeremiah

got chains of iron and rotten rags for his reward. Have we not fallen upon Jeremiah's times? One refrained before the *world*: the other protested to *God's people*. Try it, and see if the world is not kinder than the church, when you begin to rebuke her carnal ways.

**August 24.** "*Looking for, and hasting unto the coming of the day of God*" (2 Peter iii:12).

The *coming* is here definitely connected with godly *conduct*. We must not only *believe* it, but *practice* it. The one is *hope*: the other is *desire*. Two instruments called Israel together; *bells* and *trumpets*. While we are listening for the coming bells of our Kingly Priest, the trumpet of resurrection shall call us together. Let *looking up* and *keeping pure* be the twin motives of your life.

**August 25.** "Heirs of God, and *joint heirs* with Christ" (Rom. viii:17).

Christ's destiny is to rule the earth. That is your co-destiny with Him. Keep in mind to-day that you are being *trained* for a Kingdom. Bend all your energies to study heavenly state-craft. Learn to rule yourself by patience. Welcome every discipline from the Lord, as sent that you may now *rehearse* what you are to *practice* hereafter.

**August 26.** "Let *patience* have her perfect work" (Jas. i:4).

There is no lesson so *hard* to learn, or so persistently forced upon us, as patience. It is the doorway through which all other graces of the heart come forth. Never did the Lord Jesus show so magnificently, as when, though reviled, "he answered nothing." "He that ruleth his spirit is better than he that taketh a city." Patience is faith in continuance.

**August 27.** "These all died in *faith*" (Heb. xi:13).

How we should like to know something of their closing hours, and the farewell words they said. Instead, Scripture compels us to be occupied with one thing—their *faith*. Perhaps you have lost a dear one who left you no parting words. No matter about the manner of their departure, so that the testimony of their life was to faith in Christ.

**August 28.** "Thou shouldest have smitten *five or six times*" (2 Kings xiii:19).

This goes with the story of the widow, whose oil *stayed* because she borrowed too few vessels. To do a thing three times, was supposed to have done it completely (Exo. xxiii:17; Num. xxii:28; xxiv:10). Surely we must here learn that God puts *no limits* to faith. Study the strange figure of speech—*A grain of mustard seed rolling a mountain into the sea*.

**August 29.** "We have also a more *sure word* of prophecy" (2 Peter i:19).

The glory of the transfiguration was transient, and passed away. But prophecy is to *abide* till fulfilled. The world is a squalid place. It has no light to guide men. We are to bear the word of prophecy in our hearts as a *lamp*. Presently Christ, the real Light will come; then instead of a lamp, you will have Him, the Morning Star, the Day Dawn.

**August 30.** "We have not followed cunningly devised *fables*" (2 Peter i:16).

No; the coming of Christ, and the Kingdom, will soon be manifest *certainties*. By what *has been*, we know all prophecy *will be* fulfilled. We have arrived at the last of the limitations to the second advent; the death of Peter; the fall of Jerusalem; the preaching of the Gospel; the rehabilitating of Jerusalem; the apostasy (Jno. xxi:19; Lu. xi:24; Acts i:7; 2 Thes. ii:31).

**August 31.** "Now is our Salvation *nearer* than when we believed" (Rom. xiii:11).

Comfort your minds with this word *nearer*. We see not yet the darling hope of many hearts, the face of the King. But we may be assured the number of the church elect is *nearly* filled. Like a vessel tugging at her moorings, the huge scheme of iniquity is straining for *release*. Soon, now, beloved, the final crisis will break. Rejoice that it is coming *near, nearer*, every day.

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## The Heart of the Lesson

BY ARTHUR FOREST WELLS

### NAOMI AND RUTH

Aug. 3. Ruth i:6-10, 14-22. Golden Text, Acts xvii:26

#### Daily Readings

Mon., July 28, Judges ii:11-23. Tues., July 29, Ruth i:1-5. Wed., July 30, Ruth i:6-18. Thurs., July 31, Ruth i:19-22. Fri., Aug. 1; Ruth ii:1-23. Sat., Aug. 2, Ruth iii:1-18. Sun., Aug. 3, Ruth iv:1-22.

#### THE OUTLINE OF THE LESSON

I. Naomi Starts of Judah with Orpah and Ruth (Ruth i:6-7). II. Naomi's Plea to Orpah and Ruth to Remain in Moab (Ruth i:8-10). III. The Decisions of the Sisters (Ruth i:14). IV. Naomi Repeated Plea to Ruth (Ruth i:15). V. Ruth's Great Answer (Ruth i:16-17). VI. Naomi and Ruth Come to Judah (Ruth i:18-22).

#### THE HEART OF THE LESSON

The committee which has given us this text wishes us to discuss it from the viewpoint of racial relationships. We do not doubt that there would be profit in such a study; but we feel that it is nothing short of a great pity to dismiss this precious portion of God's Word with nothing more than a discussion of the subject of internationalism. Furthermore, this is the only lesson which we have at this time from the Book of Ruth. We feel, therefore, that the teacher should go beyond the introductory part of this section of these Scriptures, and that he should give his class a synopsis of the whole. The keynote of the Book of Ruth is Redemption, or, Faith in the Redeemer. Interracial relationship is here indeed, but it is of the kind that speaks

of the fellowship of grace in the Church of the Lord Jesus Christ. Ruth was not a member of the Lord's mystical body, but she speaks of those who are.

\* The Book of Ruth is one of the "little" books of the Bible which are called Megilloth. These books are: Song of Solomon, Ruth, Ecclesiastes, Esther and Lamentations. They are read in the synagogue, respectively, on the feasts of Passover, Pentecost, Tabernacles, Purim, and on the anniversary of the destruction of Jerusalem. Ruth is associated with Pentecost (See Lev. xxiii:15-22; Acts ii:1-47).

The story begins with an account of the departure of Elimelech and his family into Moab. It was in the days of the Judges, which days were days of idolatry and lawlessness. "They forsook Jehovah, and served Baal and the Ashtaroth" (Judges ii:13). "In those days there was no king in Israel: every man did that which was right in his own eyes" (Judges xvii:6). Elimelech means "God is King." If this man was born in such days, then I can doubly appreciate the faith of his parents, who, at his birth, bore their precious testimony to the abiding fact that God is King. Elimelech's parents belonged to the remnant of the faithful.

■ One may question whether Elimelech himself was as full of faith as his father and mother seem to have been, for he left the House of Bread, Bethlehem, in a time of famine, and journeyed into Moab, whose inhabitants were forbidden to enter the Hebrew congregation unto the tenth generation (Deut. xxiii:3-6; Neh. xiii:1). But there is no permanent blessing for Israel outside of their land. The family of this man experienced that fact in no small way. In a short time the father and his two sons, who had just married, died.

At this time the widowed wife and mother heard the good news that Jehovah was again giving His people bread. Note that it is Naomi who hears this report. She starts back to her own land; and her two daughters-in-law accompany her. Orpah accepts the opportunity that her mother-in-law offered her to remain in heathen Moab; but Ruth insisted upon going to Judah with her. Naomi was a backslider; and backsliders are not good soul-winners. It was no credit to her that Ruth made her great decision; but what shall we say about Naomi's responsibility in the case of Orpah who turned around only to have her name written with the names of that shadowed company of Lot's wife, the rich young ruler, Judas, Demas, etc.?

We suggest that the teacher develop his lesson along the following lines: 1. Boaz, a type of our kinsman Redeemer. 2. Salvation by grace (ii:10). 3. Ruth, a type of the Gentle church-member. 4. Ruth a type of a consecrated servant of the Lord (ii:8). 5. Opportunities of grace: Ruth became an ancestress of the Lord Jesus (Matt. 1:5). Compare Gal. iv:19; Philemon i:10. 6. The reward of the faithful (Heb. xi:6; Rev. xxii:12). 7. The believer is married to Christ (Rom. vii:1-6; Eph. v:22-33).

### HANNAH

Aug. 10. 1 Sam. i:9-18, 24-28, ii:19  
Golden Text, Prov. i:8

### Daily Readings

Mon., Aug. 4, 1 Sam. i:1-18. Tues., Aug. 5, 1 Sam. i:19-27. Wed., Aug. 6, 1 Sam. ii:1-10. Thurs., Aug. 7, 1 Sam. ii:11-21. Fri., Aug. 8, 1 Sam. ii:22-36. Sat., Aug. 9, 1 Sam. iii:1-21. Sun., Aug. 10, 1 Sam. viii:1-22.

## O U R H O P E

125

## THE OUTLINE OF THE LESSON

I. Hannah's Prayer for a Child (1 Sam. i:9-18). II. Hannah Gives Samuel to Jehovah (1 Sam. i:24-28). III. Hannah's Continued Interest in Samuel (1 Sam. ii:19).

## THE HEART OF THE LESSON

This lesson, like that of last Sunday, comes to us out of troublesome times. This fact is readily apprehended by a perusal of 1 Samuel i:1-viii:3. Although this section carries us considerably beyond the immediate circumstances of our text, it yet serves as a helpful general description of the age from which this text is taken. These national conditions were somewhat reflected in the home in which Hannah lived. She was one of two contemporary wives of a man named Elkanah. I would like to believe that Hannah was the original wife of this man, and that the responsibility for the fact of Elkanah having two wives lay not with her, but with her husband and the other woman, whose name was Peninnah. I think we say this even though it is said that Elkanah loved Hannah. Secondly, note that we have here another example of God's mysterious but wonderful providence, which sometimes gives to the worse of two persons the better blessings. Here the provoking Peninnah has the duty and privilege of raising a household of children, whereas the prayerful Hannah is childless. We often wonder about such allotments of God's goodness, especially when we are quite near to the circumstances themselves; but when we stand afar off and view the facts from a distance, as in this case, we can readily see that God rules wisely and well. The providences of God may seem puzzling; but they are never wrong. Thirdly, in spite of Elkanah's avowed love for Hannah, he did not seem to understand her, for he offered his troubled wife nothing but self-praising cold comfort.

Such trials become the occasion of either the breaking or the making of a human heart. In this case it was the latter. Hannah's tribulations drove her straight to Jehovah. If no woman cared, and no man understood, she turned to Jehovah who cared and understood. "I cry with my voice unto Jehovah; With my voice unto Jehovah do I make supplication. I pour out my complaint before Him; I show before Him my trouble. When my spirit was overwhelmed within me, Thou knewest my path. In the way wherein I walk have they hidden a snare for me. Look on (my) right hand, and see: For there is no man that knoweth me; Refuge hath failed me; no man careth for my soul. I cried unto Thee, O Jehovah; I said, Thou art my Refuge, My Portion in the land of the living" (Psa. cxlii:1-5). It was the will and the pleasure of God to hear such a cry from Hannah; and He granted her request with His blessing. A manchild was born unto her. And she named him Samuel, saying, "Because I have asked him of Jehovah."

Beginning with the naming of the child, and continuing through his youth, it was Hannah who took the leading parental part in the affairs of his life. In other circumstances, one might have expected the father to have been the leader; but here it was otherwise, since the father seemed to be so far removed from the inmost spirit of the matter. Here it was a transaction between the woman and God, and between God and the woman. Hannah prayed for the child; Hannah named him; Hannah dedicated him; and Hannah continued to care for him. Let Hannah be a lasting encouragement to every mother whose husband is dull or dumb to her inmost desires concerning the spiritual life of her children. Hannah's dedication of her child was unusual. Our children are not all to be dedicated in this way. But our children should all be

given to God for the life that He has planned for them. No ambition should ever seek to ignore or to dictate to the will of the Lord. Our children are not born for an earthly career, but for the heavenly vocation.

This lesson also tells us that Hannah continued to exercise her motherly oversight in respect to him whom she had dedicated to Jehovah. The little robe was but a symbol of a deeper concern which she had for him whom Jehovah had been pleased to give and to consecrate in His service for the blessings of His people. Happy indeed is the youth whose mother, or better, whose parents continue their wise and prayerful interests in his welfare. Happier still the youth who thanks God for such parents. This text is a challenge to both parents and children (see now Ephes. vi:1-4).

### SAUL

Aug. 17. 1 Sam. ix:15-17, 25-27, x:1, xix:9-11, xxxi:1-4  
Golden Text, 1 Cor. x:12

#### Daily Readings

Mon., Aug. 11, 1 Sam ix:1-14. Tues., Aug. 12, 1 Sam. ix:15-27. Wed., Aug. 13, 1 Sam. x:1-16. Thurs., Aug. 14, 1 Sam. x:17-27. Fri., Aug. 15, 1 Sam. xi:1-15. Sat., Aug. 16, 1 Sam. xii:1-25. Sun., Aug. 17, 1 Sam. xiii:1-15.

#### THE OUTLINE OF THE LESSON

I. Saul's Designation to be Israel's Leader (1 Sam. ix:15-17). II. Saul anointed to be Israel's Prince (1 Sam. ix:25-x:1. III. Saul Attempts to Kill David (1 Sam. xix:9-11). IV. The Death of Saul (1 Sam. xxxi:1-4).

#### THE HEART OF THE LESSON

The story of Saul is quickly told. There are in all about 24 chapters in it, which is a rather lengthy narrative, but we do not need to read all of them to get the account of his opportunity and failure. His biography is begun in 1 Sam. ix:1; and the passing of his dynasty is announced in 1 Samuel xiii:14. That gives us just a trifle more than four and a half chapters. So quickly did Saul sin away a life's opportunity!

The choice of a king was occasioned by the desire of the people to have one. This was one of those times when "He gave them their request, but sent leanness into their soul" (Psa. cvi:15). The people soon learned by proclamation and by experience that God is still the Judge and Ruler of all, no matter what form the government might take on earth. We see this very plainly in Jehovah's overruling of Saul's actions as well as those of the nation. But we have a very precious and delicate example of it in the manner in which He made things work together on the occasion of the loss of the asses of Saul's father (Rom. viii:28-30).

Saul was a Benjaminite. This fact naturally barred his dynasty from permanency, for royalty belonged to the tribe of Judah. But that would have been overruled by Jehovah to the blessing of the house of Saul. It was not necessary for Saul to force God's action by his own sins. Saul merited the Lord's condemnation, when he might have had His benediction.

Saul seems to have had a very impressive appearance. He was kingly in physical form. But he was not long, if ever, of a kingly spirit. I hope you will not think it puerile when I say that Saul is introduced to us as a man who couldn't find his father's asses. That fact itself is

portant; but is not that failure indicative of the man's life had a great negative element in it. It was his servant, not Saul himself, who knew of the nearness of the man of God, whose name neither of the two seemed to know. Why was this? Was it because they lived away from the centers of spiritual interests? Or was it because the Kish family were not much interested in the things of the Spirit? Be that as it may, the fact remains that Saul did not know Samuel by sight; he did not know of his near presence when he was looking for the asses; and he did not even seem to know his name. Now, of course, we are not saved by knowing the person, name, or whereabouts of some specially chosen servant of the Lord, I know; but when I meet with Christians, or, I choose to say, church-members, who do not know the name of a single missionary, for example, I begin to wonder about their spiritual state. Such a man was Saul. There are many such Sauls in Christendom today. Oh, that they might be converted into consecrated Christians! It was necessary for Saul to "be turned into another man" (1 Sam. x:6). It may be necessary for many church goers to be born again (John iii:3-7).

Saul made his first fundamental mistake when he impatiently intruded himself into the priest's office. Saul had no right to do this. He was a king, but a king under the King of kings and Lord of lords who had given the priest's office to Levi. Saul and the people had been told (1 Sam. xii:14-15) that it would be well with him and them if he and they obeyed Jehovah, but that judgment awaited him and them if he or they refused to hearken unto Him. Thus there was nothing but judgment for Saul as king after his ill-advised sacrifice. His lack of self-control showed that he was unfit to control others; and so the kingdom was taken from him. Saul made this Divine rejection of him doubly sure by his disobedience respecting Amalek, as recorded in 1 Sam. xv:17-23. It was then that Samuel announced a great scriptural principle, namely, "Behold, to obey is better than sacrifice, and to hearken then the fat of rams." With Saul rejected 1 Sam. xvi:1-13 introduces the new king, David, a man after God's own heart (1 Sam. xiii:14; Luke i:31-33).

### JONATHAN AND DAVID

Aug. 24. 1 Sam. xviii:1-4, xx:14-17, 32-34, 41, 42; 2 Sam. i:25-27  
Golden Text, Prov. xviii:24

#### Daily Readings

Mon., Aug. 18, 1 Sam. xiv:1-48. Tues., Aug. 19, 1 Sam. xvi:1-13.  
Wed., Aug. 20, 1 Sam. xvii:41-58. Thurs., Aug. 21, 1 Sam. xviii:1-9.  
Fri., Aug. 22, 1 Sam. xix:1-17. Sat., Aug. 23, 1 Sam. xx:1-42. Sun.,  
Aug. 24, 2 Sam. i:17-27.

#### THE OUTLINE OF THE LESSON

I. The Love-Covenant Between Jonathan and David (1 Sam. xviii:1-4). II. Jonathan's Covenant with the House of David (1 Sam. xx:14-17). III. Jonathan Pleads for David at the Risk of His Own Life (1 Sam. xx:32-34). IV. The Forced Parting of Jonathan and David (1 Sam. xx:41-42). V. David Laments Over the Death of Jonathan (2 Sam. i:25-27).

#### THE HEART OF THE LESSON

The love between Jonathan and David, David and Jonathan, was such as only grace can produce. Jonathan, the prince, proved to David, the next king, that he not only entertained no jealousy toward him, but that he rejoiced in the blessing of heaven which put him into

what might have been his own place. He fully met the exhortation which the Holy Spirit has given to Christians in Phil. ii:1-4, "If there is therefore any exhortation in Christ, if any consolation (or, persuasion) of love, if any fellowship of the Spirit, if any tender mercies and compassions, make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; (doing) nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others." And David showed how much unlike heathen conquerors he was, when, instead of seeking the death of his possible rival because of mistrust, he loved Jonathan unselfishly and without fear. We are reminded here of what the Holy Spirit wrote in 1 John iv:18-19, "There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love, because He first loved us." Love is the first evidence of the presence of the Holy Spirit in the heart of a believer (Gal. v:22). And our Lord says, "By this shall all men know that ye are My disciples, if ye have love one to another" (John xiii:35). Again, "This is My commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends" (John xv:12-13).

The second text of this lesson speaks of the broader covenant between David and the house of Jonathan. This embodies the same principles as the intimate covenant which we have just considered. But we are glad to make special mention of it, because it testifies to the truth of 1 Corinthians xiii:8 that "loveth never faileth," and because we have such a beautiful example of the application of this covenant, between the two houses, in 2 Samuel ix:1-13. This chapter relates the touching story of David's kindness to Mephibosheth, the son of Jonathan. David is seen seeking an opportunity to do good for Jonathan's sake. His inquiry was rewarded by the discovery that there was a crippled descendant of the house of Saul, Jonathan's son, to whom he was privileged to show his royal favor. Beloved reader, this account of David's kindness to Mephibosheth is not only a precious testimony of his faithfulness to the covenant which he and Jonathan had made together; it is also a blessed type of the grace of God to the sinner. In the fullest sense, grace is God's unmerited favor to the ill-deserving. We are not prepared to say that Mephibosheth deserved punishment at the hands of David. We realize, therefore, that our illustration breaks down at this point. But that does not mitigate against the worth of the story as a helpful illustration of some of the facts of grace, namely, these two, position and preservation. Grace gives the sinner a royal standing before God; and grace keeps the saint in the favor of God. These two things are very evident in David's kindness to Jonathan's son. Note now that the reason for this kindness lay in the love-covenant between Jonathan and David; and so the reason for God's grace to us lives in the love-covenant between the Father and the Son (Cf. John x:14-30, xvii:6-11).

Much is said at times about making the world a better place in which to live which is quite hollow and often beside the mark; but who will doubt that human life has been greatly enriched by the sanctified brotherly love between Jonathan and David, David and Jonathan? It is sad to think that circumstances were such that death brought about an early end to that fellowship. But we rejoice to know that such love cannot be annihilated in men who have been born of God by grace through faith. "Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God" (1 John iv:7).

# OUR HOPE

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## Editorial Notes

### **The Zeal of the Lord**

The first two actions of our Lord reported in the Gospel of John are the miracle of the water turned into wine at the marriage in Cana and the cleansing of the temple. Both have a deep meaning. As the miracle at the marriage feast and this cleansing of the house which had been profaned are seen in this Gospel as the first acts of the Lord in His first coming, so the marriage and the cleansing will be connected with His second coming. It was on the third day when that marriage in Cana took place. That day is especially marked out in the Word as the day of restoration for Israel. Hosea vi:1-3 tells us this. It is Israel's language in the future. "Come and let us return unto the Lord, for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us; in the third day He will raise us up and we shall live in His sight." The marriage feast in Cana and the Lord's first miracle in which He manifested His Glory is typical of the resumed relationship with His earthly people. "The mother of Jesus" sō prominent at the marriage feast in Cana represents the nation from which He came according to the flesh, while the disciples who come with Him to the marriage feast represent those who are in closer fellowship with Him, who comes to manifest His Glory. When He comes again it will be to restore Israel into her former blessed relation with Himself and to manifest His own Glory.

But it is not upon our heart to follow the details of this miracle and its dispensational foreshadowings, but to call attention to the other action of the Lord reported in the

same chapter. Then He went up to Jerusalem. "And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting. And when He had made a scourge of small cords, He drove them all out of the temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables. And said unto them that sold doves: Take these things hence; make not my Father's house a house of merchandise. And His disciples remembered that it was written. The zeal of Thine house has eaten me up" (verses 13-17).

The zeal of the Lord is here manifested in an action of displeasure. Throughout His blessed life on earth He was moved with a holy zeal to glorify His Father as He told Him in His great prayer, "I have glorified Thee on the earth" (John xvii:4). In an all consuming zeal He served and toiled. His meat and drink was to do the will of Him that had sent Him. But here this zeal is expressed in the greatest displeasure at the awful profanation of "the Father's house." As His disciples looked upon that burning zeal they remembered a prophecy in one of the Psalms: "For the zeal of thine house has eaten me up; and the reproaches of them that reproached thee are fallen upon me" (Ps. lxi:9). This Psalm is quoted numerous times in the New Testament as referring to our Lord and the quotation we give is linked with the cleansing of the temple; the second half of the verse tells of His suffering, how the reproaches fell on Him. No doubt a similar word in another Psalm speaks likewise of Him. "My zeal hath consumed me, because mine enemies have forgotten Thy words" (Ps. cxix:139).

This action of the Lord both here and in the similar cleansing of the temple at the close of His ministry—has a deeper meaning of what He will do when He comes again as the mighty One to deal with the corrupt conditions of that which professes to be His house and claims His Name. One has remarked that the scene here reveals more physical exertion from the side of our Lord and more energetic bodily action than we see Him using at any other period of His ministry. A word, a touch, or the reaching forth of a hand were the ordinary limits of His actions. Here we see Him

## O U R H O P E

doing four things: making the scourge; driving out the animals; pouring out the changers' money, and overthrowing the tables. It may therefore be looked upon not only as an outburst of His righteous indignation, but as a type of that wrath which will be exhibited in the day of His Coming in power and in glory.

It seems strange that this solemn side of the future work of our Lord is almost forgotten even among those who believe in the Word. Somehow the Lord Jesus Christ is rarely spoken of as the One who will manifest and execute the vengeance of God. "The wrath of the Lamb" (Rev. vi:16) is as true as "The love of Christ." While God speaks now in and through Him in Love, He will speak also to the earth through Him in His wrath. "The wrath of the Lamb!" what a solemn word it is and how it ought to stir our hearts!

And we look about us in the present day we behold a profanation of the best things which God has given, a prostitution of the most blessed and holy things, in comparison with which the temple defilement drops out of sight. God's Word is profaned. Sinful men dare to trample it under foot. Thousands of boasting, high-minded men and women, claiming "Christian culture and learning," make God, the God and Father of our Lord Jesus Christ, a liar. He, the ever blessed Lord from Heaven, is dishonored and blasphemed. His blessed blood is sneered at and denied. And thus we could go on through the entire category of the sad and wicked profanation which is our lot to witness. If all this is so offensive to us, how offensive it must be to God and to His Son!

Can God tolerate it much longer? His patience and mercy pass our human knowledge. But a day will come, and for all we know may be almost upon us, when the Lamb of God, the once meek and lowly One, will arise and execute the judgments of God in the earth. Then "the Son of Man shall send forth His angels and they shall gather out of His kingdom all things that offend and them which do iniquity, and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth" (Matt. xiii: 41-42). When that takes place it will mean the complete

and final overthrow of all the wicked demon cults such as the destructive Criticism of the Bible, Campbellism, Christian Science, Russellism and a host of others. It will be a fearful judgment and a fearful day, the day of "The wrath of the Lamb."

And, beloved in the Lord! if our gracious Lord manifested such holy indignation when He saw His Father's House defiled, then we can afford to stand up in the zeal which His Word and Spirit inspires and lift up our voices against the greater profanation of the things of God. Oh, for more zeal for God, for Christ, for the Gospel, more zeal from us whom he has redeemed and washed in His own blood!



**Thy Kingdom  
Come** How often is the petition, "Thy kingdom come," repeated by human lips in many languages, yet how few understand what this petition really means. It does not mean the Church, nor can it possibly mean the present dispensation, or the conversion of the world by the preaching of the Gospel. It does not mean a gradual betterment of the present age; nor does it mean a social or a spiritual kingdom. The Jewish disciples to whom this prayer was given knew nothing of a spiritual kingdom, but they all knew that Jehovah had promised to Israel a literal kingdom of power and glory. When they prayed "Thy kingdom come" they knew they were praying for that promised kingdom which must come before there can be righteousness and peace on the earth. The meaning of this petition has not been changed since that time. It still means the same thing. That able exegete, Adolph Saphir, wrote many years ago on the true meaning of this petition, which will help some to get the right conception:

"The petition, 'Thy kingdom come,' refers primarily and directly to the Messianic Kingdom on earth, of which all Scripture testifies. . . . The King of this kingdom is the Lord Jesus, the Son of David; the subjects of it are Israel and the nations—the chosen people fulfilling the mission which, according to the election of God, is assigned unto them, of being the medium of blessing unto all the nations

of the earth; the center of the kingdom is Jerusalem, and the means of its establishment is the coming and the visible appearing of the Saviour Jesus Christ. When we pray, 'Thy Kingdom come,' our true meaning is 'Come, Lord Jesus, come quickly! . . . No doctrine, not even the fundamental doctrine of justification by faith, has assigned to it in the inspired Word so large a place as the doctrine of the second coming of Christ and His Kingdom. It is not confined to a few isolated passages, it is not the subject of one or two books of Scripture, but it pervades the whole Bible. When we are asked, Where is it spoken of? We are tempted to reply, Ask rather, where is it not spoken of? . . .

"It is true that much obscurity attaches to prophecy as regards detail and the chronological sequence of events. It is also conceded that it is very difficult, and sometimes almost impossible, to conceive the manner in which predicted events will be brought about, and that we can only rest by faith in the wisdom and power of God, who will surely fulfil His Word, and to whom all things are possible. But that the general outline of prophecy is vague and indistinct must be emphatically denied. The Scripture gives forth no uncertain sound as to the great question, Is Christ to come before or after the kingdom of righteousness and peace? No truth is more fully and more clearly taught in Scripture than this—that the promises given to Abraham, Isaac and Jacob, renewed to David and confirmed by the Prophets, and finally by the Lord Jesus Himself, will yet be fulfilled on earth; that Israel is not merely a type of the Church, but has a future before it, in which it will have a central position on earth; and that before the final consummation there will be a glorious kingdom ushered in by the coming of Christ."

The intelligent believer will pray "Even so, come, Lord Jesus." For we know that before His Kingdom is established by the visible and glorious appearing of the Son of Man in the clouds of heaven, His Saints will be caught up in clouds to meet the Lord in the air. Only after this coming for His Saints can the Kingdom come for the earth.



**The Vision of the Future** God in His Holy Word has given to His people a glorious vision concerning the future. Often Christians who hold to God's Word and fully believe in the divine predictions concerning this present age and its end in apostasy and judgment receive the same compliment which the King of Israel paid to Micaiah. (See 1 Kings xxii:8). They call us who believe the witness of the Spirit of God concerning this age and what will follow "pessimists." The believer in the revelation of God is not a pessimist; one who only looks upon the dark side. The Word of God speaks of the present age as "a dark place." It holds out no hope that the deplorable conditions into which sin has plunged this earth can ever be remedied by man, by his schemes, inventions or human progress. Again and again the seemingly bright hopes of this age have been marred and shattered. At present the outlook of the world among the civilized nations is very, very dark. It is far worse in heathen lands. The world has its grave fears, and evil forebodings are often expressed by great statesmen.

But a Christian who knows and believes in the Word of God has the vision of a glorious future for this earth. He knows what God has promised to do and what He will do. The social future, the political and the physical future of this earth is revealed in the Bible. It is a future of Glory. This future centers in "*that Man*," whom God has raised from the dead, and who is now at His own right hand. Our Lord Jesus Christ will be King; He will reign in righteousness; He will right all wrong; He will still the angry waves of sin and bring His glorious peace to this earth. His omnipotent power will even in due time deliver groaning creation from the curse and hush its groans. It is this vision of the Future our God wants us to see. It is this vision, which is the inspiration and power for the present time. When evils multiply, when suffering increases, when unrighteousness and all its attending miseries face us on all sides, then we can turn to God's promises and know the better things will come, and this bright and glorious optimism, the true Optimism, lifts us way above the dark-

ness of the present. Yes, we see the bright side as God sees it and are content to wait till it bursts upon us in all its glory. It is likewise the mightiest incentive to labor and to service, to live righteously, soberly and godly in this present evil age.



**Looking for  
Mercy** “Looking for the Mercy of our Lord Jesus Christ unto eternal life” (Jude 21).  
This is the last exhortation in the Epistle of Jude, that Epistle which describes the

religious conditions of our own times. The exhortation concerns the Coming of our Lord for His own waiting people. It is here called an act of Mercy for us. Why? In the last days, when everything becomes weaker, dangers abound, Satan’s power increases, troubles and trials for those who walk with God multiply, those who are true to Christ suffer and become weary. We may expect all these things in an increased measure should the Coming of our Lord be delayed longer. Satan will attack us more. His wiles, to spoil us of our reward, will become more subtle. The world will be more antagonistic, and all who stand for Christ and the Gospel will have to bear His reproach. Many of God’s people groan under these conditions, and the groans will not decrease but increase. And some day, the day appointed by Himself, the day known to Him, He will answer the groans and He will come. What a mercy it will be when He takes us home unto eternal life! What a mercy when he saves us out of this world to be with Him.



**Patiently  
Waiting** In 1691 a dear German Saint, H. H. Franke, was severely persecuted for righteousness’ sake and driven out of Erfurt in Saxony. While on the way to Gotha he wrote the following few verses expressing his belief in the Coming of the Lord:

“Come! is the voice then of Thy bride;  
She loudly prays Thee come!  
With faithful heart she long hath cried,  
Come quickly, Jesus, come!  
Come, O my Bridegroom, Lamb of God!

## O U R H O P E

Thou knowest I am Thine, my Lord;  
Come down and take me home!

“Yet be the hour that none can tell  
Left wholly to Thy choice;  
Although I know Thou lov’st it well,  
That I with heart and voice  
Should bid Thee come, and from this day  
Care but to meet Thee on Thy way,  
And at Thy sight rejoice.”

This was over three hundred years ago. Since then thousands of saints have waited patiently for Him. They were upheld by His mighty power in the conflict down here and safely brought home in His own presence. Thousands and hundreds of thousands of His people long for His Coming and wait for Him. May we remember that He also longs for us. But God does not need to be in a hurry with the fulfillment of His plans and purposes, nor can He be hastened by us, for He has His “set time.” A few centuries are but “a little while” with Him. One thing is sure. He will come and will not tarry, and when He comes it will be suddenly. Let us therefore watch and wait.



The Apostle in the second chapter in the **Rooted in Him** Epistle to the Colossians writes of being rooted in Christ (Verse 7). This has a blessed spiritual meaning. Roots in a tree serve two very important purposes. The first is a mechanical one, namely to attach the plant or the tree to the soil and the stones. Unless the roots go deep and lay hold of the soil, are anchored securely, the raging tempest will uproot the tree and the giant of the forest falls. If a tree or a plant is well rooted it can withstand the severest blasts. But roots have another purpose and that is to select and draw suitable moistures from the soil for nourishment of the plant or the tree. This is done by small protuberances called *spongiolæ*, situated at the extremities of the rootlets. These spongiolæ in the wisdom of the Creator possess the power of selecting from the mixed constituencies of the soil their food, and of rejecting what is unsuitable or hurtful to the plant.

The root of the new life is faith. Christ is the place, the rock, on which the root of faith lays hold, and as we are rooted in Him, encircle Him, as the root of a mighty oak encircles a rock in the soil. We can withstand every storm, and though tempests may rage about us we can stand firm and withstand. How we need to be rooted in Him! Everything around us aims at breaking down the true believer.

And as the spongioles, the tiny roots gather nourishment for growth, so must we find our nourishment for spiritual growth in Him. Both go together. If the little ends of the rootlets become dulled and inactive the plant or the tree soon dies. And if the believer ceases feeding on Him, abiding in Him, spiritual life and fellowship soon dies.



**Show Forth** "I will praise Thee, O Lord, with my whole heart; I will show forth all thy marvelous works. I will be glad and rejoice in Thee. I will sing praise to Thy Name, O Thou Most High" (Psa. ix:1-2). These beautiful words follow the eighth Psalm in which the Son of Man, our Lord Jesus Christ, is prophetically seen in His exaltation in the earth, with all things put under His feet. The praise with which the ninth Psalm begins is the future praise of Israel, when that nation is redeemed and shows forth His marvelous works. Then this redeemed people will be indeed a praise in the earth. The nations of the earth and all Creation will join in the "Hallelujah" of that glorious day, when earth's rightful King is manifested.

As long as this great consummation is not reached, God receives praise from those whom He hath lifted into a more exalted position in His Son, than the position which redeemed Israel will occupy in the age to come. To us, who are in Christ He has given the nearest, the best, the highest place. And He looks for our appreciation, that we praise Him for it. As we enter with our hearts into the depths of redemption, so beautifully revealed in Ephesians, the Spirit of God, our indwelling guest, fills our hearts with worship and our lips with praise. What a blessed privilege to praise Him at all times! And this we shall do if we contemplate the

marvelous work He has done for us and the marvelous place into which He has brought us.

But our lives, our conduct among a perverse generation, a generation which are lovers of pleasure more than lovers of God, must show forth his marvelous work. It is no doubt the highest thing to praise and to worship the Lord, but that praise rendered in the Spirit and Truth will shape our conduct. What need there is in the perilous times of the last days, the days of worldliness among Christians, the days of indifference and a multitude of other things, for God's true children to remember that they are saved out of this present evil age. Not be conformed to it, but to be transformed (Rom. xii:1-2) is God's command to us. His Spirit will keep us and enable us to show forth in our conduct the marvellous work of redemption. While the masses run after the things that perish and love the world, we must show that we have a better hope, better things, and that it is a reality with us, "crucified unto the world and the world crucified unto us."

In 1 Peter ii:1-10 we are called a holy priesthood and a royal priesthood. As holy priests we are to offer up spiritual sacrifices. This is praise and it occupies the first place. And after we have exercised this holy priesthood in the presence of God we are to be royal priests. As royal priests we are to go out to men, move among them and show forth the excellencies of Him who hath called us from darkness into His marvelous light. What an honor it is to be called to this! We are to represent our adorable Lord among men. That is what we are as Christians down here, Representatives of Christ. Well may we hide our faces in shame and confusion when we all think of our failures. Well may we go before Him and weep over our stumbling walk. Yet He abideth faithful. His light and love which shine upon us are undiminished. His power will overshadow us so that we can "shew forth His marvelous works." But oh, remember! it begins within. Let your heart be in His presence and your feet will follow.



**Be Ambitious** Ambitiousness, the love for fame and great achievements, is condemned in the Word of God, for it belongs to pride, the crime of the devil (1 Tim. iii:6). But there are several passages in the Bible from which we learn that believers may be ambitious.

The word itself does not appear in the English New Testament, but it is found three times in the original text. The revised version has put it in the margin of the three passages, which we quote.

Romans xv:20 contains this word: "Yea, so I have been **ambitious** to preach the Gospel, not where Christ was named lest I should build upon another man's foundation." How ambitious this great servant of the Lord Jesus Christ was to preach the Gospel and to carry it into regions where His blessed name had not yet been mentioned! May we know more of this ambitiousness to make known the good news.

In 2 Cor. v:9, the same word appears in the Greek. The verse should read "Wherefore we are **ambitious**, that whether present or absent, we may be accepted of Him." It is the ambitiousness to please our Lord in all our ways. Can there be anything more blessed than to be ambitious in this line, to have a strong love and desire to please the One who is our Lord?

Once more the word is found in 1 Thess. iv:11. "And that ye be **ambitious** to be quiet." How little of true quietness and rest at His feet is known to God's people in these days of rush and confusion. And still it is our blessed privilege to be quiet and enjoy the Peace of God. May He grant us through His Holy Spirit this threefold ambitiousness. Ambitious for the Gospel, ambitious to please Him and ambitious to be quiet.



**Rome's Inconsistencies** From the capital of the Holy Father, Vatican City, comes the following news item: "The spectacle of the Pope warmly praising the new national editions of the works of Galileo, the great scientist, who had trouble with the ecclesiastical authorities some centuries back, was afforded to

a small delegation which recently presented him with the first volume of the work. The Pontiff thanked the donors warmly."

Yes, a few centuries ago Rome tortured Galileo for teaching that the earth moved and the sun stands still. The great Scientist said then, "the Bible does not teach us how the heavens go but it teaches us how to go to heaven."

A few centuries ago Rome burned an innocent girl, Jeanne d'Arc, as a witch, and now Rome has made her a saint. Perhaps Galileo may yet become a saint too. Rome had to acknowledge her error once more.



**He Had Not Seen It** A young man was selling Bibles at one of my conferences. I noticed a copy of Moffat's translation of the New Testament. I asked the young man, "Are you a true believer?" He answered with a positive, "Yes." I picked up the Moffat translation and said "How can you sell this book after looking at this verse here?" He followed my finger and read in Matthew 1:16: "*Joseph who was the father of Christ.*" He had never seen it and I suppose that is the case with others who buy this book and recommend it to others.

But this is *not* a translation. The man who says this is a literal translation from the Greek simply lies. Both Moffat's Old and New Testament translations are not literal translations, but evolutionary-modernistic paraphrases.



**What Next?** The following paragraph was sent to the Editor from Los Angeles, California. We expect almost anything from that city, one of the most lawless and immoral places on the face of the earth. The religious cults which are there are the *non plus ultra* of religious delusion.

Five professional men of Los Angeles yesterday sunk their identity in the manner of old religious orders and, as modern friars, started a pilgrimage of preaching and goodwill.

They are known as the Preaching Friars of California, but are com-

posed from different denominations. They wear costumes of homespun, with cape and cowl. As a body, they are not affiliated with any particular church, they announced.

The five seek to be known merely as Brothers Silvester, Peter, Paul, Lawrence and Joseph. Three of them are understood to be ministers, while the other two are business men.

At the office of Mayor John C. Porter yesterday, where the modern friars were received before leaving on a gospel tour, City Hall attaches recognized as one of the number the Rev. Dr. Frank Dyer, former militant pastor of the Wilshire Boulevard Congregational Church.

Like the rest, the pastor has dropped his own name during the evangelical pilgrimage from San Diego to Seattle.

Their purpose, they said, is to celebrate the 200th anniversary of the arrival of Father Junipero Serra in California and also the 1900th anniversary of the Pentecost.

"We shall walk, and we shall ride," said the friars. "We shall sleep where we can, and we shall eat when God gives us our daily bread.

"In much modern evangelism, human names have, we fear, been exalted in the Master's place. That is why we have changed our names."

The brothers stated that they will travel according to the method which seems most expedient at the moment—and this may include hitch-hiking, it was indicated.

This Frank Dyer who is mentioned prominently in this paragraph is a modernist. We believe he had great trouble with the Wilshire Boulevard Congregational Church. And now he pops up as a friar in cape and cowl. Modernists are certainly chameleons. A certain, now almost forgotten, New Theology man by name of Reginald Campbell, became afterward an ordained priest of the Church of England. One can readily see what will happen, when one day Satan's man, the personal Antichrist, gathers together Christendom to form the great ecclesiastical Babylon of the last days.



**Age-Lasting**  
or  
**Never-Ending**

In an editorial on "The Deadly Error" (June issue) the Editor mentioned among the systems and cults, which deny the never-ending punishment of the wicked, Mr. A. E. Knoch. Mr. Knoch has written us and says that we have misrepresented his teachings, that he is not a "Reconciliationist." If we have not stated exactly what he believes about the future state of the lost, it is because we have not correctly understood what he does believe, because we never misrepresent anybody. When we received Mr. Knoch's protest the Editor wrote several brethren, who know Mr. Knoch's views and theories, asking

them if we had done him any wrong. They said that they fully endorse the editorial. But Mr. Knoch is entitled to be heard and therefore we give herewith a statement of his belief from his own pen.

Mr. A. E. Knoch wishes us to state that he does not believe that all unbelievers "suffer for a few thousand years," as may be inferred from our editorial of June, 1930. He does believe that Christ will reconcile all through the blood of His cross (Col. i:20), that in Christ all shall be made alive (1 Col. xv:22), that the one just award is for all mankind for life's justifying (Rom. v:19), that God, our Saviour, wills all mankind to be saved (1 Tim. ii:4), that God is the Saviour of all mankind (1 Tim. iv:10), and that, at the consummation God will be all in all (1 Col. xv:28). Believing these Scriptures, he cannot believe those passages in discordant versions which deny them. Having exhaustively examined all of the texts in the original, he finds that they are mistranslations. The word "age" or "eon" is falsely rendered in terms of infinity. This, he says, is often pointed out in all good versions, especially the Scofield Bible (Matt. xii:32, xiii:39, xl:49, xxiv:3, Mark iii:29, x:30, Luke ix:32, especially Rom. xvi:25, 2 Titus i:9, Titus i:2).

He says that the rich man and Lazarus are in Hades, which is not the final state. The fact that all unbelievers will be roused to a resurrection of judgment and cast into the lake of fire does not prevent, but rather prepares for their vivification at the consummation (1 Col. xv:23). Our Lord said, "According as I said to the Jews that 'Where I am going you cannot be coming' at present I am saying it to you also" (John xiii:33). Shall the disciples also be punished eternally? There is much wailing and gnashing of teeth now, and will be in the future, but all is restricted in time. The eonian chastening of the living nations will be followed by the judgment of those in them before the great white throne. John iii:36 is not final, as is shown by the Greek tense used. It should be rendered, "He who is believing into the Son has eonian life, yet he who is stubborn as to the Son shall not *be seeing* life, but the indignation of God is remaining on him." The *time* is in the eons. The *tense* is present imperfect. If it had been "final" it would have read in the Greek as in our translations, *see for be seeing*, and *remains for is remaining*. It has no bearing on their ultimate fate, and does not contradict Col. i:20.

He states the case thus: "It is *impossible for anyone* to believe in both everlasting punishment (Matt. xxv:26) and the reconciliation of all (Col. i:20), much as they would wish to do so. One must be true, the other false. We have no right to choose. If we do we will surely select the wrong side. Intense and protracted investigation has shown that the time elements on one side are false. After these are corrected, we can believe *all* of God's Word, *even all the passages which speak of judgment and torment. They are true in their time*, but they are not true out of their time, as in our current versions. My guilt consists in believing *all* of God's Word, in the original, and refusing mistranslations *which make it impossible to believe all*. Others refuse Col. i:20, 1 Cor. xv:22, Rom. v:19, 1 Tim. ii:4, iv:10. I do not. I have no arguments to offer. I only ask you to believe God, and go past inconsistent, discordant versions to the original."

Needless to say the Editor does not believe any such thing. He does not believe that in virtue of the finished

work of Christ all will be reconciled. In Col. i:20 the "all things" are specified, things in earth, and things in heaven. But that does not include the wicked dead. Phil. ii:10 mentions things in heaven, things on earth and *things under the earth*. Here it is not the matter of reconciliation, and things, or beings, under the earth are mentioned here. All, even the wicked must ultimately acknowledge the Lordship of Christ. But when reconciliation is in view "things under the earth" are omitted. These mean the lost. The condition "faith" is entirely omitted by Mr. Knoch. **There can be no justification, no reconciliation, no gift of eternal life apart from personal faith in the Lord Jesus Christ. No!** We have not misrepresented his teachings.

Our space forbids a more complete answer to this form of universalism. Twenty years ago a European correspondent, who had fallen for age-lasting punishment, and who tried to make himself believe that everybody would be saved, wrote the Editor a letter in which he made the following statement: "Your preaching and teaching that God puts human beings, who refuse to accept Christ, and die in their sins, into everlasting punishment, is *the most horrible blasphemy*, which human lips can utter. It is unscriptural and dishonors the God of Love He is," etc. Well, is the preaching of never-ending punishment a blasphemy? If so then the Holy Spirit has used this horrible blasphemy in the awakening and in the salvation of hundreds of thousands of immortal souls.

The mighty revivals under the Wesleys in the eighteenth century had this one great, burning exhortation, "Flee from the wrath to come!" The Wesleys and their associates, George Whitefield, Rowland Hill, John Newton and others believed and preached the eternity of punishment. God the Holy Spirit used this message and sinners deeply convicted were brought by the hundreds and thousands to God. Jonathan Edwards, that mighty instrument in God's hands, was a great preacher on never-ending punishment. And God used this doctrine in the salvation of almost countless thousands. In the great revivals of the nineteenth century, the men of God who preached the Gospel, were fiery preach-

ers of this Bible doctrine. Such chosen instruments as Andrew and Horatius Bonar, Charles H. Spurgeon, Dwight L. Moody, Reuben A. Torrey, J. Wilbur Chapman, C. I. Scofield, A. T. Pierson, and not to forget such mighty teachers and instruments of God as John Nelson Darby, C. H. McIntosh, William Kelly, F. W. Grant and scores of others, at home with the Lord, believed, preached and taught the never ending punishment of the wicked.

We could fill several pages of our magazine with the names the men who are in the forefront in true Christian Service and Bible-teaching, who all believe not in age-lasting, but in everlasting punishment. We mention a few: Isaac M. Haldeman, James M. Gray, B. B. Sutcliffe, F. C. Jennings, W. L. Pettingill, A. B. Winchester, Henry Ostrom, George Guille, W. B. Riley, Lewis S. Chafer, H. A. Ironside, F. Oliver and many, many more. God has graciously owned the service of these men, both in the salvation of sinners and in the upbuilding of the saints of God.

On the other hand how many conversions are the result of the teaching of universalism? We do not mean Mr. A. E. Knoch and his movement, as we know next to nothing of their activities. The Editor speaks in a *general* way. We know, and have known in the past, certain groups, who rejected the never-ending punishment of the wicked, who believed that the work of Christ covered all. They had no interest whatever in Gospel preaching, no interest in foreign missions, no interest in rescue missions. All their service seemed to center in circulating their theories and trying to make proselytes.

It is the strong conviction of the Editor, that one of the reasons why we have no repetitions of the great revivals of the past century is the wilful omission of this Bible doctrine, which is so distasteful to modernism and other liberal cults, the never-ending punishment of the wicked. Every Gospel sermon which offers salvation without money and without price, should also state that the man and the woman, who loves darkness more than light, who rejects God's offer of eternal life, and who dies in their sins, suffers the supreme

## O U R H O P E

145

tragedy of human existence in the eternal, not *eonic*, but *eternal* loss of the soul.

Those who desire a complete answer to the different unscriptural theories as to the future of the lost will find it in the monumental work of F. W. Grant—"Facts and Theories Concerning the Future State."



On that date "Our Hope" was started.  
**July, 1894** It was then published in an edition of 500

having 24 pages. From the very beginning we refused to make the magazine an advertising medium. This policy we have faithfully followed. A number of times it looked as if "Our Hope" could not be continued, but the Lord answered prayer and sent what was needed at the right time. In 1896 through the endorsement and kindness of the Editor of "The Truth," Dr. James H. Brookes, "Our Hope" increased so that we could print 2,500 copies monthly. He had donated his mail list for our use.

And now we have entered upon our *thirty-seventh* year. This is a long record and could not have been possible but for His goodness and grace. As long as it pleases Him it will be our prayerful aim to give to the household of faith "meat in due season." To exalt our blessed Lord, to get new glimpses of His glory and beauty and to pass it on to our beloved readers, is not a tedious, but a delightful, precious service. Not we, but He will continue to minister to all our need through these pages. "Current Events" and "Notes on Prophecy and the Jews" will be continued, and we hope to make them still more interesting. New and able contributors will be secured from time to time.

We are frequently approached by advertisers to print their advertisements. It is true if we were to do this the financial side would prosper, but we refuse it, as we have always done. We have to look to our readers and friends to assist us in the maintenance and the circulation of "Our Hope," which is read in every continent and is looked upon as dependable and reliable. We carry on our free list hundreds of foreign missionaries and others who cannot pay the subscriptions. With your help we could send it to hundreds more. Pray for us and for "Our Hope."

**The New Translations** "Christianity or Religion" has been translated into the *Swedish* language. Modernism makes its inroads among the Swedish people. Some of their schools have professors who receive their training in the Chicago University. Godly brethren among them deplore this fact and have great fears for their young people. In Sweden it is far worse. A number of Swedish preachers, among them Dr. Gustaf Johnson of the Swedish Tabernacle of Minneapolis, have suggested our book on the supernatural character of Christianity as a text book for their schools.

We have gone to a considerable expense and published this Swedish edition. It is printed on good paper and well bound. In order to have it circulate among the Swedish people we need the co-operation of all our Swedish brethren and readers of "Our Hope." We shall supply Swedish institutions, colleges, etc., with complimentary copies. Please write us and order a copy for yourself.

We have also a *German* translation of the same volume. It is being published next month in Switzerland. We hope it may have a good preface by Professor Karl Barth. What we have said about the Swedish edition applies to the German also. It is even more needed among the German speaking Christians.

We urge all our German readers and friends to take an interest in this edition. We have ordered 750 copies to begin with and hope they will be on hand about the middle of next month.

Any of our readers may have a share in this work of circulating these books, we shall be very grateful for it.



**Please take Notice** Kindly consult the address label on the envelope of "Our Hope" to ascertain whether your subscription has expired or soon will expire. Sep. '30 on the label means that your subscription has expired. Please renew promptly and avoid interruption of service.

## The Book of Psalms

### PSALM L

The next two Psalms, the fiftieth and the fifty-first, go together, and once more give us a great prophetic message. The fiftieth is a judgment Psalm. God is seen coming in righteousness to judge His people. The fifty-first Psalm is the great penitential psalm in which sin, and especially blood-guiltiness, is confessed. We shall see what a striking unfolding of prophetic truths we have in these two Psalms. The fiftieth Psalm is the first Asaph Psalm. Asaph means "the gatherer." The other eleven Asaph psalms are found in the beginning of the next section, the Leviticus portion of the Psalms, beginning with the seventy-third. In I Chron. xvi:5 Asaph is described as the chief of the sacred music, in the tent where the Ark was placed, who played the cymbals. His name is mentioned with the others, but never in the first place: Heman, Asaph and Ethan. The same order is also observed in the genealogies of the three in I Chron. vi:16-32. Heman takes the prominent place, and at his right hand stands Asaph, and on his left Ethan. History bears witness to the fact that Asaph, besides being a musician, was also a Psalm writer. For, according to 2 Chron. xxix: 30, Hezekiah brought "the words of David and of Asaph the seer" into use again in the service of the house of the Lord. And in Nehemiah xii:46 David and Asaph are called the chief singers in the days of old in Israel. While it is doubtful that all Psalms bearing the inscription of Asaph were written by the aged Asaph (many think his family is included) the fiftieth Psalm is unquestionably an original Psalm of Asaph.

#### I. The Theophany. (Verses 1-3.)

The Mighty One, God, Jehovah speaketh  
And summons the earth from the rising of the sun to the going down  
thereof.

Out of Zion, the perfection of beauty, God hath shined.  
Our God cometh, and shall not keep silence;  
Fire devoureth before Him,  
And round about Him it is very tempestuous.

The Mighty One, God, Jehovah, speaks and summons the whole earth. The inhabitants of the earth are to be the witnesses of the judgment of Israel, His covenant people. This call precedes His glorious manifestation. He shines forth out of Zion, the place of His choice and the display of His Kingly glory. It is the glory spot whence the brightness spreads forth like the rays of the rising sun. Thus He shined forth from Mount Paran, when He came to Sinai with ten thousand of holy ones (Deut. xxxiii:2) and so he will shine forth again when He is manifested in His coming glory. Then when He comes the silence of the heavens, age-long, will be broken. He cometh and shall not keep silence. The fire and the tempest mentioned are the symbols of His holiness and His judgment. The fire is His holy wrath, and the tempestuous storm the power of force of His wrath. The fire threatens to consume the sinner, and the storm to drive him away like chaff.

## II. Gather My Saints Together Unto Me. (Verses 4-6.)

“He calleth to the heavens above  
 And to the earth, to judge His people.  
 Gather My Saints together unto Me;  
 Those that have made covenant with Me by sacrifice!  
 And the heavens declare His righteousness;  
 For God is Judge Himself. Selah.

And now heaven and earth are summoned as the witnesses of His judgment. But who are the Saints (Chasidim—pious ones) who are to be gathered unto Him. Some have imagined that these must be the angels. But such an interpretation is impossible. Some devotional writers on the Psalms state that here is a hint of the truth as to the Church saints as revealed in the New Testament, that it means “our gathering together unto Him” as mentioned by the Apostle Paul (2 Thess. ii:1). But such an interpretation does not fit into this Psalm at all. There will be a gathering together of the Saints unto Him, but this is not in view here at all. The context makes such an interpretation impossible. The people who are gathered together are the people Israel. “Those gathered here are plainly those He calls His people in the seventh verse, and are Israel, gathered for judgment,

that is, not for the execution of wrath upon them, but that He may plead with them as to their sin. And 'the covenant by sacrifice' clearly refers to Exodus xxiv, when they had as a nation taken upon them to keep all the Lord's words, and the blood of the sacrifice was sprinkled upon them. If the heavenly saints come into this Psalm, it may be in the next verse, in a much more obscure, but more beautiful way. For 'the heavens shall indeed declare His righteousness' when sinners like ourselves shall be seen through the manifestation of this in the cross, in their place in glory, 'made the righteousness of God in Him.' How the utter failure of man, and the righteousness of God, will be thus declared together, in grace more marvelous, and yet in principle the same as that shown in the deliverance and blessing of Israel in the day here contemplated!" (\*)

### III. What the Judge Speaks. (Verse 7-15.)

"Hear, O my people, and I will speak;  
 O Israel, and I will testify concerning thee;  
 I am God, thy God.  
 Not for thy sacrifices do I reprove thee;  
 And thy burnt-offerings are continually before Me;  
 I have no need to take bullocks out of thy house,  
 Nor he-goats from thy folds.  
 For every beast of the forest is mine—  
 The cattle on a thousand hills;  
 I know all the birds of the hills,  
 And that which moveth in the fields is with Me.  
 If I were hungry I would not tell thee;  
 For the world and its fulness is Mine.  
 Should I eat the flesh of bulls?  
 And drink the blood of goats?  
 Sacrifice unto God thanksgiving,  
 And pay to the Most High thy vows:  
 And call upon Me in the day of trouble—  
 I will deliver thee, and thou shalt glorify Me."

The Judge speaks. The words recorded here remind us of similar words of reproof uttered later by the prophets. "To what purpose is the multitude of your sacrifices unto Me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs or of he-goats. When ye come to appear before Me, who hath required this at your hand, to tread

\*Numerical Bible.

My courts?" (Isaiah i:11-12). "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices. But this thing commanded I them, saying, Obey My voice, and I will be your God, and ye shall be My people, and walk ye in all the ways that I commanded you, that it may be well unto you" (Jerem. vii:22, 23). "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed 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" (Micah vi:6-8).

These quotations are a commentary to His words in this Psalm. He did not reprove them for their sacrifices. How could He to whom all things belong, every beast in the forest, the cattle upon a thousand hills and all the birds, desire sacrifices of animals from them? If He were hungry would He need to tell the creature about it, He to Whom belongs the world and the fulness thereof?

What He looks for is that which His people did not render unto Him—the sacrifice of praise and thanksgiving. Thanksgiving and praise are the expression of dependence and the acknowledgment of His loving kindness and goodness. And while Israel persevered in their ritualistic observances outwardly, that which the Lord desired, thanksgiving, He did not receive.

And what a mighty challenging promise is injected here! The God who owns the world and the fulness thereof, the cattle upon a thousand hills and all the silver and gold, speaks to the creature of the dust. "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me." This was the first verse of the Bible the writer learned as a child. It has remained with him throughout his life. As year after year passed by it became bigger and bigger. It never was more precious than now. Oh the wonder of it!

That an Almighty One invites prayer and confidence in the day of trouble with the assurance of deliverance! How is it that faith does not lay more hold on such a blessed promise?

#### IV. What God Saith to the Wicked. (Verses 16-21.)

“But unto the wicked God saith,  
 What hast thou to do to declare My statutes,  
 Or that thou shouldest take my covenant in thy mouth,  
 Seeing thou hast hated correction,  
 And hast cast My words behind thee?  
 When thou sawest a thief, thou didst rejoice in him,  
 And thy portion was with adulterers;  
 Thou lettest thy mouth loose in evil,  
 And thy tongue frameth deceit.  
 Thou sittest and speakest against thy brother,  
 Thou revilest thine own mother’s son;  
 These things hast thou done, and I kept silence;  
 Thou thoughtest that I was altogether as thyself,  
 But I will reprove thee  
 And set them before thine eyes.  
 Now consider this, ye that forget God,  
 Lest I tear in pieces and there be no deliverer.  
 Whoso offereth praise glorifieth Me,  
 And to Him that ordereth his way will I show the salvation of God.

Here we find God’s uncovering sin and His rebuke. He unmasks hypocrisy. We can go to the New Testament and find the Spirit’s testimony there which gives the same message, and let it be understood it does not mean the Jew only. The Gentile religious professor, with his form of godliness, his outward profession and his rejection of the power of godliness, is included in this also. We quote Romans ii: 17-24. “Behold thou art called a Jew, and restest in the law, and makest thy boast of God (as in this Psalm: declaring God’s statutes, taking His covenant in the mouth only and not in the heart). And knowest His will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light to them that are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? (in the Psalm: seeing thou hatest correction and hast cast My words behind thee). Thou that preachest a man should not steal, dost thou steal? (In the Psalm: when thou sawest a thief thou

didst rejoice in him). Thou that sayest a man should not commit adultery, dost thou commit adultery? (in the Psalm: and thy portion was with adulterers). Thou that abhorrest idols, dost thou commit sacrilege? (in the Psalm: thy mouth loose in evil). Thou that makest thy boast in the law, through breaking the law dishonourest thou God?" Such was the moral condition of professing Israel in the days of Asaph, in Paul's day, in our own day; and such is the moral condition of all religionists who speak of religion as an outward thing without knowing the Lord in righteousness. And heaven does not interfere. The Lord keeps silent toward it all. Then man thinks there will be no reckoning day coming, that, because God is silent, He approves of it. "But," saith the Lord, "I will reprove thee and set them (his sins) in order before thine eyes." Then comes the exhortation to those who forget God to consider all this, for judgment is sure to come. The way of salvation is mentioned. It will be shown to all who "ordereth his way," who seeks in repentance, and with confession, God. And this is the great theme of the Psalm which follows.

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## Evolution

(A Preparation for the End)

By G. A. GRISWOOD

Approximately eighty million years ago there happened upon this lifeless planet a remarkable little atom called Bacterium—where he came from nobody knows. How he came nobody knows. Why he came nobody knows. *Chance*. He was hardly noticeable and could play hide and seek in a needle's eye. This did not discourage him for he had a great future before him.

One day as he drifted along in the swampy, slimy ages of the dim and dismal past he happened into the pool of "spontaneous generation" and without any appropriation of "external forces" suddenly acquired the knowledge that he had within himself "resident forces." Upon receiving this information Bacterium, the original cell, immediately

generated. Very soon (one million years) this tiny fellow, more wonderful than the sun, had ten thousand other cells like himself, all of which could take cover in an ordinary thimble.

Meanwhile the earth had undergone tremendous changes and was now fit to live upon. Bacterium changed his name to Protoplasm, sought new environment, tried out new bodies, tasted various foods and tested out safety devices in his desperate struggle for life.

One unknown day Protoplasm made an epochal stride forward. He suddenly assumed the proportion of a jelly fish, though rather elongated. Days of struggle ensued in which Jelly Fish waged a heroic fight for existence, culminating in his being able to discern right from left and head from tail. In this condition he wiggled, turned, flopped and struggled; he went around in circles. Nevertheless, he progressed. "The survival of the fittest" was on. So on he floundered until four little legs began to sprout. Jelly Fish was now equipped to take short journeys and investigate the wonderful planet upon which he found himself.

With his four little wart-like legs, a poorly shaped head, his newly developed tail, Jelly Fish paddled around; took sun baths; exercised his new muscles; opened his eyes; drank in oxygen; felt the blood in his veins and eagerly awaited further developments. Ages rolled over his head, and now another change. Jelly Fish decided to drop the first part of his name and become "fish." He now began to grow scales, fins, gills, jaw and a gristle-like skeleton to which he attached a tiny brain. With this new apparatus to hand Fish acquired great speed and could dart here and there at will. Food came easy and the upward struggle was not so bad, with millions of years before him.

As Fish was cruising along one day the sky grew black, the wind blew, the sea choppy, the elements were disturbed. Fish became frightened and struck out for shore; a long and hazardous trip. Fortunately, he was overcome by the storm for he awoke next morn beneath a blazing sun, high and dry on earth's great shore. Found himself in a terrible predicament. He must develop lung power and a new way

of locomotion. Fish had lots of backbone, so quickly adjusted himself to his new surroundings. He had not lost the art of wiggling, so he wiggled around using his fins to assist him. Through continual use of his fins they turned into claws and strength came with the using of them.

Fish now became Amphibian and was so delighted with his dual-nature that he croaked for joy, thus striking the first vocal cord this world ever heard.

Amphibian was not surprised to hear the answering call of his soul mate, for many others had evolved with him. Amphibian loved to roam. He loved the sun. Years passed by. He developed large muscles. His claws grew strong with constant use. His brain was big, so was his heart. His blood was warm. He breathed. Therefore, he discarded the name of Amphibian for Reptile.

At this particular time in the world's history war broke out. The camp became divided. Some of the Reptiles were forced to seek the tree tops. Being forced to remain there, their scales softened and became feathers. Eventually they evolved into birds and seldom visited the ground. The remainder from which man was ultimately to spring continued on the ground, perfected an incubator system for his eggs built inside his body for convenience and transportation. Later milk developed and he changed his name to Mammal. He tried different sets of teeth, bodies and various ways of locomotion. His attempts at flying were unsuccessful. He failed where his more fortunate brethren succeeded. The best he could do was reach the tree tops.

Brain power increased; life in the tree tops became monotonous, so he climbed down and changed his name to Primate. Through squatting around on the ground the remaining part of his disused tail wore off. His arms became short. His legs long. He straightened up his back which had weathered so many storms; balanced his head; thrust out his chin and changed his name to Ape.

Ape was brainy. Jungle life was distasteful. Ape realized that progress was being retarded, so he told his tale of woe to one of the fair sex whose sympathy he had gained. They finally decided to leave the jungle forever. Monkey-

land could not understand the move, so remained, screeching fond farewells.

Ape and his wife struck out for the caves to propagate a new order of beings. His brain was improving, so was his sense of pride on account of his brilliant achievements. Ape and his wife talked things over and concluded in a change of name to Caveman.

As Caveman reclined in his cave one day he heard a frightful noise at the entrance to his home. Seizing his trusty stone hatchet, he hurried forward, there to find a wild boar about to fall upon one of his off-spring. Without hesitation Caveman fell upon the intruder, burying his blunt instrument deep in Wild Boar's head. This was a new and thrilling experience and Caveman now possessed the art of securing his daily food. The skins he used to clothe himself and family.

During the next ten thousand years, Caveman made many changes. He developed speech; made clothes; plowed the land; practised art; made implements of war; discarded the word "Cave" and became "Man"; multiplied and spread over the face of the earth, leaving the rest of creation far behind.

Rapid progress followed in which the fit survived and the weak perished. On moved the race, until today we have a generation of highly developed super-intellectuals who can tell us all about our origin.

Reads like a fairy tale, doesn't it? *And that's all it is.* But the sad part about it is that this kind of nonsense is put forth in the name of scientific truth; taught from the text books of tax supported schools; propagated on the silver screen; broadcasted over the radio and headlined across our best daily papers and best magazines.

Today we ride the heavens, plow the mysterious deep, pierce the frozen north, penetrate the darkest jungle, delve into the bowels of the earth and conquer the desert in man-made machines. Everything yields before the overcoming hand of man. No wonder our learned professors are elated over their wonderful ascent from the slime pits of oblivion to the crested heights of modern learning.

Evolution claims that life upon this planet started in one original cell, evolving into three million known and complicated forms of life as we find them today without the creative act of a personal God. This cell received life through the accidental clashing of invisible atoms assuming a spontaneous origin of life apart from God.

Regarding the earth, it had a non-miraculous origin; that all things evolved in continuous progressive change according to fixed law by means of resident forces, the universe testifying to these facts, eliminating God as Creator.

The early progenitors of man were covered with hair, both sexes having beards; pointed ears, capable of movement, and their bodies were provided with a tail. At an early period the progenitors of man must have been aquatic in their habits, a thorough denial of the Genesis account. They further state that animal life on this continent developed no higher than the South American monkey. The Old World current developed into anthropoid ape and then, by a colossal accident, into man. Man that rules the world today sprang from the lower animals, which sprang from Amphibian. These in turn from fishes, and they in turn from segmented worms: the exact reverse of the Biblical narrative.

Evolution moreover declares that life from its commencement upon this planet is a struggle for existence in which the strong survive and the weak perish, and that they ought to be helped to perish. A pure case of Might is Right, and diametrically opposed to the teaching of our Lord and Saviour Jesus Christ and His substitutionary death upon the cross of Calvary for the weakest of mankind.

They tell us there has been transmutation of species throughout the long generations. The race has carried itself on successfully and progressively by the law of natural selection. That the different species who were normal and healthy sought and mated with those physically fit and capable of normal reproduction. The weak misfits and undesirables perished, contradictory to God's inevitable decree of "*bringing forth after their kind.*"

The evolutionists claim to have produced the "missing

link." From a few fragments of bone that one could hide in the palm of his hand, they have reconstructed the "link," a base piece of fraud, now on public exhibition in this and other countries. The remarkable thing about it is that the "missing link" is still *missing* and there is no *link*.

The human embryo, they tell us, is the same as that of a pig, calf, rabbit and dog, and that at a certain stage our tail is still visible. This of course is proof positive that we descended from the monkey.

The age of the earth, according to them, varies from one hundred million years to eighty million years; each one of course taking as many years as his particular theory requires.

These are a few of the one million guesses strung together by these evolutionary wizards, whose imaginary theory of the origin of life is being taught as if it were the authoritative voice of *true science*. Pagan in theory, it finds its roots deeply imbedded in the darkness of Greek materialism. Its devotees are largely Atheists, Agnostics and Bible rejectors. It is essentially opposed to Christianity, which it defines as sentimental slop, a whining whimpering organization always howling about the fall of man, sin, atonement, heaven and hell.

Evolution is the greatest farce ever foisted upon an unsuspecting public. The most frightful insult ever handed to an All-wise Creator since the creation of man. It is UN-SCIENTIFIC, UNSCRIPTURAL AND ANTICHRISTIAN whether it be Naturalistic, Atheistic, Theistic or so-called Christian. It is the strangest phenomena humanity has to contend with today. A tremendous chain of circumstantial evidence supported by vague analogies and figures of speech. It remains today an erroneous doctrine, unproved and without a shadow of scientific evidence. Notwithstanding this, more than 75% of our educators in leading Universities teach this beastly doctrine. These of course deny the existence of God, Christ, angels and future life.

The education of youth in this land is largely in the hands of men who are avowed Atheists, Evolutionists and Agnostics. The Church also comes in for its share, having saintly

(?) looking divines occupying prominent pulpits, equally qualified to define our beastly ascent. Says one, "There is no escape for intelligent people today from the acceptance of evolution.

This law may be briefly stated to be: that all life upon this planet, including man, has developed from the lower to the higher types. Thus man has gradually developed from some form of lower animal life. Man in his highest estate has through infinite years developed from man in his savage state."

It is clear from such an utterance that this minister has accepted the idea of Evolution without giving it the careful attention which is necessary in the case of so vital and important a question. This is an illustration of how easy it is to accept current opinion without subjecting it to careful examination.

Scripture distinctly states that the first man was Adam, (1 Cor. xv:45); of the earth earthy, (1 Cor. xv:47-49); created in the image of God, (Gen. i:26-27); a being composed of Spirit, Soul and Body, (1 Thess. v:23); infinitely higher than any other form of life upon the earth, (Psa. 8). His spirit links him with God and angels; his soul links him with all other soul life; his body links him with the earth. His spirit gives him God-consciousness; his soul, soul consciousness; his body, world consciousness. Truly, we are fearfully and wonderfully made, (Psa.cxxxix:14).

Furthermore, the Bible differentiates between all life as originally created. All flesh is not the same kind of flesh, (1 Cor. xv:39-41). There is flesh of *men, beasts, birds, fish*. There are bodies *celestial* and bodies *terrestrial*. These continue in their respective order "bringing forth after their kind," (Gen. 1).

We now come to the most important part of all, and that is the problem of Christ. How does Evolution account for Him? As we ponder over His entrance into this world, apart from man, the element of the supernatural in His life, His absolutely spotless, sinless and intrinsically holy humanity, His continual claim to express and represent Deity, His control over sin, sickness and death, His voluntary offering

of Himself as a sacrificial and atoning Saviour for mankind, His physical resurrection from the dead, His ascension above all principalities and powers back to the Father, His remarkable influence throughout the ages, we find no answer in Evolution. By it there is absolutely no way of accounting for Him. Therefore, on the grounds of a Divine revelation concerning His incarnation, life, death, resurrection, ascension and return Evolution is disproved and of necessity must find its place in the discard.

Evolution destroys faith in the Bible as an infallible guide. It destroys faith in God as the Creator of the Universe. It discredits belief in the fall of man. It discourages faith in Jesus Christ as Lord and Saviour. It denies the reality of prayer to a Heavenly Father. It ridicules the thought of life beyond the grave. It does not believe in the supernatural. This ought to be enough for any true Christian. We are either Christian or Evolutionists. There is no middle ground. There is no such thing as a Christian-evolutionist. Let every saint of God beware. It is one of Satan's end-time delusions. To conscientiously accept the doctrine of evolution is to refuse Christianity. We have been warned of God to watch for these frightful signs of the end. Evolution is a lying system, hiding behind the mask of Science. It is a spirit of error. The Father of lies, (Satan) is the instigator of it. It is the "beastly mark," a way-preparer for the "Mark of the Beast." Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?

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## Current Events In the Light of the Bible

**This Peace-less World.** Peace-less and rest-less is this world of ours, and as long as it knows not Him Who alone can give peace and rest, it will continue in the same state.

India is in the throes of a civil war. A few hundred have been killed and thousands wounded. Strife and bloodshed continue in China. Russia lives up to its national color—

“Red”—and executions upon executions take place of such who oppose the red program of nihilism. “Down with France” has almost become the slogan of fascism in Italy. France is fearing the worst. Close observers say that Germany is preparing her youth for another conflict. Clashes between different nationalities are becoming more frequent throughout Europe. Many prominent statesmen in Europe believe another European war is impending. Only the thoughtless, fanatical visionary makes himself believe that this world is outlawing war and that universal peace is in sight. Over night there may be for such a rude awakening.

**The Tragedies of our Streets.** Last year, according to government statistics, 31,000 persons were killed by automobiles in the United States and around 1,000,000 were injured, thousands crippled for life. This appalling death toll, rapidly mounting year by year, was characterized by President Hoover as a “humanitarian and economic problem which touches every man, woman and child in the land.” Who is responsible for it? One of the chief causes is the American spirit of “hurry.” Instead of waiting thirty seconds on a street corner pedestrians have to rush across to the other side and many are caught in this way. Carelessness of drivers, drunken drivers and women drivers all get their victims. Surely these are perilous times. If David said, “There is but a step between me and death” we can say this also. Hurry is as unchristian as worry. “He that believeth shall not make haste.”

**The Desert Shall Blossom Like the Rose.** There is in California a dreary Valley known as the Death Valley. The Editor has been on the edge of it. It is below sea-level. Many have perished in this valley of death, dying of thirst. Many a prospector has paid with his life for his thirst for gold. Seeing it from afar it is grayish green like a sea, and a heavy haze rests upon it. The rattlesnake, the tarantula, the scorpion and varieties of lizards are at home there.

But something happened recently. The valley is the Death Valley because it seldom rains there. But a few

weeks ago a miracle took place. The valley had a rainfall of eleven inches and overnight the whole desert was changed into life. The whole valley was carpeted with gorgeous plants which burst soon into fragrant bloom. The night-blooming Cereus showed itself. It possesses a bulb hidden under the desert soil. For generations, this dried-up bulb will hold fast to its germ of life. Then comes the water and there is a glorious resurrection.

What miracles there are everywhere in nature. But what will it be when He comes and living waters shall flow forth into the desert places! What miracles of power and mercy will take place when Creation's Lord and Creation's Redeemer appears!

"The wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as a rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of Jehovah, the excellency of our God" (Isa. xxxv:1-2).

**The Plight of Americans in Russia.** Hundreds of Americans and their families, mostly engineers and expert workmen have gone to Russia, specialists and technicians, to work on the contracts awarded to American firms. They are getting a fine taste of the glorious Red Republic. They are being half starved; there is not enough to eat. A large number of American tractor mechanics have quit their jobs. Why? We let one speak: "You cannot expect a man to work two months on tea, sour black bread, tasteless cheese and an occasional plate with frozen potatoes and leathery meat on it." Yet this is the menu for millions of Russians today, thanks to the glorious revolution.

What a good thing it would be if our Government would pass a law to transport all men and women who are lauding the Red Republic and are dissatisfied with the economic and social conditions of the United States. Let them settle over there, their Paradise. How long will the Red Communistic Republic last? Yet if another European war should break out, as undoubtedly it will, Russia will burst in and play an important role.

**Additional Confirmation.** The Soviets and their friends in our country and in Great Britain try to make it appear that the charge of fomenting a world revolution is untrue.

A series of articles published in the "Morning Post" (London) has revealed the extent to which Bolshevik propaganda is spreading from Moscow throughout the main centers of world civilization.

The London "Christian" makes the following remarks:

That some such intensive campaign is persistently conducted is, of course, a plain truth which individual Communists take no pains to deny. Every member of the Communist Party is a centre of propagandist energy. He (or, often, *she*) is not merely a passive adherent but an active proselyte of the Communist doctrine, and therefore a declared enemy of the constitutional system wherever established. Opponents of Communism would have a more accurate appreciation of the present position if these facts were generally understood. It is a little futile to ask whether Communist "plots" exist, or to express surprise and indignation when their existence is "exposed" for the nth. time. Of course they exist, since Communism exists. The more important matters for anti-Communists to consider are—whether Communism is advancing, or whether it is stationary; and (if it is advancing) what measures are best for checking it. There can be little doubt that the cure for Communism is not the delivery of denunciatory diatribes, but constructive effort to remove those evils upon which Communist doctrines flourish: (*a*) increasing unbelief—a cause as much as a consequence of Communism; and (*b*) the prevalence of social evils—bad housing prominent among them—which sloth is in danger of perpetuating.

**Science Has Found a New View of Evolution.** The latest utterance of Science through two of its leading disciples is most significant. They say that the evolution of our world and our race is not a mere chance affair. It is, they claim, directed by an unseen intelligence and is directed toward some definite end. The two Scientists are Professor Compton, a Nobel prize man, and Professor Heisenberg of Leipzig. The professor says he has stumbled on a result, which is only the starting point for a new work. He does not know where it will lead. It may be a torch in the forest of mystery that surrounds the primal forces of the universe. When he was asked in an interview what the new physics had to say about the old problems of free-will, immortality, and God, he answered that it had some astonishing things to say.

So they actually have come to acknowledge that there is an unseen intelligence which is at work and which is directed

toward a definite end. Why not turn to the Bible and learn from the Book of books about that unseen intelligence and about the definite end which is revealed there?

But there is nothing new under the sun. Over a hundred years ago Dr. Paley wrote his "Natural Theology," a scientific work of great importance. He proves by nature about us that there is such an intelligence and that intelligence is our personal God.

**Stalin a Modern Nero.** Several books have appeared in Germany picturing the horrors of the Russian persecution. We have just finished reading "The Cries for Help from Russia," consisting of sixty letters written by eye witnesses. It makes horrible reading. This German book gives the truth about what is going on in Russia; it urges intercession for these hundreds of suffering members of the body of Christ; it strengthens one's faith in reading of the Christian heroism and it tells us that the very end of the age is upon us.

Hundreds of excellent Mennonite Christians are being starved to death, as well as others. In one settlement every man, woman and child was cruelly slaughtered. Only a young girl escaped to tell the story. She hid herself and they did not discover her hiding place. Hundreds were sent last winter to Siberia and scores of infants froze to death. In another place 36 young children were taken and wantonly killed. They cry, "Has God ceased to be merciful?" These suffering Christians wonder why the League of Nations, the United States and England and other nations do not act and stop these horrors.

Atheistic Bolshevism is controlled by the murderer from the beginning, and he tries to crush out every bit of true Christianity wherever it shows itself. Yet we have in this country men, educators, truly just as atheistic as these Russian beasts, who advocate communism and applaud these viscious Satanic murderers of innocent children. How long, oh Lord, how long?

**The Russian Atheistic Program for the United States.** That there are made widespread efforts to show the Red

Gospel of Hell in the United States, to produce a revolution and do the same thing in the persecution of Christians that is done in Russia, is not a nightmare, but only too evident. The following paragraph from the Associated Press confirms this.

Russian monarchist circles in Berlin allege that in secret meetings at Danzig last week American Communists and agents from Moscow had laid plans for intensive Communist action in the United States next September.

The emigrés, hostile to the Communist regime in Russia, asserted that on June 17 the executive of the Communist International at Moscow had resolved to allocate 1,000,000 gold rubles (about \$500,000) for the dissemination of Communist propaganda in the United States.

This fund was said to be especially designed for use in Chicago, Philadelphia and Baltimore. At Chicago, the monarchists further report, a secret Communist meeting has been planned for July 3 to organize a movement in which South American Communists also will participate.

The alleged movement includes the appointment of about forty "instructors" to spread the "Red gospel" throughout the United States. To carry it into effect several American Communists were said to have received orders from Moscow to return immediately to the United States.

The monarchists assert that the following American Communists met Moscow agents at Danzig: William Hood, Philadelphia; George Holbrook, Boston; Harold Talbott, Baltimore, and a man named Ruegert of Chicago. William Fowler, Harry Upton and a man named Wieghardt, all of New York, were said to have come from Moscow to Danzig by airplane.

Surely the United States should wake up, and that right soon, and handle this situation as it ought to be handled.

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## Looking Backward from the Glory

(2 Cor. 4-17).

"Our light affliction?" yes, so saith the Word:  
 And "momentary"; tho' it last for years,  
     For in the Glory  
     We'll read the Story  
     Of how our Fears,  
     Unbidden tears,  
 And sorrows of these few short years  
     Wrought out for us—  
     (Fruit of Thy Cross)

A weight of glory, more exceeding far  
 Than in the body we could e'er conceive;  
 And how the Spirit thru our subject lives  
 Some likeness to our blessed Lord did weave.  
 While we beheld not things that did but seem—  
 (The things of time and sense), a passing dream,  
 But by the telescope of faith, God given,  
 Beheld the real eternal things of heaven.

Songs in the Night.

*Helen MacDowell.*

## Notes on Prophecy and the Jews

Satan tries to keep God's people from the study of the Prophetic Word. Next to the Gospel the enemy hates the revelations concerning the future. The Gospel he has perverted and counterfeited in a multitude of ways.

The Prophetic Word he constantly slanders and brings in disrepute by associating with it some of the most deadly lies and deceptions, or by using men to advance all kinds of fanciful interpretations and by the fixing of years and dates, when God is to fulfill His Word. All Christendom knows what havoc this wicked "Millennial Dawnism" (*alias* International Bible Study Association) has wrought. It teaches much on Prophecy, the Coming of the Lord, and that is the bait to lure souls into the most awful heresies. Linked with the Second Coming are often such teachings as "Unitarianism," "Restitution of the Wicked" or as it is also termed, "Reconciliationism," and other denials of the faith. In this way Satan tries to harm the Study of Prophecy and keep simple souls away from it.

The same he does by fanciful interpreters of Prophecy, who set days and years. Before us is a volume which had the fullest endorsement of an English paper. The title is "Christ is Coming," and the author declares that the Times of the Gentiles may be terminated about 1914. "If the Times of the Gentiles began about 606 B. C., it would seem that 2520 solar years would bring us to about 1914 A. D.; whether this calculation is strictly correct or not

I am not prepared to say; it may be, or it may not, but it cannot be far out." But his whole calculation rested upon a flimsy foundation. Events have proved conclusively that his speculations were incorrect. In another place the same man declares, "It appears probable that some time between now (1910) and 1914 the nations will be at war, and the result will be the ten kingdoms with some strong man at the head; followed by a time of peace, which may begin about 1915 and last till 1922, when the seventieth week may begin," etc. All this is fanciful; it lacks the support of the Word of God and is simply a speculation of which the Children of God do well to beware. Worse than all this are the three volumes also highly endorsed by the same paper, which are written by a Captain Crossley, called "A Great Revelation." The word "*hallucination*" ought to be put in place of "Revelation." We doubt if anything has ever been published in the line of Prophecy which is so full of error and foolish speculations, including the unspeakable nonsense of Anglo-Israelism, as these three volumes. These books, if circulated (and they are constantly advertised) and read, are bound to work an untold harm. We owe it to our readers to warn them to beware of such unscriptural speculations. Shun them as you would shun errors.



Yemen is a province comprising the southwestern part of Arabia, separated from the northern part by a great trackless desert. Tradition traces the settlement of the Jews in that country to the times of King Solomon.

During the Babylonian exile also some 75,000 Jews are alleged by tradition to have gone to seek their fortune in Yemen, and as they did not respond to the call of Ezra to return to Palestine, the latter uttered a ban upon them, whereupon he was punished in that he was denied burial in Palestine and to add to his disgrace the Yemenite Jews have refrained since then from giving their children the name of Ezra.

All this is, however, mere fiction; the truth seems to be that the Jews settled in Yemen not earlier than in the second century of the Christian era. For the first few centuries they seem to have led a quiet and prosperous life in friendly intercourse with the neighboring Arabs.

In their zeal for making converts, a zeal that seems to have been common at that time to Jew and Christian, they succeeded in gaining for Judaism one of the most powerful Yemenite kings, Dhu Nuwas,

who was very zealous in the cause of the new faith he had adopted. It was only with the rise and spread of Islam that the persecution of the Jews began.

The Yemenite Jews do not differ much physically from the Arabs, whom they resemble in the coloring of the eyes and the hair and in the measurement of the head. This fact has led many anthropologists to the conclusion that the Yemenite Jews are no more than Arabs who had adopted Judaism at an early date. This resemblance may simply go to prove that the Yemenite Jews are racially purer than their European brethren, and hence resemble more their Semitic kinsmen.

However that may be, the Jews of Yemen can easily be distinguished from the Arabs by external characteristics, such as dress and long side locks. As for their intellectual standard, they tower above their oppressors, the Arabs. Their peculiarity of dress has been imposed upon them, as they are not allowed to wear, except on Saturdays, any clothing indicating equality with the Moslems.

Nor are they allowed to ride on donkeys, and, to a certain extent, they are forbidden to trade. These restrictions have thrown the Jews of Yemen into the various sedentary trades, with a few exceptions engaged in business and agriculture; they are the workmen and artificers of the country—goldsmiths, blacksmiths, carpenters, tanners, tailors, shoemakers, etc.

This fact has, in a manner, been the saving grace of the Yemenite Jews, protecting them against total extermination at the hands of the savage Arab, for the latter, unskilled in handicrafts as he is, can simply not get along without the Jew, who mends his wife's trinkets and jewelry, repairs his gun and fixes his agricultural implements.

With all this the life and property of the Jews are hardly safe, but are always exposed to the fancies of the mob and the arbitrariness of the law. The Jews live in separate quarters, in small, dark houses, which look like caves, or, rather, like graves, having holes for windows which can hardly admit any light, for fear of thieves at night and robbers, that is to say, the native population, in the day time.

There is no legal justice for them; and they are compelled to do some of the meanest public work, which the Arab thinks below his dignity to do. Even the Jewish representative, the one responsible to the officials for the community, is not spared but is subject to all kinds of indignity, plus blows and torture. Hence, no rich Jew is willing to serve in the capacity of Jewish representative, but a poor Jew is generally hired for this purpose, i. e., to be the scapegoat of the community.



For a few days this fall we can see numerous wagons in New York City loaded down with fresh cut branches from hemlock, spruce and cedar trees. These wagons find their way to the densely populated East Side, where so many orthodox Jews reside, who still hold to their ancient customs. The feast of tabernacles was about to be celebrated. Booths covered with these green branches were erected in the yards of the dreary looking tenement houses and the feast of rejoicing was kept by the Jews. It is a feast

hallowed by the memories of the past and prophetic of a glorious future still to come. One could not help wishing that the time may soon come when Israel's sorrowful night is ended and that feast be kept in the land, when the once rejected Messiah is their King. Then the nations shall go up from year to year to Jerusalem to worship the King, the Lord of hosts, and keep the feast of tabernacles (Zech. xiv:16-21).



In Mark i:13 we read of our Lord that He was with the wild beasts. This was during the forty days He was in the wilderness. The first Adam was in a beautiful garden surrounded by fruit-bearing trees; the last Adam had no garden of Eden, but a wilderness. The first Adam had plenty to eat, while the last had to fast forty days and forty nights. What a picture the Son of Man must have presented after the days in the wilderness were past! Before the first Adam the animals of creation bowed in humble submission and he named them; the last Adam was in the wilderness with the wild beasts. The leopard and the wolf, the wild beasts surrounded Him, and at His feet there were the poisonous snakes, the hissing adder and the hideous scorpion. Adam's fall had produced a great change, and once driven from the hallowed regions of Eden, he faced no longer animals whose lord he was, bowing before him and doing homage to him, but he was face to face with wild beasts who snarled at him and sought his life.

And now the second Man, the Lord from heaven, was with the wild beasts, and day and night he met the enemies of man, and, so to speak, the accusers of man, for forty days and nights He was in touch with them, but He came forth unharmed. He is the second Man, and as the Lord of creation animal instinct felt that now had come the Deliverer for whom groaning creation waits and therefore their enmity ceased. Perhaps the leopard and the wolf crouched at His feet and looked up into His loving face, and maybe in His presence these wild beasts even forgot their strivings amongst themselves and walked peace-

fully together. For thus it is written of Him: Thou shalt tread upon the lion and adder, the young lion and dragon shalt thou trample under feet (Psalm xci:13).



The last promise of the Old Testament is recorded in Malachi iv. The rising of the Sun of Righteousness with healing in His wings is promised, as well as that which is connected with that Sunrise. This promise was not fulfilled when our Lord, who is typified by the Sun, appeared. It is true, He is the light of the world and shone forth as such, but the darkness did not comprehend that light. He will come as the Sun of righteousness when He comes in power and great glory. Thus the last promise of the Old Testament, and with it all unfulfilled promises, will be accomplished. His glory light, brighter than the midday Sun, will cover the Heavens, and He will be seen as the glorified Son of Man. See the sample of it as recorded in Acts xxvi:13.

The last promise in the New Testament we find in Rev. xxii:20. "Surely I come quickly." The root and offspring of David, the bright and Morning Star announces His Coming. It is His Coming for those who belong to Him and whom He must take first into the Father's house, before He shines forth as the Sun of Righteousness with blessing for Israel and the nations, and the burning heat of judgment. Thus the Old Testament and the New Testament in closing announce a great coming event. The Son of God is coming again. His Church waits for Him and that waiting will end when He calls the living Saints as well as those who have died in Him, to meet Him in the air. Israel, the nations, the whole world, wait for Him, and their waiting ends when He comes as the Sun of Righteousness. All will be fulfilled with that great event. Everything will be righted and all questions which sin has brought in will be solved. May it please God to bring soon that consummation of Glory.



The anointing of Solomon as King over all Israel is described in 1 Kings i:39-40, "And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And he blew the trumpet; and all the people said, God save King Solomon. And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them." There was joy, the trumpet, and the earth rent. But how much greater will be the coronation of the King, who has purchased His dominion by His own blood. No pen can describe it and if one thinks of all the Glory connected with it, the heart feels like shouting "Hallelujah." Angels will be present at that coronation. His redeemed people will surround Him, who has made them priests and Kings, and sing His Praise. Israel will rejoice and all creation will join in the Glory Song, while His enemies will lick the dust and He as Prince of Peace will establish Peace on earth.



A Hebrew who is well informed on the present condition in Palestine gave recently a very glowing report.

"The people are happy in Palestine. They are working and they are prospering. They are so happy that they must needs sing all the time for sheer enthusiasm. And they have reason to sing.

"Public-spirited men have created a new set of conditions there. There is no more fever in the marshes. The Jews who have come there from the most populous ghettos of Russia have grown to be free and healthy farmers. There are workingmen's colonies. There are communistic colonies, with good, fat treasuries, which hope within three years to be in full possession of the land which they till. There are co-operative societies whose farms are superior to any that Palestine has ever witnessed. They use the best of agricultural implements. They have a scale of wages, and the wages paid to at least one man I met was greater than he got for the same work right here in New York City.

"Philanthropic colonization has come to an end. The era of real scientific colonization has begun. That is what is making the Holy Land prosper. Near Mount Carmel, where the greatest improvements are to be found, there is, for instance, an agricultural experiment station which is doing wonderful work. The scientists are now trying to find soil adaptable to the culture of the mulberry tree, which is needed to raise silkworms, and which ought to make Palestine in years to come, a great exporter of silks. Wild wheat, which has been growing for centuries, too, has been blended with western wheat, and has given the colonists bread.

"Then there is a Health Bureau, and a man no longer finds it necessary to take quinine each night before going to bed. This great institution for the health of the colonists was given by Nathan Straus.

"And they have in Palestine a Jewish Institute of Technology,

which was also a gift of a public-spirited man. All these are signs of the great awakening and prosperity.

"No longer can Palestine be called a barren spot. There is hardly a foot of soil which cannot be turned to good advantage. The climate—and this may surprise many—is not as hot in summer as that of New York, and the winters are much warmer. On February 28 last the water of the Sea of Tiberius was so warm that bathing was quite possible. One finds running water in many houses, too. At the crossings there are real 'Look out for trains' signs, and in the parks the signs tell people to 'Keep off the grass.'

"What further development of Palestine requires is men and women who can give it a part of their brains and energy. Men with a little capital, willingness, and a love for the land are indeed welcome. The agricultural settlements are always asking for more men. If the people of Palestine, like the promoters of California, knew how to bottle pears and peaches and send them broadcast, with millions of copies of 'boosting' literature, I would perhaps not find it necessary to tell you of this promising land. That is what they need—the California idea. New colonies are now being opened up, and the time is ripe for a clinching of these opportunities."

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## **"Is the Lord's Return a Practical Doctrine?"**

By ROY L. ALDRICH, Dallas, Texas

There are some Christians who say that the Lord's return is not a practical doctrine. They say it doesn't have any effect on the way we live and therefore it doesn't make much difference what we believe about it. The principal thing is to live the best we can and not worry ourselves about the different theories of Christ's coming.

However, if the language of the New Testament means anything, it is evident that we cannot live our best, and be indifferent to His return. In Galatians 5:22-23, we find an innumeration of nine virtues which are the fruit of the Spirit; love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. It will be readily granted that any doctrine which tends to produce and stimulate these virtues in the lives of Christians is a practical doctrine. All of these virtues are practical, and are related to the way we live each day. Let us look at these virtues and see how, according to the Scriptures, each and every one of them is to be stimulated in the Christian by the truth of the Lord's return:

1 **Love.** (1 Thess. iii:12, 13); "And the Lord make you to increase and abound in *love* one toward another, and toward all men, even as we do toward you: To the end He may stablish your hearts unblameable in holiness before God, even our Father, *at the coming of our Lord Jesus Christ with all his saints.*"

1. **Joy.** (1 Thess. ii:19: "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!*"

3. **Peace.** (2 Pet. iii:14): "Wherefore, beloved, seeing that ye look for such things, (i. e. things related to Christ's coming. Cf. vss 4, 10, 12) be diligent that ye may be found of Him in *peace*, without spot and blameless."

4. **Long-suffering.** (James v:7, 8): "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath *long patience* for it, until he receive the early and latter rain. Be ye also *patient*; establish your hearts: for the coming of the Lord draweth nigh." The Greek word herein translated "patient" comes from the same root as the word translated "long-suffering" in Gal. v:22.

5. **Gentleness.** (Phil. iv:5): "Let your *moderation (or gentleness)* be known unto all men. *The Lord is at hand.*"

6. **Goodness** (2 Thess. i:10, 11): "*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. *Wherefore* also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his *goodness*, and the work of faith with power."

7. **Faith.** (1 Pet. i:7): "That the trial of your *faith* being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory *at the appearing of Jesus Christ.*"

8. **Meekness.** (1 Tim. vi:11, 14): "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, *meekness.*" In verse 14 Timothy is charged to "keep this commandment without spot, unrebukable, *until the appearing of our Lord Jesus Christ.*"

9. **Temperance.** (2 Pet. i:6, 15, 16). In verse six we find *temperance* among the virtues the Christian is to add. In verses fifteen and sixteen we learn that these things are to be remembered in view of "*The power and coming of our Lord Jesus Christ.*"

It is evident after a study of these scriptures that, regardless of what our personal opinion may be, the Spirit of God considers the return of Christ a practical doctrine. If we would be virtuous then let us be "like unto men that wait for their Lord."

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## Are You Saved?

Dear friend, kindly permit the point of this question to touch your conscience and heart, whether you are or are not a member of the church. You may be a member of any church, or of all the churches, on the face of the earth, and yet not be a member of Christ. Remember that He has said "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: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know not whence ye are; depart from me all ye workers of iniquity" (Luke xiii:25-27). A man may sit at the Lord's table, and yet be cast into outer darkness at last.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. vii:21-23). Many, not few, but alas! many who have been popular and powerful preachers, wielding vast influence, will awake to the frightful discovery when Christ comes again, that they are undone for ever.

It is of infinite moment, therefore, that the question of your salvation should be settled now and definitely. If you are not saved, you are lost, and it is not the whole truth to say that you may be lost hereafter, for you are already lost. It is Jesus who declares "He that believeth on him is not condemned [or judged!] but he that believeth not is condemned [or judged!] already, because he hath not believed in the name of the only begotten Son of God" (John iii:18). It is true that "there is therefore now no condemnation to them which are in Christ Jesus" (Rom. viii:1), but it is equally true that there is therefore now nothing but condemnation to them that are not in Christ Jesus.

The great mass of the Jews in the days of our Lord and His apostles were religious, exceedingly religious, but they were lost for all that. The Saviour said "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves" (Matt. xxiii:15). An inspired apostle writes as he was moved by the Holy Ghost, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved, [hence they were lost!] For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth" (Rom. x:1-4). It is only in Christ the law ends its curse.

Your salvation, then, hinges, not upon your profession of religion, not upon your connection with the Church, but entirely upon your relation to Christ. "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life" (1 John v:11, 12). Eternal life is necessarily a gift, not a bargain, nor a reward; and it is in God's Son, because He alone glorified God about the dreadful question of sin, and satisfied the claims of God's holiness, and met the demands of God's law. He therefore that hath the Son by believing on Him, by trusting in Him,

by union with Him through receiving Him as Lord and Saviour, hath life; and he that hath not the Son of God, whatever else he may possess, hath not life. Oh, that God the Holy Ghost may lead you to see this, and to see it now!

Dear friend, will you not suffer the word of exhortation? Stop just here, and ask yourself as in the presence of God, as in the light of eternity, whether you are really confiding in Christ to save your soul, and to raise up your body at His second coming, if you should be sleeping in the grave, when His shout shall be heard? If He were to appear visibly this moment, and say to you "Thy sins be forgiven thee," would you believe Him? Would His word be enough for you? Would you fall at His blessed, nail-pierced feet, and reply "Lord, I accept with adoring gratitude the forgiveness I do not deserve, and trust in Thee, in Thee alone, to save me from the degradation of sin, and from the dominion of sin, and from the doom of sin?"

If so, then fall at His feet now. You cannot see Him, but He sees you, as He saw Saul of Tarsus praying, and He speaks to you in His word as truly, as directly, as personally as if you could hear the very tones of His voice, inviting, nay entreating, nay commanding you to believe that word without a second's delay. "Verily, verily, I say unto you [I, who am the Truth, say immediately unto *you*!] He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into judgment; but is passed from death unto life" (John v:24). It is still true, and true for you, and true as your eye falls upon these lines "that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. x:9).

You may believe a thing because you are too indifferent to it to disbelieve. But when you believe in the heart you have a personal interest in the testimony or promise you hear. You may believe that God raised Christ from the dead, as you believe that Julius Caesar crossed the Rubicon, or you may believe it with adoring gratitude, seeing in it the indisputable proof that the One you accept as your Lord made a complete atonement for your sins. Hence you never will

believe in the heart, until you are led to know your guilt and ruin as a lost sinner, and to trust in Him who "died for our sins according to the scriptures" (1 Cor. xv:3). May God help you to receive into your heart the truth of the Scriptures concerning the death of His Son, and to receive it now!

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## Atonement

The first place in the Bible that mentions this great word is in connection with the ark. "Make thee an ark of gopher wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch" (Gen. vi:14). Here the word *shalt pitch* is the same in another form of the verb that is rendered 68 times "make an atonement." It is also rendered "appease," "cleanse," "pacify," "pardon," "purge," "make reconciliation." The second *pitch* is nearly always elsewhere translated "ransom" and "satisfaction." Strictly speaking, to make atonement is to cover, the sins of God's people being viewed as covered with the blood, which is accepted as a sufficient ransom.

Hence it is said: "The life of the flesh is in the blood: and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul," or as the Revised has it, "that maketh atonement by reason of the life," (Lev. xvii:11). But it is life surrendered, or, death that made atonement, and not life, as Dr. Waldenstrom asserts. That such is the meaning of the statement is certain, for Jesus declares "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):

Upon this passage there are some excellent remarks by Prof. Smeaton, whose admirable book "The Doctrine of the Atonement" ought to be sacredly treasured, now that his successor, Dr. Marcus Dods, denies the atonement. He says, "the undoubted meaning of *lutron*, ransom, as it occurs in the classics, is that of a price paid to deliver a prisoner from captivity," and he shows that precisely the same meaning

is to be attached to it in the Septuagint, "where it is used for the 'ransom' by which a maid was redeemed from slavery (Lev. xix:20); for the 'ransom' of a prisoner of war (Isa. xiv:13) for the 'ransom' of a person who might go into voluntary servitude and sell himself till the year of jubilee (Lev. xxv:51); for the 'ransom' paid to the judges to expiate a fault, of which one very notable instance occurs in the case of the owner of a pushing ox" (Exod. xxi:30).

Our Lord then declares the purpose of His coming and death in the most distinct terms. Dr. Dods has stated in a recently published sermon that "His death draws us because there is in it more than human heroism or self-sacrifice; it draws because in it the very heart of God is laid bare to us; it softens and breaks down by the irresistible tenderness it discloses in the mighty and ever blessed God. Every man feels that it has a message for him, because in it the God and Father of us all speaks to us." It was far more than this. It was the voluntary surrender of life by the eternal Son of God, who gave Himself a ransom for, or in the room of, many. It was the covering over of the sins of His people, and upon this ground alone can God and they be at one. "Without shedding of blood is no remission" (Heb. ix:22), and sinners are saved, not by an appeal to their generosity, but by the death of Christ, "who his own self bare our sins in his own body on the tree" (1 Pet. ii:24). Any other view of the atonement is meagre and misleading. The world may believe that the death of Christ was an example of "more than human heroism and self-sacrifice," and remain wholly unaffected by the cross. It is not true that "every man feels that it has a message for him, because in it the God and Father of us all speaks to us." It is notoriously untrue. The sinner walks according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience (Eph. ii:2); and there is neither ability nor desire to respond to God's love, until the Holy Spirit quickens the dead soul into life and faith.

The substantive form of the word rendered *make atonement* is 26 times translated "mercy seat," and it must not be

forgotten that the mercy seat was sprinkled with blood when atonement was made for a people redeemed with blood. The high priest took the blood, and sprinkled it upon the mercy seat eastward, and seven times before the mercy seat, and then went forth to lean both his hands upon the head of the live goat, confessing over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and sending all away into an uninhabited land. To this day it is true that the love of God is expressed, not only in the death of Christ, but in the fact that "the blood of Jesus Christ His Son cleanseth us from all sin" (1 John i:7), nor will there be any song in heaven except that which praises redeeming blood.

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## Origin of Human Kind

If monkeys, in a bygone day,  
 Could evolute, as some men say  
 They did, and start a race of men,  
 Why can't they turn the trick again?

If Darwin's theory is true  
 They ought to even better do  
 Than what they did long years ago  
 Before they'd evolved so.

If they could breed a race of men  
 Back in the early ages when  
 They were but animated clods,  
 They ought to now produce near gods.

Who neutralized, and when, their pow'r  
 To pass along the priceless dow'r  
 In harmony with nature's norms,  
 Of higher and more perfect forms?

'Twas not the monkeys made us laugh,  
 But those who propagate this chaff  
 About the apish origin  
 Of all our human kith and kin.

## O U R H O P E

179

The Holy Scriptures plainly state  
 That God Almighty did create  
 From dust of earth the primal pair  
 And in his holy image fair.

Why should we, then, forsake the Book  
 And to the speculator look  
 For aid in our attempt to find  
 The origin of human kind?

—W. H. B.

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## I Have the Peace

A young lady was dying, and one Scripture that had come to her when in health came to her at this time; it was, "He was wounded for our transgressions," etc., and she was led by the Holy Spirit to rest in Him of whom it spoke for salvation. A friend said to her one day: "You suffer much, I fear." "Yes," she said; "but"—pointing to her hand—"there is no nail there. He had the nails, I have the peace." Laying her hand on her brow, she said: "There are no thorns here. He had the thorns, I have the peace." Touching her side, she said: "There is no spear here. He had the spear, I have the peace."—*Selected.*

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## A Message For Each Day

**September 1.** "Able to do *exceeding abundantly* above all that we ask or think" (Ephes. iii:20).

Mark it does not say what we *can* ask, but what we *do* ask. We never ask as much as we *may*. *Prayer* never catches up with *thought*. So the promise goes beyond all bounds of imagination. But it would be no use to tell us what God is *able* to do, if the Spirit did not also say what He is *willing* to do. The logic is, Because He has *saved* you, He will *bless* you.

**September 2.** "Abel, he also brought of the *firstlings* of his flock" (Gen. iv:4).

He offered of the *best* which he had. *Fat* and *blood* go hand in hand in Scripture (Eze. xlv:7). Have you *little* to give? Small opportuni-

ties for service? Then be sure to choose the fattest things you have, and offer with *the blood*. A little hidden deed done in His Name; a little seed buried with a tear to-day, may glow like a diamond in your crown.

**September 3.** "Our *sufficiency* is of God" (2 Cor. iii:5).

It is said there is not a disease of the body, but somewhere in Nature a salutary remedy is provided. There is not a disorder of the soul, that sin has produced, but in Jesus Christ it has its complete antidote. His sufficiency not only saves from the ruin of sin, but meets every need of the soul on earth, till we reach the estate of glory.

**September 4.** "This is the *way*; walk ye in it" (Isa. xxx:21).

It is very assuring when one is astray, to have some one call out, "I know the way, follow me." It is unspeakable comfort that Jesus Christ is the Man in the way to guide us. He has had earthly experience. He understands the bad places in the road. He volunteers to lead in the way. If we become weary, He will carry us on His shoulders.

**September 5.** "Christ also suffered for us, leaving us an *example*" (1 Peter ii:21).

The easiest way of learning anything is by an object lesson. Would we know how to be a good citizen; a good neighbor; how to rule our own spirits; and resist temptation, we have but to imitate Christ. His example will show us how to pray, and how to suffer in silence. Though Divine He was human, and His excellencies are accessible for you.

**September 6.** "*Kept* by the power of God" (1 Peter i:5).

This conforms to our Lord's Prayer (Jno. xvii:11). We cannot keep ourselves for one hour from the evil in the world. But Scripture abounds in assurances that we shall be kept, and preserved unto the Heavenly Kingdom. Safety and Salvation go hand in hand. If you have received the one, you must believe in the other (Jno. x: 28, 29).

**September 7.** "He that hath seen me, hath seen the *Father*" (John xiv:9).

If we know Christ we know everything worth knowing. To understand astronomy will be no comfort on the death bed. We seek God in Nature and cannot trace Him; in Providence, and cannot understand Him; in Law, and He is against us. But in Christ we find Him. There in Christ, the whole map of Sin, Heaven, Earth and Hell is spread before us.

**September 8.** "Launch out into the *deep*" (Luke v:4).

Do not paddle around in the shallows. Christ's abundance never diminishes. How quickly your supply of money is exhausted. How tired you are by night, though fresh in the morning. Here is an ocean of limitless supply. You may draw in fish of every kind. Do you need food, money, strength for any work? You may have it for the launching out.

**September 9.** “*Every one* of you in the name of Jesus Christ” (Acts ii:38).

Can I receive remission of sins? I have been one of those who hated Christ. Once I would have joined the mob in crying, “Crucify Him.” “Every one of you,” says Peter. Look at the long line of sin-blackened souls, who died, cleansed in the blood of the Lamb. Never have a doubt but *you* are included in that word, “Every one of you.”

**September 10.** “Ye are straitened in your own *affections*” (2 Cor. vi:12, R. V.).

That is why your faith is so weak, and your Christian character so undefined. Christ offers to sanctify you wholly. You keep your heart like a closed house. You open only one room to Jesus. The others are locked and dark. The closets are stored with filthy memorials of the past life, and no heavenly light ever cleanses them.

**September 11.** “A very *present* help in trouble” (Psa. xlv:1).

Such is God, our Redeemer. No matter how carefully we lay our plans for the future, disappointments and afflictions will come. And the closest friend cannot avert them. Just here Christ meets us as the “God of all comfort.” Ask the martyrs, ask the long procession of sufferers, Did ever His help fail? No, no, will come the answer.

**September 12.** “Is anything *too hard* for the Lord?” (Gen. xviii:14).

Who hangs the stars on nothing? Who rules the tides of the sea? Who made you? Who redeemed you? Who says, “I will be with thee, and keep thee—” Is it not then terrible unbelief to question if we shall be left unprotected and unaided in any of the exigencies that may come.

**September 13.** “The Son of Man came not to be *ministered* unto” (Matt. xx:28).

Let this help you when you have other people’s burdens shouldered upon you. Jesus Christ has reversed all the ethics of worldly thinking. *We* find it tiresome to be involved in other folks’ troubles. *He* made their cares His special service. We are selfish by nature. By grace we may become like the hard rock, out of whose cleft springs a beautiful flower.

**September 14.** “As the Father hath loved me, so have I loved you” (John xv:9).

Here are two of the greatest words in the Bible. One is the plummet of eternal delight, the other the sounding of everlasting grace. You cannot yourself fathom either of these loves. Some illustrations like mirrors reflect their depths. For preciousness the believer is a Pearl; for future glory, a Jewel; for present safety, the Apple of His Eye; for protection from Satan, a Garden enclosed.

**September 15.** “Jesus *Wept*” (John xi:35).

How strange that He, who perfectly well knew, that in a short time

joy would come into the *Bethany* home, should have been overcome by sorrow. Thus intensely *human* is our Saviour. He measures us by our measure. Our troubles are His troubles. Our view point becomes His. He stoops to us, as the father bends to his little child.

**September 16.** "His *own* received Him not" (John i:12).

What is keener than the sorrow an old parent feels, when son or daughter refuse to receive him into their home? The world was Christ's own, and all it contained. He came with a present of Balm, and Manna and Riches. His children said "Away with Him." Meditate upon His anguish to-day. Be sure you say, "Come in, thou blessed of the Lord."

**September 17.** "I have *prayed* for thee, that thy faith fail not" (Luke xxii:32).

We often say we value the prayers of fellow-saints. Here is something far grander. What the Lord did for Peter, He is constantly doing for us. While Satan is plotting to overthrow us, He is praying to uphold us. Believe then, that this secret service is going for you. And even while you are ignorant of danger, He is foreguarding you.

**September 18.** "Let us walk in the *light* of the Lord" (Isa. ii:5).

That light was the Shekinah. A like office work to the Church is now fulfilled by the Holy Spirit. As the divinely lighted fire cloud distinguished Israel from all other peoples, so the Spirit is the Christian's peculiar token. To follow the cloud often meant ignorance of the way. To follow Jesus means perfect assurance that He will bring you through to rest.

**September 19.** "*Unspeakable* words, which it is not possible for a man to utter" (2 Cor. xii:4).

Such is the language of Heaven. You wonder why so little is *definitely* revealed in the Bible concerning our future estate. You have no powers adapted to comprehend it. All you can now grasp is that it is a Paradise for delights; a "home with the Lord" for comforts; and for "gain," and wider activities, it is the Better Country.

**September 20.** "I am not *alone* because the Father is with me" (John xvi:32).

As the world's activities increase, outward quiet for the Christian becomes impossible. Then it is that the Lord's presence flows in to fill the chasm between us and the noise about us. Nothing is more painful than the sense of being out of communion with people around us. And nothing more sweet than to be able to say, "There is none upon earth that I desire beside thee."

**September 21.** "Although the fig tree shall not blossom.  
. . . Yet will I *rejoice* (Hab. iii:17, 18).

The sweet thing about adversity is that it makes the common mercies more appreciated. Do you remember when out in the cold, thinly clad, how gladly you accepted a dirty old coat one lent to you? In fine weather you would have spurned to wear it. So nothing cures the murmuring habit like a few mouthfuls of bit *bread*

**September 22.** "I looked, and behold a door was *opened* in heaven (Rev. iv:1).

When? Right after John had turned away from the sickening vision of the Laodicean church. Things on earth are disappointing you. Even the best church things are carnalized. Now then, is the time to *look up*. The church has barred out your Lord. But you will see Him *above*. Listen; soon He will say, "Come up hither."

**September 23.** "I do set my *bow* in the cloud" (Gen. ix:13).

A rainbow is made up of water drops, upon which the sun shines. Let your weeping experiences produce the same beautiful effect upon the vision of your fellow men. Think of God's covenant to you in Christ. Let the tears you shed reflect the light of His goodness, and become lenses to magnify Him.

**September 24.** "A vessel . . . *meet* for the master's use" (2 Tim. ii:21).

In drinking, much depends on the cleanness of the vessel. Did you ever draw water into a glass that retained some bitter, pungent flavor? It disgusted you. You are a messenger of the Gospel; a bearer of the water of life. It is well to be sure that your vessel is clean. Does anything inconsistent in your life, give bad flavor to the truth?

**September 25.** "They that be *with us* are more than they that be with them" (2 Kings vi:16).

You have no cause to fear. The agencies against truth are *many*; but the armies of God are *more*. The Bible will never be destroyed, nor the Holy Spirit be driven from the Church till everything God purposes in Christ is accomplished. It will save you much anxiety, and give you *courage*, if you daily pray, "Lord, open mine eyes, that I may see."

**September 26.** "I shall not *die* but live" (Psa. cxviii:17).

This is a direct word for the nation Israel (Psa. lxxi:20). It may be a personal word for you to-day. You long for returning vigor to "declare the works of the Lord." The prayer of faith may obtain it. But should God will otherwise, the words will be fulfilled in their widest sense. "He that believeth shall never die." Because He lives, you shall live also.

**September 27.** "The same night Peter was *sleeping*" (Acts xii:6).

Think of it: to be killed on the morrow; yet he sleeping sweetly. What tranquilized him? A clean conscience, and the presence of angels. Are you troubled with bad nights? Don't try insomnia devices. Get thinking about the angels; about past mercies; about future joys in heaven; drive out earth; let in Christ. "So He giveth His beloved blessing while sleeping."

**September 28.** "Although *my house* be not so with God" (2 Sam. xxiii:5).

It is the lament of a disappointed parent. The words will appeal

to many to-day, whose children, like Eli's, are walking astray. But they breathe a *hope*. There was an everlasting *covenant*, and a *Seed* to come. Somebody's children will be blessed by your prayers. Your sowing may now seem lost, but there is a millennial reaping.

**September 29.** "This *same Jesus* shall so come" (Acts i:11).

Job believed it long before, for he said, "I shall see Him for myself, and not a stranger." You have grown familiar with Jesus all these years. At His table you got near enough to see the wounds in His hands. You have confided to Him the hideous secrets of your life. How sweet to know He, Himself, not a stranger, is coming to bring you home.

**September 30.** "So shall we be ever with *the Lord*" (1 Thess. iv:17).

Why do you worry then about this little while! Let your affairs go any which way; that coming day will straighten them. You will have all the food and clothes you want then. Maybe you can travel, too, from star to star, on your own locomotion. All the faces about you will be happy; all the angels will wait on you. The Saviour will delight Himself in you.

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## The Heart of the Lesson

BY ARTHUR FOREST WELLS

### AMOS

Aug. 31. Amos. Amos i:1, vii:10-15, ii:11-12, iii:7-8.  
Golden Text: Isa. vi:8.

#### Daily Readings

Mon., Aug. 25, Amos i:1-ii:8. Tues., Aug. 26, Amos ii:9-iii:8.  
Wed., Aug. 27, Amos iii:9-iv:11. Thurs., Aug. 28, Amos iv:12-v:27.  
Fri., Aug. 29, Amos vi:1-vii:17. Sat., Aug. 30, Amos viii:1-14. Sun.,  
Aug. 31, Amos ix:1-15.

#### THE OUTLINE OF THE LESSON

I. The Date of the Prophecy of Amos, Amos i:1. II. Amaziah's Accusation against Amos, Amos vii:10-13. III. The Call of Amos, Amos vii:14-15. IV. God's Grace and Israel's Rebellion, Amos ii:11-12. V. The Duty of the Prophetic Office.

#### THE HEART OF THE LESSON

Amos, whose name means "burden" or "burden-bearer," was a layman of Tekoa, whom God called to the prophetic office. He belonged to a humble class of God's children, and was what we might call a farm-laborer. The Scripture says he was among the herdsmen. One might assume that such a man would have had limited opportunities for a broad education; but this seems not to have been the case with Amos, for his prophecy manifests extended and varied interests in life. Yet Amos was not chosen to be a prophet because of his mental alertness or the like. For every scholar, like Luke or Paul, God calls a less taught man, like James or Peter. Scholarship, however valuable in

its own sphere, can claim no credit for any part of God's Word. "For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit" (2 Peter i:21). The Holy Spirit can use any consecrated person, no matter how low or high his temporal social order might be. The call of a man like Amos proves that God is not limited in His resources, and that He has His servants in places where we little expect to find them.

Amos, although a citizen of Judah, prophesied chiefly to Israel. He had to deliver God's message to Judah and some of the neighboring nations as well, but his principle ministry was to the Northern Tribes of Israel. His work was not easy, because his hearers were a get-rich-quick nation, that had an unequal distribution of wealth, that was extravagant in its living, that had never been defeated by a foreign enemy, that reveled in the sins of heathenism, that trusted in its own externalism of religion, and that therefore refused to listen to the message of Jehovah. If the prophet threatened the punishment of Jehovah upon them by means of an Assyrian invasion and deportation, they fell back upon their false hope of military strength, or of their kinship to Abraham, or again of their outward religious ceremonies which were many. Their hearts were so hard that they not only refused to hear the message, but sought to stop the messenger from delivering his message, or, if that failed, to misrepresent his prophecy and to hold him in contempt.

It is refreshing, in the midst of such a dark atmosphere, to behold the steadfast faith of Amos in Jehovah concerning his prophetic call. When he was despised or threatened, he recalled that Jehovah had said unto him, "Go, prophesy unto My people Israel." When there was a temptation to allow himself to be intimidated by his enemies, there came to him quickly the consciousness of the responsibility of his office, which he put in these words, "The Lord Jehovah hath spoken, who can but prophesy?" We readily think of similar facts in the early life of the Church as revealed to us in The Acts; and we thank God that He still gives His servants boldness to preach His unchangeable Word.

The message of Amos might be put forth in the following outline: 1. The Threat of Judgment, vi:1, "Woe to them that are at ease in Zion." 2. The Call to Repentance, iv:12, "Prepare to meet thy God, O Israel." 3. The Invitation and Promise of Grace, v:4, "Seek ye Me, and ye shall live." There is also a double line of prophecy concerning the future of Israel: 1. Their Chastisement, viii:11-12, "Behold, the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of Jehovah, and shall not find it." 2. Their Restoration, ix:11, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up its ruins, and I will build it as in the days of old." Compare Acts xv:14-18.

### JOSIAH

Sept. 7. Josiah. 2 Kings xxii:1, 2, 8, xxiii:1-3, 21-25.  
Golden Text: Psa. cxix:105.

### Daily Readings

Mon., Sept. 1, 2 Kings xxii:1-7. Tues., Sept. 2, 2 Kings xxii:8-13.  
Wed., Sept. 3, 2 Kings xxii:14-20. Thurs., Sept. 4, 2 Kings xxiii:1-3.  
Fri., Sept. 5, 2 Kings xxiii:4-14. Sat., Sept. 6, 2 Kings xxiii:15-20.  
Sun., Sept. 7, 2 Kings xxiii:21-30.

## THE OUTLINE OF THE LESSON

I. The Righteous Ways of Josiah, 2 Kings xxii:1-2. II. The Finding of the Book of the Law, 2 Kings xxii:8. III. The Public Reading of the Law, 2 Kings xxiii:1-2. IV. The King's Covenant before Jehovah, 2 Kings xxiii:3. V. The Keeping of the Passover, 2 Kings xxiii:21-23. VI. Josiah's Reforms, 2 Kings xxiii:24. VII. The Peerless Character of Josiah as King, 2 Kings xxiii:25.

## THE HEART OF THE LESSON

This lesson deals with the life and acts of one of the young kings of history, who began to reign in troublesome times. Josiah ascended the throne at the age of eight, with the backing of a strong popular movement in his favor, after his father had been murdered by conspirators. It may be said that he had the people with him from the beginning of his administration. And this advantage, together with the faithful use which Josiah made of it, accounts in no small measure for the success of his reign. We are reminded here of the exhortation which the Holy Spirit has caused to be written for us in Eph iv:15-16, "Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil." The phrase, "redeeming the time," is an English rendering of the Greek wording, "buying up the opportunity." We are not kings, and we do not have a king's opportunities; but every child of God has his open doors which challenge him to faithfulness and greater service in the Lord. Certainly this is not the day of closed doors, but of open ones at every side. The great and the small, the healthy and the sick, the rich and the poor, the old and the young, all may make full use of the gifts with which the Holy Spirit endows believers. How often has the faithful servant of the Lord been encouraged to go on unto perfection in the ministry of grace by that glad statement of the apostle in 1 Cor. xvi:8-9! "But I will tarry at Ephesus until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries." Josiah had adversaries, and so have you. Josiah had golden opportunities to glorify the Lord, and so have you. Josiah did that which was right in the eyes of Jehovah; and that this statement may be made concerning you, is my prayer for you. The challenge of this lesson is: "Buy up your opportunity in the Lord!"

The first recorded act of Josiah was his command concerning the repair of the temple. This shows that he put first things first, which rulers and subjects, statesmen and citizens do not always do. But Josiah's policy was according to the truth of one of the commands, with promise, of our Lord, as stated in Matt. vi:33: "But seek ye first His kingdom and His righteousness; and all these things shall be added unto you." Whether the Lord will use us to correct conditions around us is always a secondary consideration in comparison to the necessity of personal holiness before Him. Again, it should be noticed that Josiah's national reform was a result of his personal interest in the things of the Lord. The order here is: personal holiness, public worship, service in the field of the world.

Back of this program there were then, and there still are now, at least three potent factors. For Josiah these were the law of Jehovah, recently found, the passover, and the longsuffering of God towards him. The law was his guide; the passover was the means of his power; the loving-kindness of Jehovah was his inspiration. Knowledge, power, inspiration, these three blessings are our need and our possession today. The Holy Spirit supplies His own guidance to us through God's Word; He gives us His power through the death and resurrection of the Lord Jesus Christ; His own comfort supplies the necessary

OUR HOPE

187

incentive to holiness. If we treasure these blessings, we will never fail. It is through them that God leads His children to victory by grace through faith.

## JEREMIAH

Sept. 14. Jer. i:4-10, xxxi:27-34  
Golden Text: Rom. xiv:12

## Daily Readings

Mon., Sept. 8, Psa. cxix:33-40. Tues., Sept. 9, John xxi:15-22.  
Wed., Sept. 10, Rom. xiv:1-23. Thurs., Sept. 11, John vii:37-53. Fri.,  
Sept. 12, Gal. vi:1-14. Sat., Sept. 13, Rom. vii:14-20. Sun., Sept. 14,  
Ezek. xviii:1-32.

## THE OUTLINE OF THE LESSON

I. The Call of Jeremiah, Jer. i:4-10. II. Personal Responsibility, Jer. xxxi:27-30. III. The New Covenant, Jer. xxxi:31-34.

## THE HEART OF THE LESSON

It has been suggested that we study this lesson from the point of view of the personal or individual element of the spiritual life. This we are glad to do because it is our conviction that God is not now dealing with masses, but with particular persons. This is said with no thought of denial of God's control of all corporate life, but with a deep appreciation of the Holy Spirit's one-by-one program of regeneration and sanctification of those who by grace through faith own Jesus Christ as their Saviour and Lord. We rejoice to know that there *will* be *throng*s of the redeemed in heaven; but *now* we must think of men as individuals before God. Jeremiah was indeed called to be a prophet to the nations and kingdoms; but that was because God was then dealing with certain nations, and because He will again do so in the future. Yet, it was as true then as now that groups are made up of units; and as go the units, so go the groups. Jeremiah's emphasis upon the responsibility of the individual is all the more impressive because it is found in a ministry unto the nations and the kingdoms.

God's grace to and government over the individual is clearly manifested in the call of Jeremiah, who records the following word of Jehovah to him: "Before I formed *thee* in the belly I knew *thee*, and before *thou* camest forth out of the womb I sanctified *thee*; I have appointed *thee* a prophet unto the nations." Here are at least five direct references to the personal element of Jehovah's relation to Jeremiah: individual creation, individual foreknowledge, individual birth, individual consecration, individual commission. A little farther down in this paragraph we read Jehovah's promise to him as follows: "Be not afraid because of them; for I am with *thee* to deliver *thee*." Here are two other personal elements of that wonderful tie between God and His child, namely, individual fellowship and individual protection. Many other such blessings might be cited from the Scriptures; but they would take us too far afield. There are enough here to keep us singing for a good while about God's unsearchable grace to us in Christ Jesus. Take these seven facts and apply them to your own soul: Foreordination, creation, birth, sanctification, commission, fellowship, preservation. He knows us all by name in each one of these considerations. It was when Paul thought of such personal elements of redemption (compare Gal. i:15-16) that he burst forth in these words: "The Son of God, Who loved me, and gave himself up for me" (Gal. ii:20). Browning has given us this: "My God, my God, let me for once look on Thee as though no soul existed. We alone, and as creation crumbles My soul

expands till I can say even from myself, I see Thee, and I feel Thee, and I love Thee."

It would have been wonderful if the Holy Spirit could have found it unnecessary to reveal another side of the truth of our individual standing before God, namely, the individualism of our responsibility because of sin. But, alas, He was robbed of the opportunity of that joy. The Lord Jesus Himself has told us that the Holy Spirit, after coming into the world, would "convict the world in respect of sin, and of righteousness, and of judgment" (John xvi:8). We are glad that there is also a brighter side to His mission, but it is significant that this threefold ministry is the first to be mentioned. I do not know which note the world needs more, the Spirit's indictment or the Spirit's comfort. It is not ours to choose here. Men need both of these ministries. The good news of God's love is not the whole Gospel; nor is the announcement of God's wrath against sin His whole message to us. We must preach His righteousness and His love as they have met together in grace. But just now we are engaged in a meditation of His righteous attitude toward sin in the life of the individual. The teaching here is that "every one shall die for his own iniquity." This, of course, is a statement of pure law apart from the action of grace through faith.

This lesson ends, as it begins, with a testimony concerning the sovereign grace of God. It is God Who in His mercy and power called Jeremiah to be a prophet to the nations. Jeremiah was certainly not chosen and educated by those nations. It is God Who promises a new and sure covenant to the houses of Judah and Israel, assuring them of a new time of grace and glory before Him. Compare Ezek. xxxvii:26; Luke xxii:20; 1 Cor. xi:25; 2 Cor. iii:6; Heb. viii:1-13, x:14-18

### JONAH

Sept. 21. Jonah iii:1-5, 10, iv:1-11.

Golden Text: Psa. cxxxix:7-12

#### Daily Readings

Mon., Sept. 15, Rom. i:1-7. Tues., Sept. 16, Rev. vii:1-17. Wed., Sept. 17, Acts xvii:22-34. Thurs., Sept. 18, 1 Tim. ii:1-15. Fri., Sept. 19, 1 Thess. i:10. Sat., Sept. 20, Acts i:1-8. Sun., Sept. 21, Rom. xvi:1-27.

#### THE OUTLINE OF THE LESSON

I. Jonah's Repeated Commission, Jonah iii:1-2. II. The Preaching of Jonah, Jonah iii:3-4. III. The Repentance of Nineveh, Jonah iii:5. IV. God's Mercy to Nineveh, Jonah iii:10. V. The Displeasure of Jonah, Jonah iv:1-3. VI. Jehovah's Dealings with Jonah concerning His Displeasure, Jonah iv:4-11.

#### THE HEART OF THE LESSON

This is the second time within less than a year that the lesson is taken from the small book of the prophecy of Jonah. This time the text deals strictly with the attitude of Jonah in view of Jehovah's mercy to repentant Nineveh, apart from the miracle of prophet and the great fish.

The lesson begins with a reference to the repeated commission to Jonah. The parenthesis of Jonah's disobedience did not change the will of God concerning him or Nineveh. The Lord is "the same yesterday and today, and forever" (Heb. xiii:8). He is eternal and omnipresent. Men may seek to run away from Him; but, when they have

done their utmost in an attempt at escape from fulfilling their responsibility, they will find God waiting for them. I always stand in awe before the poise of Rom. ii:16 where the Holy Spirit speaks through Paul of "the day when God shall judge the secrets of men, according to" his "gospel, by Christ Jesus." I often think of the attacks that are made upon that gospel, when I read that verse, and then recall that that Gospel will be there at the judgment, full of truth and power, waiting to witness against those who have rejected it. What a warning that is to believers in view of a possible chastisement, not punishment, in case of wilful failure. Past disobedience will never excuse us from a present duty. Out in the world of men wrong things are often done in the hope that after they have been committed, the things will be excused and they themselves will be forgiven. Such reasoning is always wrong; but it is far more seriously wrong in any dealing with God. You will notice that God does not argue about the commission which He gave to Jonah. He simply repeats it. A similar principle of truth, but under brighter circumstances, is found in the last chapter of the Gospel according to Matthew. Two women came to the empty sepulchre of the Lord Jesus Christ seeking Him. But the angel said to them, "He is not here; for He is risen, *even as He said*. Come, see the place where the Lord lay. And go quickly, and tell His disciples" (Matt. xxviii:6-7). There just cannot be any change in what the Lord has said. Compare Gal. i:8-9. Or turn to 2 Cor. i:20, "For how many soever be the promises of God, in Him is the Yea; wherefore also through Him is the Amen, unto the glory of God through us."

Jonah, we are told, was a narrow nationalist; and so indeed he may have been. But let us not spend too much time on the civic side of his selfishness. Jonah was called to be a prophet; and that immediately gives the whole lesson a missionary character. This lesson will be taught in a Sunday-School. That is an added reminder of its spiritual character. Just now we hear much about the tariff's effect upon our international relations. Again, there is the question of the immigration quotas, or of the London Treaty, etc. We are not indifferent to these questions; but we hope that the teachers will not discuss such things at the expense of the universalism of foreign missions. Alas, there are many Jonahs in our midst who keep on saying something about having enough heathen in our own land to keep us busy preaching the Gospel without going to other lands. That may be; but we must not be guided by such considerations alone, if indeed at all. Our command is to go the whole world. And remember that the heathen will never be able to hear without a preacher (Rom. x:11-15).

I wonder whether Jonah ever saw the error of his way. His last recorded word is "death." He told God that he did well "to be angry, even unto death." Let us hope that he did not die in any such unhappiness which he brought to his life-work through hatred and selfishness. But I am afraid that something of this man's gloom has settled over many souls that should be cheerfully interested in missions, for they seemed to be so sadly bored when the subject of foreign missions is presented to them. Ah, not all Christians are of that type; whereof we are glad. Among the happiest and most joyful believers that we know are missionaries and those who support them with their fellowship of prayer and money. What is it that sends these cheerful servants on their glad way? Their commission, and their consciousness that the Lord has compassion for the old and the young heathen, all of whom need the salvation which He has provided. May we all be on God's side in this matter! See carefully Psa. li:12-13.

## REVIEW

Sept. 28

Golden Text: Psa. cxi:10

## Daily Readings

Mon., Sept. 22, Heb. xi:1-10. Tues., Sept. 23, Exod. iii:1-14. Wed., Sept. 24, Judges iv:1-15. Thurs., Sept. 25, Ruth i:1-18. Fri., Sept. 26, 1 Sam. ii:1-10. Sat., Sept. 27, 2 Sam. i:17-27. Sun., Sept. 28, Jer. xviii:1-10.

## THE OUTLINE OF THE LESSON

I. Abraham, Gen. xii:1-3, xiii:7-12; Heb. xi:8-10. II. Jacob, Gen. xxv:29-34, xxviii:18-12, xxix:18-20, xxxiii:1-4, 18. III. Moses, Exod. iii:1-12. IV. Deborah, Judges iv:1-10. V. Naomi and Ruth, Ruth i:6-10, 14-22. VI. Hannah, 1 Sam. i:9-18, 24-28, ii:19. VII. Saul, 1 Sam. ix:15-17, 25-27, x:1, xix:9-11, xxxi:1-4. VIII. Jonathan and David, 1 Sam. xviii:1-4, xx:14-17, 32-34, 41-42; 2 Sam. i:25-27. IX. Amos, Amos i:1, vii:10-15, ii:11-12, iii:7-8. X. Josiah, 2 Kings xx:1, 2, 8, xxiii:1-3, 21-25. XI. Jeremiah, Jer. i:4-10, xxxi:27-34. XII. Jonah, Jonah iii:1-5, 10, iv:1-11.

## THE HEART OF THE LESSON

We have just completed a quarter of a year of biographical studies of men and women who knew the Lord. We have not found any one of them to be perfect, but each one has been helpful either as a warning of what we ought not to do or as an encouragement to do what we are asked to do.

Abraham was the father of the faithful. He committed his way unto the Lord, even when he did not know why, where, and how he was going after his call to leave home. As an evidence of his other-worldliness, he lived in tents when he might have had palaces. He ever looked toward the city of God. But his most remarkable acts of faith were those in connection with the birth and the offering of his son. It was when he believed God in reference to the birth of Isaac that it was recorded that he was righteous. He learned, in all things, to give the glory to God. See Rom. iv:1-25.

Jacob came before us as an example of what the Lord can do to the natural man in order that he might become spiritual, by grace through faith. The conversion of Jacob is one of the greatest manifestations of the power of God acting in grace. Therefore, when we hear God calling Himself, or permitting Himself to be called, the God of Jacob, it is as if we heard another name, namely, the God of Grace. For nothing but Divine grace changed Jacob into Israel.

Moses was the leader of God's people, who sacrificed—no, that is not the word—who forsook the pleasures of the world for the joy of God's fellowship and inheritance among His people. The world has not seen many servants of the Lord as great as Moses; and yet even such a man tasted some of the truth of 1 Cor. ix:27b, as is witnessed by the Ninetieth Psalm.

Deborah was one of those godly women of history who have done their noble work among God's people in troublesome times. She was a true inspirational helpmeet to a man, who, without her, would have done nothing. Far from strengthening any unscriptural position of woman, she exalted the place of woman by keeping within her Divinely appointed sphere.

In the story of Ruth—for it is the story of Ruth, although Naomi is mentioned—we have a beautiful account of devotion and a blessed

account of redemption. In this pastoral narrative we have one of the sweetest types of our Lord's redemption of His people in all the Scriptures. Study carefully in this connection Rom. vii:1-6.

Hannah was a mother of prayerful faith, who found a way out of her depressing sorrow by taking it to God and leaving it there. Her life tells the story that there are some things which a soul needs beyond the comforts of a home. And she has left to the world the benediction of the courage that is ready to deal directly with God in a time of need, and to stand by that course even though it be a lonely one.

In Amos we found the plain man who was ever ready to bring God's majestic message to a world of sinners in a simple and matter-of-fact way. It seems to me that this humble farm-hand has written across every billboard in the world this challenging sentence: "Prepare to meet thy God."

Josiah was a young king who walked straight through the door of opportunity and made good use of great advantages which the Lord put in his way. His was not the problem of failure, but the joy of progress; because he sought the righteousness and the kingdom of God. At least this was the case with him until his fatal error on the battlefield.

Jeremiah was presented to us as the preacher of the responsibility and privilege of the individual in the things of the spirit. He reminded us of our personal guilt before God; but he also assured us of the individual attention which the Lord has given and to us in His love and in His grace.

And Jonah has come before us again as an example of how we ought not to carry out the commission of the Lord. He was faithful under necessity, and unloving in the presence of pleading Mercy. Jonah was a man who seems to have lost the joy of God's salvation. If that be the case with us, then let us pray David's prayer, "Restore unto me the joy of Thy salvation; and uphold me with a willing spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee" (Psa. li:12-13).

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## Book Reviews

**An Answer to Philip Mauro's Book, "The Hope of Israel—What Is It?"** By Moses Klerekoper, Editor of "Friends of Israel." Paper; pp. 44. Published by Friends of Israel. Price 25c.

That Philip Mauro should have repudiated his former strong convictions of the future of the nation of Israel, came as a shock, provocative of sadness to the thousands of readers who had been helped by his former messages. The story of his shifting positions, from one to another of the Christian sects, culminating in an "assembly" defined and ordered by himself, exclusively alienated from every other body of believers, furnishes a background for the comprehension of his kaleidoscopic mind. Frankly, in all love to him, for this reviewer has cherished him with personal affection for over a quarter of a century, we must regard him as the embodiment of extreme idiosyncrasy. He is entitled to that privilege, of course, as we are in noting it.

But when he assumes that the divine imprimatur lies approvingly upon his position and his presentation of opinion, his fellow-Christians who accept "all the counsel of God," claim the right to question his credentials, so far at least, as they fail of accord (as in this present

case) with the uniformity of prophetic doctrine. For while in his other writings he contends earnestly "for the faith once for all delivered to the saints," in this present volume, he stands shoulder to shoulder with the modernists who reject en toto the prophetic elements of the Scriptures.

No one can more valiantly protest against his attitude than a Christian Jew, in whose very blood the hope of the restoration of Israel to the land and promises lies the throbbing expectation of the consummation of "all things, which God hath spoken by the mouth of all his holy prophets, since the world began" (Acts iii:19-21). Moses Klerekoper here speaks for the great mass of Jewish-Christians, who upon their conversion to the faith of the Lord Jesus, immediately and enthusiastically beheld in Him the righteous Branch who should execute judgment and justice in the earth, in whose days the scattered nation should be gathered to its own land (Jer. xxiii:5-8). He trenchantly reasons that Mr. Mauro's pretension that the doctrine of the restoration of the nation is "a Jewish fable," is Scripturally baseless. And he logically proves that when St. Paul used that phrase in his letter to Titus, he had no such thought as Mr. Mauro has fabricated.

The Apostle's relationship to this doctrine is stated in no shallow terms. In the Romans' letter (ch. XI) there is no equivocation, but a positive insistence that the Gentiles who are partakers of the fatness of the olive tree, cannot disannul God's purpose for the nation, which during this dispensation is in blindness. And so intensely is he enamored of this truth that he breaks out in the fervent exclamation, "The gifts and calling of God are without repentance." Further, he pronounces the doxology, "O, the depths of the riches both of the wisdom and knowledge of God." And we may add that it is because of this determined intention of God to turn His hand once more upon His alienated people (2 Cor. iii:6-18) that we may assume the "therefore" of Rom. xii:1, to have a distinct relation to Chapter 11. Because of this great mystery (Rom. xi:25), Gentile believers are enjoined to consecration and humility.

That St. Paul was persecuted by the Jews for preaching to them the restoration of the nation (there is no evidence that he ever did) is so utterly out of joint with the recorded facts that even those who may be disposed to agree with Mr. Mauro, will confess to the weakness of this link of his chain of argument. For the absorbing and vehement emphasis of his message and which angered the Jews to the point of murderous intent was that he had been commissioned to preach his Gospel to the Gentiles. See Acts ix:15 with Acts xxii:21, 22.

And Mr. Klerekoper effectually disposes of Mr. Mauro's contention that the presentation of the plan of God in Romans xi is a "menace." That it has ever been a heart-warming doctrine to Christian believers and particularly to the Lord's people according to the flesh, who have come to know the Son of God as the King of Israel, Mr. Mauro knows as well as any of us. One is hard put to it to find any rational ground for his assumption.

This inexpensive, yet pithy treatment of the question deserves a wide circulation, that the already evident trend of Philip Mauro's book may be counteracted. We have here a Jew, with characteristic vehemence, winsome and persuasive for that very reason, fervently standing for the Holy Scriptures in their integrity. And we are one with him in the longing that our prayer "for the peace of Jerusalem" (Psa. cxxii:6) shall merit the approval of our gracious Lord, over whose head was written the prophetic announcement, "Jesus of Nazareth, King of the Jews."

KENNETH MACKENZIE.

# OUR HOPE

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Vol. XXXVII

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No. 4

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## Editorial Notes

**The Vision, the Hope and the Life** For the child of God there is but one vision—Christ and Christ alone. This is the vision the Holy Spirit gives. For this He has come; for this He dwells in our hearts. His constant work is to glorify Christ, to take of the things of Christ and to show them unto us. He exhorts us to look unto Jesus, the author and finisher of faith (Hebrews xii:2) and if He is permitted unhindered to do His work in us we will be enabled to say “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that He by the grace of God should taste death for everything” (Heb. ii:9). After Paul had written to the Colossians of His eternal and matchless glory, after his inspired pen had shown Him forth as the head of creation and the head of the Church, and revealed His Godhead, who has the preeminence in all things, he wrote of the believer’s identification and blessed union with Himself. In Him, He who passed for us through death and was buried and rose again, dwells now the fullness of the Godhead bodily. We see Him in the highest glory in his glorified humanity. Then we read, “Ye are complete in Him, who is the head of all principality and power.” He is our fulness, our perfection, our all. Christ is all! We died in Him, we were buried with Him, we are risen with Him, we are seated in Him, we are sons with Him and shall be heirs with Him. Well may the trusting heart shout “Hallelujah!” Then Paul writes his great exhortation. “If ye then be risen with Christ, seek those things which are above, where Christ

sitteth at the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear in glory" (Col. iii:1-4).

If Christ is real to us, if our eyes, the eyes of our hearts, behold Him on the right hand of God and know ourselves there also, as risen with Him, then our thoughts, our mind and our affection must be there. The things above must have more meaning and more attraction than the things on earth. Our life is there hid with Christ in God. Then bursts forth the hope, "that blessed Hope." The Christ up yonder, who appeared once on earth in the form of a servant to die for our sins, the Christ who appears now in the presence of God for us, that same Christ will appear again. The Scriptures are filled with the promises of this future appearing. It will be an appearing in glory. His own promise tells of this for He spoke of His coming in power and great glory. It will not be a spiritual glory, but a literal glory. His appearing will not be some kind of a spiritual appearing, but a personal physical appearing. With His appearing His own will appear with Him in glory. Their glorious goal is reached in that day "when He shall come to be glorified in His Saints, and to be admired in all them that believed" (2 Thess. i:10). Then He will have the travail of His soul and possess the riches of the glory of His inheritance in the Saints (Eph. i:18). What that appearing with Him in glory means no saint as ever fully understood, nor will understand, for we look into a glass darkly.

But such a vision and such a hope demands a life accordingly. The life of the believer is a risen life. The things of the old life, emanating from the old, corrupt nature, must remain in the place of death, where His death has put them. The power of the Holy Spirit makes this possible, and if we walk in the Spirit we shall not fulfil the lust of the flesh. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. vii:1). Christ must be put on, the new man. How sweet to faith

and to our hearts are these exhortations: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things put on love, which is the bond of perfectness \* \* \* and whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. iii:12-17).

This vision and this hope demand a separated life, a surrendered life, a consecrated, a victorious life. It is saddening to see so many, who are unquestionably saved by grace, living a life which can hardly be distinguished from the life of an unsaved person. It is saddening to see those who profess to love His appearing, who study prophecy, and say that they wait for Him, going along with the pleasures of the world in company of those who have a form of godliness, denying the power thereof, who are lovers of pleasure more than lovers of God. Truths which do not exercise our conscience may be absorbed by the intellect, but they have never touched the heart. To believe in that blessed hope and study it, without any influence on the character and walk of the believer is "trafficking in unfelt truths."

We turn to another equally precious passage. The beloved disciple writes: "Behold what manner of love the Father has 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 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 as He is pure. (1 John iii:1-3). Countless thousands have thanked God for these blessed words. We are in the family of God by faith in Jesus Christ our Lord. We are born into this family. In the new birth we receive the divine nature. The world, who knew Him not, does not know us. But if a child of God goes along with the world, the world will certainly acknow-

ledge such a one. Here too is "that blessed hope" stated even more fully than in Colossians. He shall appear and when that glorious moment comes all the children of God, in the family of God, shall be like Him, for they shall see Him as He is. Each member in the body of Christ will be transformed into the same image, that He might be the firstborn among many brethren (Rom. viii:29). Again we say no saint knows now what all this will mean.

But this hope must have a sanctifying influence upon our lives. It must lead to a separated life. Grace not only saves, but it teaches. Real salvation is evidenced by following and practicing the teaching of the grace of God. "Teaching us that, denying ungodliness and worldly lusts we should live soberly, righteously and godly, in this present age; looking for that blessed hope, and the glorious appearing of the great God and Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus ii:12-14).

Brethren, the time is short. Just a little time may be left before we all have to appear before the judgment seat of Christ. Let us use the little time to manifest the vision and the hope by a life worthy of the Lord, worthy of our heavenly calling, and worthy of the Gospel.



Our Lord used the word "will" frequently.

**His Most Precious Will** Each time He uses it, it has a deep and blessed meaning. He said to the leper "*I will*, be thou clean. And immediately his leprosy was cleansed" (Matt. viii:3). When His own were rejecting the message of the kingdom He had brought, He uttered those immortal words of gracious invitation and assurance, "Come unto Me all ye that labor and are heavy laden and *I will* give you rest" (Matt. xi:28). Again He said, "Whosoever cometh unto Me *I will* in no wise cast out" (John vi:37). And here are some others: "*I will* pray the Father. . . . *I will* not leave you comfortless. . . . *I will* come again."

But there is an "I will" which is more precious than all

we have quoted. It came from His loving heart and holy lips, when He spoke to His Father in prayer, in the prayer which John alone records in his Gospel (chap. xvii).

It is at the close of His prayer He uttered His most precious "*I will.*" It was addressed to 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). As far as we know from the Gospels this is the only time when He said to His Father "I will." How blessed it is, that He asks of the Father the presence of all His own, all who believe on Him, in the place of glory where He is. What does this gracious demand include? What will it mean when the Father grants Him the request of His lips? When His desire is given to Him, and He has the travail of His soul with Him, what glory shall we then behold? Oh! we may exhaust our imagination and dream about it, but we are unable to grasp the fullness of it. How grieving it must be to Him when He sees those who are called with this heavenly calling, for whom He prayed the Father, instead of being occupied with the glory right ahead and not far away, to see them forgetting their high calling and their glorious prospect and living for the things down here, which are but for a moment!

May it please the Holy Spirit to make this "I will" real to our hearts in these days. The night is settling upon our age; the darkest night is imminent. But as it gets darker in the world our prospects, the prospects of the true Church become brighter and brighter. His prayer in our behalf will be surely answered and then we shall be with Him in never ending glory.



The meal offering which Israel used to bring unto the Lord foreshadowed beautifully the perfect, sinless humanity of our holy Lord. It consisted of fine flour mixed with oil. No leaven was permitted. How simple it is. The fine flour denotes purity. The oil is the emblem of the Holy Spirit. He was conceived by the Holy Spirit. But

the Holy Spirit would not create sin in a human being. Leaven is the type of sin. There was no sin in Him. What a rebuke to certain preachers and teachers who persist in saying that our holy Lord had a fallen nature and could have sinned! The meal offering was not only flour; it was to be *fine* flour. In fine flour there is no unevenness, the emblem of what the Lord Jesus was. In Him there was no unevenness. Perhaps in no one respect does He stand out more in contrast to His best and beloved servants. The Lord Jesus was always even, always the same. All circumstances left Him unchanged. In Him one day's walk never contradicted another; one hour's service never clashed with another. In Him every grace was in its perfectness, none in excess, none out of place, none wanting. Firm, unmoved, elevated, He was yet the meek, the gentle, the humble One. In Him firmness never degenerated into obstinacy or calmness into social indifference. His gentleness never became a weakness, or His elevation of soul forgetfulness of others. With us our very graces are uneven, and clash and jostle with each other. Our very attempts to live and to die for Him who loved us only show how unlike Him we are.

Take His most devoted disciples, a Paul, a John, a Peter. In each of them there is unevenness, one grace preponderates, in Paul energy, in Peter zeal, in John affection. And even in their very graces we see their failures. And to turn from the Apostles to ourselves, we need not, I think, be shown our unevenness. One thing when alone before God, we are quite another thing before our brethren. In solitude striving and praying against the very folly we commit in public. In one circumstance backward, in another hasty; in this place steadfast, in that wavering. Nor is it our sins alone which show our unevenness; our very graces are uneven; and our possessing one more than another only shows our deficiency.

How perfect He was! In all His devotedness there was no unevenness. And the more we study His moral glory, the more we discover our imperfections and the more the heart cries out, "He is altogether lovely."



## O U R H O P E

199

**Christ Has Done All** We came recently across an extract from a letter written some fifty years ago by a brother to one who was anxious about salvation and yet seemed unable to grasp the fact that all is done for the sinner. We want to pass it on to others, with a prayer that the Spirit of God may use it with some who are in a similar condition of soul.

“It is not what you think of Christ’s work, but what God thinks of it, that saves. Your knowledge of what God thinks of it, by faith, gives peace. God says to Israel in Egypt, not when you see the blood, I will pass over, but, ‘when I see the blood.’ He it is that has been offended, He it is that judges, and He it is that *has accepted* the ransom in justice as He gave it in love. He is faithful and *just* to forgive us. . . . Christ has made peace by the blood of the cross. **Christ has done all, and has left us nothing but thanksgiving and praise.**

If some one has paid my debts, my sorrow at the folly that contracted them, or my joy at their being discharged, adds nothing whatever to the payment of the debt, though both be natural and just. It is sometimes hard to esteem all our feelings as nothing, but it is only a remains of self; but only think what it cost the Son of God in undergoing the wrath of God, and we shall feel on one hand the perfect security of our justification, and nothingness of all our feelings compared with what our sin really was in the sight of God; but He *remembers it no more*, as He has said. If Christ had not completely discharged and effaced it, He could not be in heaven, for He could not sit at the right hand of God charged with our sins, though He was charged with them on the cross.”

Blessed be God, all is indeed done for us and all we need to do is to accept. “Come, for all things are now ready.”



**The Good Part** Only once our Lord spoke of the good part. It was when Martha was cumbered about much serving and said to Him, “dost thou not care that my sister hath left me to serve alone?” Her sister Mary sat at His feet and heard His Word. Then he said, “But one thing is needful and Mary hath chosen that good part, which shall not be taken away from her” (Luke x:42). The good part the Saint needs, which every child of God may have, is to be close to Christ and low at His feet. Martha tried to serve Him. Mary let the Lord serve her. He was more pleased with Mary’s quietness, drinking in His Word, than with Martha’s restless serving. In the age of hurry and worry, how blessed it is to choose that good part and find Him ready to talk to our hearts and minister to our needs.

What joy to have such a place of rest and go forth to labor and to serve with His loving eye upon us and His own strength holding us up.



**Waiting** “I have *waited* for thy Salvation, O Lord” (Gen. xlix:18). “And it shall be said in that day, Lo, this is our God, we have *waited* for Him and He will save us; this is the Lord; we have *waited* for Him; we will be glad and rejoice in His salvation” (Is. xxv:9). “The isles shall *wait* for His law” (Is. xlii:4). “The vision is yet for our appointed time, but at the end it shall speak and not lie; though it tarry, *wait* for it; because it will surely come, it will not tarry” (Hab. ii:3). “And, behold, there was a man in Jerusalem, whose name was Simeon, and the same man was just and devout, *waiting* for the consolation of Israel, and the Holy Spirit was upon him” (Luke ii:25). “For the earnest expectation of the creature *waiteth* for the manifestation of the sons of God” (Rom. viii:19). “And not only they but ourselves also, who have the firstfruits of the Spirit, even we groan within ourselves *waiting* for the adoption, the redemption of our body” (Rom. viii:23). “To *wait* for His Son from heaven” (1 Thess. i:9). “But this man, after He had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth *waiting* till His enemies be made His footstool” (Heb. x:12-13).

The Old Testament times were waiting times. Heaven and earth waited. Heaven waited to send Him to this earth, who is God’s unspeakable gift. His Jewish people, who believed in the promise, waited for the Coming One. Angels waited and Satan as well for the great event. In the fulness of time He came and appeared in the form of a servant.

And the New Testament times are waiting times again. The Lord Jesus Christ is on the Father’s throne waiting till the Father sends Him back to this world, and His enemies will be made His footstool and the nations become His inheritance. His faithful people on earth who believe in the promises wait for His Coming again as the believing Jews in

the Old Testament waited for His first Coming. In heaven are the disembodied spirits of the Saints waiting for the day when they will receive their glorified bodies. Angels are waiting to execute judgments on earth, to gather the elect people Israel from the four winds of the earth and also to gather out of His Kingdom all things that offend. Satan and his angels are waiting to do their work of tribulation and wrath during the great tribulation. Israel is waiting for the King. The nations are waiting for Him who alone can bring them to peace and rest, the Prince of Peace. Creation is waiting for deliverance through the Head of the new Creation. Heavens and earth are waiting for the great event upon which everything depends, the Second Coming of our Lord and Saviour Jesus Christ. The best of all is that the waiting may soon be over. Our waiting for Him will end with meeting Him in the appointed meeting place in the air and seeing Him as He is. And then the waiting of the Heavens and the Earth will end by the manifestation of the Lord of Glory. May we wait for Him more than they that wait for the morning. May we begin each day in the year and end each day with the thought of His Coming and the prayer "Even so, Come, Lord Jesus."



**The Foolish Invention** There is an old mode of interpretation of Bible prophecy, which is a foolish invention. This method is the so-called spiritualizing method. It claims that the literal promises made to the literal Israel find now a spiritual fulfillment in the Church, and that for God's ancient covenant people there is no hope and no future left. God has nothing more in store for them. They are forever cast away, although the Holy Spirit through Paul says so decisively that God has not cast them away (Rom. ix). He also declares that there is coming a time when they will be received back, a time of fulness which will result in great blessing to the whole world (Rom. xi:12, 15).

Let us take only one of the scores of prophecies promising Israel's future restoration and glory to demonstrate the foolish invention. It is written in Jer. xxxi:10, "Hear the

Word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd does his flock."

According to this mode of Bible interpretation the people who were scattered are the literal Israel, but their literal re-gathering is denied, and we are told that the people to be gathered is a spiritual Israel. Such a method of Bible interpretation is as destructive, as it is dishonoring to a faithful and covenant keeping God. An attempt has been made to revive this postmillennial hodge-podge among God's people, who believe in rightly dividing the Word of Truth, and who know dispensational truths and love them. Needless to say this attempt has resulted in an ignominious failure. "Dispensational tract No. 3" on "The Unfulfilled Promises of Israel" answers this foolish invention and, as some one said, annihilates this unscriptural theory. Send for it. It is free.



The American Association for the Advancement of Atheism is evidently foaming with rage against the Bible, the Word of God, and against Christianity as well. They must spend big sums of money for their propaganda. The Editor received at least a score of envelopes this summer filled with their anti-Bible and anti-Christ literature. In New York City they maintain an "Anti Religious Center." We quote the titles of a number of lectures delivered there this past summer:

"God: The Great Hoax"; "Christianity the Enemy of Life"; "Absurdities of Religion"; "Married Love, Sex and Science"; "The Real Russia," etc.

The Freethought Book Club also continues to send forth their anti-Bible books. All these books and this atheistic literature is so superficial and one-sided, and charged with hatred, that one wonders how any intelligent person can waste a moment's time with reading these productions. But far worse than anything these outspoken Atheists publish is Professor Elmer Barnes's new book. How a man dares to write the things he has written in this book is more than

astonishing. And he used to be a professor in Smith College.

When we read these raving attacks upon the Bible and the Person of our Lord, the attacks of Free Thinkers, Atheists and their brethren the infidel educators, who lack the common honesty of avowed Atheists, and the Modernists, who, camouflaged as "Christian preachers and teachers" do the same destructive work, we think of the second Psalm.

Here are prophetically pictured the raving madmen of the last days. They have banded themselves together. They cry to each other, one Modernist to the other and ultimately combining with all other forces of evil: "Let us break their bands (God and His Christ) asunder, and cast away their cords from us." And God looks on. What does He do as He beholds these little grasshoppers? "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." But that is not all. God is silent now. He looks on, but there is a time coming, and it certainly is very near, when He will keep silence no longer.

"Then shall He speak unto them in His wrath, and vex them in His sore displeasure." Woe unto you Modernists! Woe unto you Atheists! When that time comes you will find out that the Bible is true and wailing and gnashing of teeth will be your eternal lot.

But in the mean time the demand for the Bible all over the world increases. Last year over twelve million copies of the Bible were sold. The Bible-presses run day and night to catch up with the constantly increasing cry for the Word of God. No Christian needs to fear. God lives! And He who has been victorious through the ages will take care of His Word in the future as He has done in the past.



But what can we do in these days, when **A Barley Loaf** the shadows of the predicted great tribulation, followed by judgment, are so prominent? Shall we be idle? Have we no responsibility?

In Gideon's day when vile Midian in alliance with vile, god-less, vicious Amalek were threatening the very existence of Israel, a soldier had a dream. "Behold, I dreamed a dream,

and lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along" (Judges vii:13). That barley loaf is a symbol of the Bread of Life, the Word of God. Roll it along, pass it along and it will strike the tents of Midian. The Word of God has in it the power of God. Let us trust in it more than ever before. Let us hold forth the Word of Life! Let us give it to those who have it not! Roll it along and it will do its work!

Several years ago a Bolshevik was working in a factory alongside of one of our readers. This brother handed him several copies of "Our Hope," which the Bolshevik accepted with a sneer. He read the copies and a few days later he accepted Christ as his personal Saviour, and since that time he has been a witness for Him. More than ever before we shall give the written Word, the Bible, and the living Word, our Lord, the places of prominence in our pages. The more we do this, the more the Holy Spirit will use this testimony.



**The New Heathenism** Dr. William Horace Day, who was moderator of the National Council of Congregational Churches of America from 1917-1919, and who is now pastor of the United Congregational Church in Bridgeport, Connecticut, addressed this summer a large congregational assembly in Great Britain. He spoke of "the new Heathenism" which is springing up in the United States. And so it is.

In every section of the country this new heathenism is coming to the front. The Lord's day is becoming worse than the continental Lord's day. In many rural districts a generation is rising ignorant of anything like religion. The masses are pleasure mad and the lawlessness, in spite of all attempts to curb crime, is increasing in all the larger cities of the land.

What is it and what does it mean? It is the harvest of the seed which has been sown for many years in this country; the seed of religious doubt; the seed of the destructive criticism; the seed of Bible rejection. It means that the days of evil are upon us. Atheism raises its slimy head defiantly and

is outspoken as to its aim and purpose. It is world-wide and increasing in strength. The only thing which can arrest this new heathenism is a real, universal and sweeping revival through the preaching of the Gospel of Jesus Christ, in the power and demonstration of the Holy Spirit. But will this revival come? Or are things too far gone to make such an event possible?



**An Insult** Dr. Harry E. Fosdick said this summer in one of his sermons—"A man dogmatic in his religion is fairly well outlawed from intelligent society." By "dogmatic religion," Dr. Fosdick means the belief in an inerrant Bible, the Deity of Christ, His Virgin birth, His sacrificial death, His physical resurrection, the doctrine of the Holy Spirit and kindred truths. A man or a woman believing these truths of God's revelation is, according to this man, "outlawed from intelligent society," in other words a true Christian believer is some kind of a fool. This silly remark of Fosdick insults many thousands of Christians, many of whom have certainly more intelligence and a far greater scholarship than Dr. Fosdick ever possessed.

The trouble with all these boasting, sneering modernistic infidels is their abominable pride of intellectuality. They are at best gasbags, containing the poisonous gasses of rationalism, which they palm off as "superior scholarship," when in reality they are destitute of any real scholarship.

But their picture is drawn in the Bible. Read what the inspired Apostles wrote nineteen hundred years ago about their character and their work. It is all prewritten in 1 Timothy iv:1-2; 2 Tim. iii:1-5; iv:1-4; 2 Peter ii:1-2.

But the best Scripture which describes these men is found in the first chapter of Romans: "Professing themselves to be wise, they became fools" (Romans i:22).



**Half a Century** This is the autobiography of the Editor covering fifty years spent in the highest possible service a human being can render, the service for Christ and His Church. The volume

has almost 300 pages and is well indexed. Hundreds of places are mentioned where the writer has ministered, and the book contains such remarkable leadings, prayer answers, providences and incidents of the power of the Gospel and the work of the Holy Spirit, which will bring great blessing to the household of faith.

It makes most interesting reading and we will be greatly disappointed if this volume will not be greatly cherished by young people. It should be in the hands of every reader of our magazine.

The record shows how much of the present day Bible Conference work in different parts of the country, the monthly meeting plan and prophetic conference work originated years ago through the ministry of the Editor.

It has four parts: I. The Call and the Beginning. II. The Testimony to Israel. This interesting section describes a great work done some thirty-five years ago when the Editor preached the Gospel to thousands of Jews and produced at the same time Gospel literature for Jews. III. The New Commission. IV. From coast to coast. The volume has five reproductions of photographs and is printed in the best of type and on an excellent paper.

It is published in two bindings. A very good cloth binding at \$1.75 postpaid, and a limited number have been bound in half calf with gold and ornamental stamping. These are especially suitable for gift purposes and cost \$2.50 postpaid. Each of this edition is autographed by the author, with a suitable Bible verse.



**Dispensational  
Tract Number  
Three**

The dispensational tracts we have published have brought great blessing. The demand for them has been phenomenal. The first tracts "What the Church believed in the Second Century" and "The Next Great Event" are out of print. The third tract is published in an edition of 15,000. They are free as all the others we published and hope to publish. The title of this tract is "The Future Fulfillment of the Promises to Israel." It is an answer to the illogical and unscriptural

view of the postmillennial theory that there is no future fulfillment of the hundred of unfulfilled promises made to the literal Israel. This unscriptural theory says that there will be no literal kingdom of Christ on the earth. Recently a certain prolific writer, who gave up the true interpretation, made an unsuccessful attempt to revive this old-time theory and introduce it among those who study prophecy.

The essay we publish in tract form appeared in the July issue of "The Biblical Review," the organ of the Biblical Seminary of New York City. It has been pronounced the conclusive answer to the postmillennial perversion. The Editor has received numerous communications as to the great helpfulness of this treatise.

We want to continue in this needed work. The next tract we hope to publish will be "The Shadow of the Great Tribulation, and will the Church see more than the Shadow?" It will be the final word on the question of the Church and the tribulation. At least ten more dispensational tracts will be written by the Editor. But each one demands larger editions. We should print 50,000 of each. We need your prayers and your financial fellowship in this important undertaking.



#### Our Two Conferences

The **Montrose Prophetic Conference** was the best attended yet. Several of the evening meetings were attended by over 500 people and the spiritual blessings were very marked. The afternoon fellowship meetings were held in the home of Mr. and Mrs. Charles L. Huston, and proved very helpful.

The **Stony Brook Conference** was especially successful. It was the first conference held under the leadership of the Editor and we prayed for a marked seal of His gracious approval. This prayer was answered. The attendance was the largest we have ever seen in one of these conferences, nine states being represented. The Editor gave six addresses and conducted the Fellowship meetings in Hegeman Chapel, which were greatly enjoyed by all our friends. Dr. A. Gordon MacLennan gave three addresses on the First Epistle of John, which proved very helpful to many. Other speakers were W. H. Houghton, Pastor of the Calvary Baptist Church, New York; L. Sale Harrison, of Australia; W. Irving Carroll, of Texas; George Douglas, of Flushing, N. Y., and Herbert Hogg, of Philadelphia, Pa. Many expressed a desire that, God willing, next year this conference might be held for a longer period of time.



**The Oral  
Ministry**

We are gratified with the many calls which come to us to minister in different sections of the country. It is impossible to accept them all. During September we conducted a series of meetings in Philadelphia in connection with the opening of the fall term of the Philadelphia School of the Bible. This month takes us to the Northwest and to Manitoba. The greater part of October the Editor hopes to spend in **Winnipeg**, preaching and teaching in Elim Chapel. The first week in November we hope to hold a meeting in the Oliver Presbyterian Church of **Minneapolis**. Then follows another Conference in **Pauls Valley, Oklahoma**, our third visit there. The Conference will be held in the Presbyterian Church November 9-16. Later in the month and extending into December the Editor hopes to be in **Racine, Wisconsin**. The Boston meetings will be continued, but the date has been changed to the first **Wednesday** of the month. Mr. Gaebelein will address the meetings on Wednesday, October 1st.

If it pleases the Lord and all goes well, we hope to be the first part of 1931 on the Pacific Coast.

Please continue to remember this ministry in daily prayer. It is such a comfort to the Editor to know that so many of the readers are praying for him.

**Good Things  
to Come**

Our readers will find in this issue the first article of a series on First Thessalonians. The author, Dr. B. B. Sutcliffe, is a well known and able Bible teacher. He will continue with monthly contributions. We also have a splendid article in reserve on **The Vision of Habbakuk**. Mr. A. G. Griswood, whose articles are so much enjoyed by our readers, has sent us a number of others which will appear from time to time. Our **Current Events** department we shall fill with the increasing and interesting signs of the times. If we only had more space we could use all the material already in our possession.

One request—please renew promptly and save us the expense of reminding you.

**We Wish  
We Could**

Numerous readers have suggested an increase in the pages of "Our Hope." Someone suggests 80 pages instead of 64 to permit the publication of more Bible studies. We wish we could, for it would certainly please all our readers.

Our friends will understand that the publication of a magazine like ours, which does not print well paying commercial advertising, is quite a problem. The Sunday School Times, the Moody Monthly, the King's Business and others receive a fine revenue from their advertisements, which must cover the major portion of the production. We have no such income, but are entirely dependent on the subscriptions and the gifts of our readers. To add sixteen pages every month would bring us into debt, a thing which we have never done in our long ministry.

Let us pray together that the Lord, if it is His will, make the enlargement of the magazine possible. Personally we would like to see it very much.



**New Translations** As stated before, **Christianity or Religion** is now available in Swedish and in German. The message this book contains is so very much needed in Sweden and in Germany. We hope and pray for a wide circulation. A **French** translation is now in progress and also one in **Bulgarian**, in fact, the Bulgarian translation is finished and it will soon be published in Sofia.

Many of our readers have never read this book in English. Recently Prof. Melvin G. Kyle gave this book an excellent review in the "Bibliotheca Sacra." Dr. Kyle says, "The main subjects treated in this book are: Religion, Universality of Religion; Origin and Development of Religion, Origin and Growth of Religion in the Light of the Bible and Christianity. The discussion of these subjects is most thorough and scholarly. Though not specifically a source-book, it well serves the purpose of such without exposing that appearance of a desert which a source book always presents. The breadth of the survey of the religions of the world is appalling in one who leads so active a life in the practical things of Christian work—it is indeed such as is expected only of the religious recluse."

If you have never read this book get it now and you will enjoy it.



**Special Offers** Once more we print our annual special offers of our books and the Scofield Reference Bibles. Considering the present financial conditions we have made the prices very low, and only a little is left us for our overhead expenses. We do this so that these good and helpful books may be circulated still more widely.

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## The Book of Psalms

### Psalm LI

The inscription of this Psalm is "To the chief musician, a psalm of David, when Nathan the prophet had come to him, after he had gone in to Bathsheba." It is therefore a psalm written by David and the occasion of its composition is also stated, after his awful fall into sin. Yet there are numerous difficulties which can only be solved by giving this penitential psalm a wider and a prophetic application. This was seen over a hundred years ago by Bishop Horsley, when he wrote his exposition of the Psalms. "The subject matter of this Psalm," he wrote, "can have no reference to the Hebrew title prefixed thereto, because David polluted with adultery and murder, could not say 'Against Thee

only have I sinned' and because the prayer for the rebuilding of the walls of Jerusalem would have been an inappropriate petition in the days of David. The application of the Psalm to restored, repentant Israel, is self-evident. I view this fifty-first Psalm as a precomposed form of penitential prayer, aforedesigned and prepared by Infinite Wisdom for the use of penitent and believing Israel, in the perilous times of the last days."

These words give us the key to the prophetic meaning of this Psalm. It is the same with the fifty-third chapter of Isaiah. We use this chapter and see in it the great prophecy of the substitutionary sufferings of our Lord. But it has a prophetic meaning as to the future. It will be converted Israel's great confession in that coming day when they shall look upon Him whom they pierced.

We also might mention the twenty-second Psalm, written by David. It was written by David at a time of intense suffering. But the sufferings he describes are not his own, but they forecast the sufferings of Messiah, the Son of David. And so here. The Psalm was written immediately after bloodguiltiness had come upon David and the Holy Spirit, who spoke through David, then puts words of confession, words of penitence, and prayers for restoration and blessing into his pen, which go beyond David's experience and can only be fully understood in the light of Israel's future national repentance.

### I. The Opening Cry for Cleansing. (Verses 1-4.)

"Be gracious unto me, O God, according to Thy loving kindness,  
According to the multitude of Thy tender mercies, blot out my  
transgressions.

Wash me thoroughly from mine iniquity,

And cleanse me from my sin.

For I acknowledge my transgressions;

And my sin is constantly before me.

Against Thee, against Thee only, have I sinned,

And done this evil in Thy sight,

That Thou mayest be justified when Thou speakest,

And be clear when Thou judgest."

The opening words must have been music to God's ears. Here is a man, a creature of the dust, who had been plunged into horrible sins. He had outraged the holy and righteous

character of God. God's righteousness demands that he be righteously dealt with. But out of the depths of sin and moral degradation there rises the cry "Be gracious!" Here is faith and trust in God's loving kindness and in His tender mercies. He trusts in Him who in His character is not only Light, but Love as well. If David had crouched away from God, hidden away, stayed away in fear and trembling, he would have added an additional sin. But he comes, he wants to make a clean breast of it. He knows forgiveness is with Him, that He is merciful. He asks more than to have the transgression blotted out; he wants to be washed and cleansed from sin itself, that evil within.

He realizes that his sin has been against Him, and against Him only. But was it not a sin against Bathsheba, against her husband, a sin against all Israel? It still bears its dreadful fruit for the enemies of the Bible; the infidels who try to brand the Word of God as an immoral book, always single out David's sin committed three thousand years ago. While this is very true, yet it is equally true every sin committed is a sin against God and against His character. Sin, no matter what it is, is lawlessness, revolt against God.

## II. The Cry for Salvation. (Verses 5-8.)

"Behold I was shapen in iniquity,  
 And in sin did my mother conceive me.  
 Behold Thou desirest truth in the inward parts;  
 And in the hidden parts Thou shalt make me to know wisdom.  
 Purge me with hyssop, and I shall be clean;  
 Wash me and I shall be whiter than snow.  
 Make me to hear joy and gladness;  
 That the bones which Thou hast broken may rejoice."

Here then is first of all an acknowledgement of the great inward corruption, the leprosy of the soul, sin. Shapen in iniquity and conceived in sin. Every true child of God who believes the Word endorses this great statement. "In my flesh there dwelleth no good thing" is the confession of every true Saint of God. Today it is denied almost everywhere in modernistic Christendom. Original sin is branded as an obnoxious dogma. But the awakened soul knows better. Let man come to the light in receiving a spiritual

nature and the fact of the corrupt, fallen nature comes experimentally to the front.

And so he cries for salvation. "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow." Hyssop is a small, insignificant plant. It was used in the ceremonial as a means by which the cleansing was effected. We find it first mentioned in connection with the sprinkling of the blood of the Passover Lamb. "And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin" (Exod. xii:22). It was also used when the leper was cleansed. Two birds were used. The one bird was killed in an earthen vessel over running water. "As for the living bird, he shall take it and the cedar wood, and the scarlet and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water" (Lev. xiv:7). Once more it was used if one had become defiled with the dead; then the water of purification was sprinkled upon him with hyssop (Num. xix:18). Some take hyssop to mean Christ Himself; but it rather points to the application of the atoning work of our Lord, the shed blood, which is the prominent feature in the Passover, the cleansing of the leper and the red heifer.

And the confidence expressed in this cry, "Wash me and I shall be whiter than snow!" And where such confidence and assurance is there must also be joy and gladness, and gracious healing for that which was broken.

### III. The Deeper Prayer. (Verses 9-13.)

"Hide Thy face from my sins,  
And blot out all mine iniquities.  
Create in me a clean heart, O God;  
And renew a steadfast spirit within me.  
Cast me not away from Thy presence,  
And take not Thy Holy Spirit from me.  
Restore unto me the joy of Thy salvation;  
And uphold me by a willing spirit.  
I will teach the rebellious Thy ways,  
And sinners shall turn to Thee."

In this deeper prayer he longs for a restored nearness to God. His face was hidden on account of sin. He wants to

have the intimate relationship restored which had been severed. This prayer reminds of similar prayers in the Psalms which will be prayed at the close of this age when the remnant of Israel turns to the Lord. "Turn us again, O God, and cause Thy face to shine, and we shall be saved" (Psalm lxxx:3, 7, 19). Then all their iniquities will be blotted out. While David's prayer was answered individually and all sinners turning to the Lord have their sins blotted out, it refers likewise to that coming miracle of the grace of God, when Israel's sins and iniquities will be blotted out and remembered no more. So many Christians claim Isaiah xliii:25 without considering that it really is a promise and assurance made to the literal Israel: "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." It is Israel's hope which is recorded in the closing verses of Micah's prophecy: "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 forever, because he delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." Orthodox Jews have a ceremony they call "Thashlik." They go to some running stream and empty their pockets of small pieces of paper, or small articles while they recite these words.

Then the prayer for a clean heart. "Create in me a clean heart, O God." The word used for create (Boro) is the same which is used in the first verse of the Bible. There was then no material, no matter, out of which God could fashion the universe. It was a creation out of nothing. And there is nothing in the sinner's fallen nature which God can use; it is not a reformation, or reconstruction, but a new creation—as we read in the New Testament, "Created in Christ Jesus." And so Israel will receive the heart of flesh, when the heart of stone is taken away (Ezekiel xxxvi: 25-28). They will also receive a steadfast spirit, and their backslidings will be forever healed.

The prayer of the eleventh verse needs not to be prayed by the Saint in the New Testament, for he is accepted in the

Beloved One, He is saved and safe in Him; he may grieve the Holy Spirit, but He is the abiding Spirit, by whom we are sealed unto the day of redemption. And the result of this prayer answer is a restoration of the joy of His salvation and practical service for the rebellious, so that sinners are turned to the Lord. In a large sense this will be Israel's future service among the nations.

#### IV. Israel's Prayer in the Future. (Verses 14-19.)

“Deliver me from blood-guiltiness, O God, the God of my salvation;  
 And my tongue shall sing of Thy righteousness.  
 Lord open Thou my lips,  
 And my mouth shall make known Thy praises.  
 For Thou desirest not sacrifice, else would I give it;  
 Thou delightest not in burnt offering.  
 The sacrifices of God are a broken spirit.  
 A broken and contrite heart, O God, Thou wilt not despise.  
 Do good in Thy good pleasure unto Zion;  
 Thou shalt build the walls of Jerusalem.  
 Then shalt Thou be pleased with sacrifices of righteousness,  
 Burnt offering and whole burnt offering;  
 Then shall they offer bullocks upon thine altar.”

This final section can only be understood in giving it a prophetic-future application. The blood guiltiness which is upon the nation is the blood of Christ which was shed and on account of which their fathers cried, “His blood be upon us and upon our children.” When that blood guiltiness is removed and they are forgiven they will become a nation which praises the Lord. While an ungodly part of the nation resumes the temple worship and brings sacrifices once more, the Lord does not desire them, but looks for the broken spirit and heart. Compare this with Isaiah lxvi:1-4.

Then the Lord will do good in His good pleasure to Zion, the walls of Jerusalem will be built and the Temple Worship resumed as predicted in Ezekiel's great vision. (Ezekiel xl-xliv.)

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There is nothing too small for His care.  
 There is nothing too great for His power.  
 There is nothing too wearing for His love.  
 “Is anything too hard for the Lord?”—Gen. xviii:14.  
 “He careth for you”—1 Pet. v:7.

## Notes on First Thessalonians

B. B. SUTCLIFFE

### INTRODUCTION

The Christians to whom this Epistle is addressed formed what we would describe today as a Mission church in a heathen land. Recent converts to Christianity, they were surrounded on the one hand by Gentiles sunken in all sorts of abominations, and on the other by Jews who hated the very name of Jesus Christ and were ready to persecute his followers.

The history of the founding of this church at Thessalonica is given in Acts 17. The Apostle Paul had spent about one month there when on his second missionary journey.

The Apostle had nothing, as far as the eye of man could discern, with which to attract attention. No organization had invited him to the city to conduct an evangelistic campaign, no committee was in charge of his work, no extensive advertisements had been scattered through the city announcing his coming. All he had were the Scriptures and the Gospel they contained. But the Apostle believed those Scriptures and the great burden of his preaching, as we are told in Acts 17, was the death, resurrection, and second coming of Jesus Christ, as he found these things set forth therein.

Paul had faith in the source of the Scriptures, he believed they came from God. He had faith in the truth of the Scriptures, he believed they were free from error. He had faith in the power of the Scriptures, he believed they needed no reinforcement by man. And he believed that in the death and resurrection of Jesus Christ there was a Gospel which could save the sinner, whether Jew or Gentile. Hence his endeavor was not to get the people into something but to get something, i. e., the Gospel, into the people. He therefore daily preached that Gospel as he found it in the Scriptures.

In a few days such preaching aroused the enmity of both Gentile and Jew. Persecution arose against the Apostle

and he was driven from the city with no opportunity to even say farewell to the handful who had received the Gospel. However, he was not driven out before the seed sown had taken root and some of his hearers had been saved. Hearing, after his departure, that persecution had broken out against these young converts (i:6; ii:14; iii:3-4), Paul sent Timothy and Silas to strengthen and comfort them in their afflictions and trials.

The *occasion* for writing the Epistle came when Timothy and Silas left Thessalonica and brought a report to Paul who was then at Corinth. Their report showed that the young converts were still continuing to bear a good testimony for Jesus Christ, but that pressure was being brought to bear upon them to make them recant and give up their newly found faith. The report also showed that some of the Christians at Thessalonica were troubled by false ideas concerning the second coming of Christ: some of their number had died and, as the Lord had not yet come, they were disturbed about what would become of these.

The *object* of the Epistle is to strengthen the faith of the young Christians, to comfort them in their afflictions, to instruct them more fully concerning the second coming of Christ, and to urge them to practical holiness of life.

The *time* and *place* of writing, it is generally agreed, was about 51-52 A.D., from Corinth (Cp. Acts xviii:1-5 and 1 Thess. iii:1-6). Hence the Epistle was written very shortly after the conversion of these Christians in Thessalonica. When we remember that such truths as the Deity of Jesus Christ, his vicarious death, his bodily resurrection, the conversion of the sinner, the sanctification of the saints, the resurrection of the body, and other great truths upon which Christianity rests, had all been taught within twenty-five years of the death of Christ, it will be seen that Christianity is not an evolution but it is a revelation.

The *theme* of the Epistle is, broadly speaking, the second coming of Jesus Christ. Dr. Scofield has pointed out that this doctrine is seen in connection with salvation, i:9, 10; service, ii:19; sanctification, iii:13; comfort, iv:13; and in relation to the whole being of the Christian, v:23. The First

Epistle is largely occupied with the coming of the Lord *for* His saints, while the Second Epistle emphasizes His coming *with* His saints.

The *relation* of this Epistle to those preceding it is deeply interesting. It seems as though in this Epistle the Holy Spirit places the crowning capstone on all the epistolary teaching. Romans lays the foundation in the great truth of justification by faith; Corinthians warns against practical failure in this truth, and Galatians warns against doctrinal failure in it. The next Epistle, Ephesians, reveals the position and possessions of the saints in Christ; this is followed by Philippians warning against practical failure in that truth, and Colossians warning against doctrinal failure in it. Then comes this Epistle to the Thessalonians setting forth the great hope of the Church, the coming of the Lord. Hence in this Epistle there is little of reproof or rebuke. The church at Corinth was in danger of denying the oneness of the Body of Christ, the Galatians were in danger of denying the sufficiency of the atonement of Christ, the Philippians harbored certain who "walked contrary" to what they had been taught, and the Colossians had in their midst some who were "denying the Head" and were turning to "deceitful philosophy." But the Thessalonians seem to have been peculiarly free from anything which called for rebuke from the Apostle.

#### THE WRITER AND THE READERS

"Paul, and Silvanus, and Timotheous, unto the church of the Thessalonians which is in God the Father, and in the Lord Jesus Christ."

The writer of the Epistle is Paul the Apostle. While he is the human writer we believe the Holy Spirit to be the Divine Author. Peter says "\* \* \* even as our beloved brother Paul \* \* \* as in all his espistles \* \* \* which they that are unlearned and unstable wrest, as they do also *the other Scriptures*" (2 Pet. iii:16). Peter, being a Jew, could have no other thought of "Scripture" than that it was the very Word of God: and Peter, the Jew, puts the writings of Paul on a par with all the Scriptures.

Paul writes to "the church of the Thessalonians in God the Father and the Lord Jesus Christ."

The "church of the Thessalonians" describes what they were *locally*. Nowhere else in the New Testament is such an expression found. They were the church, or ecclesia, i. e., "called out" of the Thessalonians. They had been called out FROM their former religion and life to become a marked company in that city. Their customs had been altered, their objectives changed, and their lives transformed. They had been called out BY the Holy Spirit, not by human enticement nor human eloquence. They had been called out TO a person, not to a set of rules or regulations, nor merely to a different mode of living, nor to any organization set up by men, nor to any special doctrines however true, but to a living, present, satisfying person, even the Lord Jesus Christ. And they had been called out FOR that person, not for their own delight in gaining heaven, though this would certainly follow, but for the Lord's delight in having His purpose fulfilled in them.

Being the "called out" they were thus members of the Church, the Body of Christ. The members of that Body may be "strangers and scattered" (I Pet. i:1) to one another but still they are members of the one Body. They may be strangers to one another and scattered over the face of the earth, but they are neither strangers nor scattered to the Head of the Body. Before him they are all known and all are one body. But we, not knowing THE Body, talk of bodies or parties or meetings, and we need the exhortation, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; \* \* \* for it hath been declared unto me \* \* \* that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?" (1 Cor. i:10-13). And not holding the Head we need the exhortation, "And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the

world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using) after the commandments and doctrines of men?" (Col. ii:19-22).

The church of the Thessalonians was "in God the Father and the Lord Jesus Christ." This describes what they were *spiritually*. Of no other organization on earth could this be said. It was not heathen; it was in God the Father, and the pagans knew nothing of such a God. It was not Jewish; it was in the Lord Jesus Christ, and the Jews would have none of him. It was Christian; and this was something wholly new to, and in the world.

The expression "in God the Father" implies the life they had in him, and which was manifested in their faith, their love, and their hope. This peculiar position "in God the Father" also implies union with him in life and nature, ownership by him reaching to every member, and a call to full obedience to him. It is this peculiar relationship to God which makes forever true the statement of Jesus about the Church: "the gates of hell shall not prevail against it" (Matt. xvi:18).

They were also "in the Lord Jesus Christ." This is one of the many places where the writers of the New Testament bear undesigned testimony to the full Deity of Jesus Christ.

"Grace be unto you, and peace, from God our  
Father, and the Lord Jesus Christ."

He salutes them with "grace and peace from God our Father, and the Lord Jesus Christ." Grace and peace is always the order in which these words occur and they cannot, without distorting the truth, be reversed. There is always grace but not always does the believer enjoy the peace. Why? Because the grace is not accepted. Peace comes to the saint, and to the sinner also, only as he rests in the grace provided. There may be much grace present (there always *is* much grace present) and little peace in the heart. Putting grace in any other than first place disarranges all the ways and dealings of God with man. Grace is the beginning, the continuation, and the completion of all the Christian has from God. He is saved by grace, is being

saved by grace, and will be saved by grace; if he is saved at all.

This grace and peace flow from "God our Father and the Lord Jesus Christ." This is New Testament language. Until the resurrection of Jesus Christ from among the dead such language could not be used. Not until after His resurrection could He say, as the first born of many brethren, "go to my brethren, and say unto them, I ascend unto My Father and your Father" (John xx:17). Always, before the resurrection of our Lord Jesus Christ, God was approached by virtue of His covenant with the fathers, and He was known as "the God of our fathers, Abraham, Isaac, and Jacob." But since the resurrection of Jesus Christ the saints draw near to God by virtue of His covenant with His Son, and God is known as "the God and Father of our Lord Jesus Christ."

"We give thanks to God always for you all, making mention of you in our prayers."

Paul was continually giving thanks and constantly engaging in prayer for the saints, and he frequently reminds his readers that their practice should be the same. He exhorts them to "Pray without ceasing, in everything give thanks" (I Thess. v:17, 18). See also Ephes. v:20, vi:18; Col. iv:2, etc. It will be noticed that he gives thanks for them *all*. There would be those of varying attainments; some would be in closer fellowship with the Lord than others, some would have a deeper understanding of the truth than others, some would have greater ability in proclaiming the truth than others, but *all* were in Christ and Christ in each: hence he can give thanks for them all while he prays for all.

*(To be continued)*

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## Looking For That Blessed Hope

(Titus ii:13)

He may come at the dawn of the morning,  
 When day bids the night shadows pass.  
 He may come when the pure, pearly dewdrops  
 Gleam like gems on the sunkissed grass.

*OUR HOPE*

He may come in the glow of the noon-tide,  
 Or some balmy, cool afternoon;  
 I know my Beloved is coming,  
 And I shall be satisfied soon.

He may come when the sun o'er the hilltops  
 In glory all-golden has set.  
 He may come in the calm of the twilight;  
 His promise He will not forget.  
 He may come in the hush of the evening,  
 When stars in their radiance beam.  
 I know my Beloved is coming,  
 And I shall be waiting for Him.

He may come in the stillness of midnight,  
 To carry His jewels away.  
 He has asked me to watch and be ready,  
 And wait for that wonderful day.  
 They who sleep in the dust shall awaken  
 When Gabriel's trump rends the air.  
 I know my Beloved is coming,  
 His Kingdom and throne I shall share.

He may come when the lilies of Spring-time  
 Declare that He rose from the tomb.  
 He may come when the roses of summer  
 For Him in their loveliness bloom.  
 He may come when the fields of the harvest  
 The prayers of the reapers fulfill.  
 I know my Beloved is coming,  
 My heart's every longing He'll still.

He may come when the hills and the valleys  
 Are garbed in a raiment of white.  
 He may come when the carols of Christmas  
 The hearts of His people delight.  
 He may come when the old year is passing,  
 When sweet pealing bells greet the new.  
 I know my Beloved is coming,  
 My Lord in His beauty I'll view.

Though I know not the time or the season,  
 Yet faith's beaming lamp I will trim.  
 There is joy in the fond expectation  
 Of patiently watching for Him.  
 Saved, redeemed by His Blood, cleansed, forgiven,  
 I trust in His Spirit-breathed Word.  
 I know my Beloved is coming,  
 My Savior, my Friend, and my Lord.

Once He left the bright Home of His Father,  
 In Bethlehem's manger to lie.  
 Once He came, as God's Lamb, pure and holy,  
 For sinners to suffer and die.  
 He arose, He returned to the glory  
 To plead for His blood-purchased Own.  
 I know my Beloved is coming  
 To reign o'er the kingdom He won.

Not until He returns, King of Glory,  
 Will nations of earth cease to war.  
 Not until He returns, will creation  
 In travail and pain groan no more.  
 Not until He returns will this mortal  
 The garments immortal put on.  
 I know my Beloved is coming,  
 Immanuel, God's holy Son.

Precious hope, how it comforts in sorrow!  
 Blest hope, how it eases all pain!  
 Precious hope, how it strengthens in trial,  
 Blest hope—giving courage again!  
 Precious hope, still the pilgrim sustaining!  
 Blest hope, of all solace the sum!  
 I know my Beloved is coming,  
 Lord Jesus, delay not, but come!

ANNA HOPPE.  
 Milwaukee, Wis.

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## Current Events

### In the Light of the Bible

**The Red Menace. False Security and a Warning.**  
 Such well known men as Representative Hamilton Fish, Jr., Elihu Root, Ex-Commissioner Grover Whalen, and others have sounded a timely warning as to the leaven of communism which is at work in our country. There are many evidences that the red menace is not an imaginary one. Moscow is fomenting a world revolution, there can be no question about this, and her agents are at work from coast to coast, among foreigners and also among the Negroes of the South.

Others deny it. They say that American labor is red-proof, that the existing unions are a bulwark against these vicious plotters. The ever increasing laboringman who owns his home, it is said, is another fact which makes the success of the reds impossible.

Yet the President of Columbia University, Dr. Nicholas Murray Butler sounded a warning when in one of his addresses he said, "If the United States is to retain its old historic order of individualism, it must change its methods to meet the challenge of the Communist experiment in

Russia." Dr. Butler said that no matter how it is regarded, Communism has thrown a challenge to the world, that it represents an idea and a set of principles which contradicts every principle in which we believe.

Having followed the history of Communism closely, as well as their increasing efforts in the United States, the Editor believes that there is a red menace. Gradually everything in the state and in social life is being undermined and some day there will be a terrible awakening for the false prophets and their disciples who try to make themselves and others believe that all is well.

We are living under the shadow, the lengthening shadow of the predicted great tribulation. The rise and wide spread of Atheism which seems to invade everything and the corresponding lawlessness are decided harbingers of that closing period of the ending of our age, which is predicted in the Word of God.

**The Federal Council of Churches Reports.** The Federal Council of Churches had the Russian situation investigated and issued a lengthy report on it. Unfortunately the author of the report is not revealed. It is claimed that there are certain commercial and social conditions which have greatly improved under the rule of Communism. It is also stated that unemployment has decreased. But there is a darker picture and that tells the story. We quote from the report:

A darker side of the picture is presented by the food situation and the continuance of a chronic shortage of goods for every day use.

"The rationing system in Moscow," the report says, "has recently worked out about as follows:

"Manual workers can buy two pounds of bread a day and members of their families and other holders of food cards one pound. Members of the disfranchised classes, merchants and traders, priests, former aristocrats, etc., do not receive food cards and must buy at the inflated prices of the open market, although their children are supplied with food on the same basis as other children! Manual workers are also favored in the distribution of meat, of which they can purchase half a pound a day, as against a quarter pound for other citizens. There are however, eight or ten meatless days every month. The meat ration sometimes consists of salt or canned meat.

"The monthly allowance of butter for the most favored classes, manual workers and children, has varied from one-half to three-fourths of a pound. The highest allowance of eggs is five a month. Members of co-operatives, as a rule, can buy every month half a pound of

macaroni, one and a half pounds of grits and one-eighth pound of tea. The general allotment of sugar is three pounds a month. Fresh fish has been sold irregularly; smoked fish, caviare and vegetables have been scarce and fruit practically non-existent."

The article attributes the food shortage to four causes—the destruction of the surplus production of the richer peasants, the rapid growth in demand due to the expansion of cities, continued exportation of food to obtain foreign currency for purchases of machinery abroad, and unsatisfactory transport and distribution.

In general, the article says, the Soviet Union is passing through a crisis not of overproduction but of underproduction, which affects not only food but many manufactured goods. One cause contributory to the difficulties in the field of supply is given as a veiled monetary inflation.

Compare this with the conditions of our land and this alone should convince any thinking man or woman of the failure of Communism.

**Four Super-Universes.** Astronomy used to speak of one great universe, almost limitless. Then came Flammarion, the great French Astronomer and spoke of a second universe, beyond the one Astronomy is exploring. But now we hear of other universes:

Discovery of the most distant astronomical bodies from the earth, the finding of what appear to be "super-universes" so far away that it has been calculated that the light which brings their images requires more than 16,900,000 light years to get here, is announced by astronomers of Harvard Observatory.

They were observed some time ago, in that part of the sky marked by the constellation Virgo, four groups of bright objects that seemed at first to be very faint stars. When enormously enlarged photographs were made, these objects turned out to be groups of gigantic spiral nebulas, each of them millions of times the size of our solar system. They appeared to be huge clouds of myriads of stars and each of them, similar to other groups found in other parts of the sky, is believed by astronomers to be a separate universe of many smaller spiral nebulas grouped together into a super-universe, as molecules are groups of atoms.

The earth itself and our solar system is believed to be inside of a spiral nebular which, in turn, belongs to a local super-universe, one of the many such astral "continents" of the sky. Astronomers have a number of methods of determining the extent and distances of these super-universes from the earth. Some of these methods have been applied by Professor H. Shapely and Miss Adelaide Ames, of Harvard, to the four new groups represented by the faint luminous dots in the constellation Virgo. The result, announced by the observatory, is that the nearest of these four clouds is approximately 10,500,000 light years away. The light year is the astronomical term for measuring vast inter-stellar distances. Light travels at the rate of 186,284 miles a second and the light year is the distance that a beam of light would travel in a year. The most distant group has been calculated to be about seventeen times as far away as the nearest one, constituting astronomy's record distance of about 16,900,000 light years.

What mysteries there are in the things above! Who will solve them? Man tries to solve the question of our outer atmosphere, that is some 50,000 feet above the earth, just ten miles up. The Goddard Rocket is to do what no aviator can accomplish, pierce that region to give a little light on that mysterious boundary line, just 10 miles up. But will it give us an answer to our little question as to what is immediately beyond that line?

But what about the billions of heavenly bodies, revolving in these matchless universes? How man thirsts to know and no science can quench that thirst! Will the mystery never be solved? It will be solved for those who are the sons of God and the heirs of glory.

And blind unbelief, vicious Atheism claims that there is no supreme One, who called all into existence, who governs all, who upholds all! It is the greatest evidence of man's spiritual night, to deny Him who is Creator and Upholder of all.

**The Growth of Anglo-Catholicism.** It seems Great Britain is rapidly becoming romanized. The Anglo-Catholic party is increasing everywhere and is becoming more and more arrogant. The following editorial from the London "Christian" describes the situation:

Several times during recent weeks we have referred to the declared intention of the Ritualistic section of the Church of England to inaugurate the Fourth Anglo-Catholic Congress at Stamford Bridge by the celebration of High Mass in the Chelsea Football Ground. On Sunday last the celebration took place as announced; and although the *Bishop of London* was not present in person the proceedings had his avowed sanction. As will be remembered, many thousands of people signed a memorial to the *Bishop*, urging him to discountenance a species of ritual which could not but give grave offence to loyal Churchmen, first on account of its illegality, and then because of its manifest Romanist characteristics. On all hands loyal members of the Church of England have reprobated the very thought of such a scandalous spectacle as that which was attended by hosts of people on Sunday last; but in response to insistent appeals on the part of Anglo-Catholics, the *Bishop* gave his permission; and with the result a body of mitred prelates in golden vestments, together with foreign dignitaries and priests in gorgeous robes, attended a function which, beyond all question, was utterly indefensible in connection with the Church of England. Then, afterward, the apparelled clerics took part in a procession which was declared to be "strangely Continental in character," in company with uniformed children, while bandsmen and close-shorn mission

“fathers” brought up the rear. Thus the Anglo-Catholics had their way, and the influence of their perversity who can tell?

One of the Protestant Episcopal clergymen of New York City went recently over to Rome. For years this man has been on the borderland practising the Romish heathenish ceremonials. And there are hundreds of others ready to take the same road. It is even now suggested that in order to fight and overthrow radicalism, and atheism, Protestantism should unite with Romanism to meet this menace.

The Bible tells us of the coming union. It will be the final Babylon, predicted in the Book of Revelation.

**Russia's Great Military Preparations for 1933.** The Russian program which has reached us from Moscow is as follows:

Soviet Russia expects to have 17,000,000 of its citizens engaged in some form of military and aviation activity by October 1, 1933, under a new five-year plan for aerial and chemical defense. About 4,500,000 persons, this official announcement states will receive military preparation and 2,000,000 will be given a rifle drill. In all 6,000,000 persons will be instructed in aerial and chemical defense.

Also 5,500,000 laboring women will be given courses in elementary military science, gas warfare and Red Cross nursing.

What will the year 1933 bring forth? Certainly nothing good for this poor, blinded world. Yet our optimistic-pacifistic-modernistic-evolutionisticpost-millennialisticpulpit dreamers continue to tell us that world peace is in sight.

**The United States of Europe in Progress.** Twenty-six countries which desire to unite in this European combination have now been invited to send delegates to Geneva to be present at the opening of the eleventh Assembly of the League of Nations. M. Aristide Briand, the French statesman, is the leader of the movement, and he has high hopes for a soon realization of the formation of the European United States. The action of Rumania and Jugo-Slavia in initiating an economic combine and the interest which this

has created in other Balkan and Baltic countries is held to foreshadow their support for the larger plans. The greatest difficulties are expected from Great Britain, Germany and Italy.

Surely every student of prophecy is deeply interested in this great movement. Germany may stay out of it for she has her secret treaties with Russia and will ere long be more vitally connected with the Communistic state. Italy will probably take an active part in this combine and may furnish the leadership, though France at present is extremely suspicious of her Southern neighbor.

The continued agitation of this European union is one of the significant signs of the times.

**The Chinese Army is Directed by Moscow.** Moscow denies that it has anything to do with the Chinese tragedy, the red revolution. But an Atheistic government cannot be believed. An Atheist is a confirmed liar. We quote the following from the Bulletin of the Better America Federation of California.

“‘The South China revels are ‘a Red Army’ obeying the orders of the Chinese Communist party of the Third International of Moscow.’”

“The above statement is made on Page 14 of the Literary Digest of July 26, 1930. Concerning that statement, three interesting things may be said:

“First, this fact has been perfectly well known to us for a long time.

“Second, it is helpful to have it now pronounced by the Literary Digest; and

“Third, the statement is quoted directly from the official organ of the Third International of the Soviet Government, the Moscow paper, ‘Pravda.’”

“The Literary Digest continues to quote most interestingly this official Bolshevik journal:

“‘The bourgeois and democratic Chinese revolution gradually is transforming itself into the Socialist revolution.

“‘The war in the South is assuming wider and wider proportions, and millions of peasants are being drawn into

it, thus contributing to the growth of the revolutionary movement in the country.

“ ‘At the present all Southern China is in the throes of the war. Out of 773 districts of the ten Southern provinces, war rages in 162 districts. And the thirteen corps of the Red Army acting there have complete control over 127 districts. . . .

“ ‘Thus, directed by the Third International, the Chinese Red Army gradually transforms itself into an imposing army of the Chinese peasants fighting for the land and for the political control of the country. . . .

“ ‘In most of the regions occupied by the Red Army, a Soviet Government is set up. Such Soviets exist in eighteen regions.

“ ‘As soon as they are set up, they confiscate land from their former wealthy owners and hand it over to the peasants. Other property owned by landlords, bankers, business men, etc., also is confiscated. Finally revolutionary tribunals for the judgment of all exploiters and counter-revolutionaries are organized.

“ ‘Thus, the Chinese revolution definitely acquires the character of a Soviet Revolution’.”

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## A Message for Each Day

**October 1.** “The *fellowship* of His sufferings” (Phil. iii:10).

The *joys* of Christ are not written in the New Testament, since they all lie in the *future*. Have you been misunderstood, and meanly treated, for some good thing you did? Then you are supremely blessed. In no other way could you truly have fellowship with the Lord than by tasting some of the same bitter experiences that he endured.

**October 2.** “His *foundation* is in the holy mountains” (Psa. lxxxvii:1).

Delightful thoughts cluster around the word “foundation.” Christ is the *one* foundation of prophecy and promise (Isa. xxviii:16; 1 Cor. iii:11). It suggests His deep *abasement*; and His *responsibility* (2 Tim. ii:19). “If the foundations be destroyed, what can the righteous do?” They cannot. Our corner-stone is elect, precious and never can be moved.

## O U R H O P E

229

**October 3.** "An anchor of the soul, both sure and *steadfast*" (Heb. vi:19).

The swaying of a ship on the tides is no sign that the anchor is not holding. The variableness of your Christian experience is no proof that you are not saved. Storms may move *you*. They cannot move *Christ* your anchor. But do not be a foolish seaman, and cast anchor into the hold of the vessel (your own heart). It must be outside yourself, but "inside the veil."

**October 4.** "All their lifetime subject to *bondage*" (Heb. ii:15).

This was true of Old Testament saints, before He came, who "*abolished* death." But the words are practical for us. Are you not in bondage to some fear? You are afraid of poverty. Afraid of the end of that malady so long troubling you. Afraid your usefulness will fail, and your old age will be burdensome. Jesus came to *deliver*. Believe His deliverance covers all your circumstances.

**October 5.** "*Present* with the Lord" (2 Cor. v:8).

As you give thanks today for your salvation and your comforts, do not neglect to praise Him for the dear relatives "at home with the Lord." How delightful for them. They have no worry about food and clothes, no painful sickness, no fear of accidents. Their companionships are the choicest. Thank God; and pray we all shall soon be gathered together unto Him.

**October 6.** "*Spend* and be *spent*" (2 Cor. xii:15).

There are some today that are doing this. It may not be you, in easy home surroundings. But God's servants in far-off mission fields are giving out their strength for the love of the cross. Pray for these; that you may enter into the *fellowship* of their sufferings, and so by-and-by share the reward of Aaron and Hur (Ex. xvii:12).

**October 7.** "Of *thine own* have we given thee" (1 Chron. xxix:14).

If tempted to congratulate ourselves for our charities or service to the Lord, it would be well to remember this, our Lord bids us say: "We have done that which was our *duty* to do." Paul utters the same thought: "What hast thou that thou didst not *receive*?" That which David, like Christ, obtained by conflict, he *passed on* to Solomon.

**October 8.** "*Prayer* was made without ceasing of the church unto God for him" (Acts xii:5).

Has some iron gate of trouble closed against you? Here is the example for you. It was an effortless effort, but it prevailed. It soothed Peter to sleep. It lasted seven days and seven nights. The answer only came at the last hour. It gave the chance to the whole church to blend in heart. Its results put them all into an ecstasy of delight (Luke ii:47; Acts viii:13; x:45).

**October 9.** "*Judge* not, and ye shall not be judged" (Luke vi:37).

A criticizing spirit about matters that do not concern us is a common

fault of Christians. Scripture cautions us about this. Such judgment is usually *untrue*, because outward (1 Sam. xvi:7). It is called busybodying (2 Thess. iii:11; 1 Pet. iv:15). In grave matters, we are to await the coming of the Lord. In personals, judge *ourselves* (1 Cor. iv:5; xi:31).

**October 10.** “*Adorn* the doctrine of God our Saviour” (Tit. ii:10).

How is it Christian women have so widely missed the mark, that their chief aim seems to be to adorn *themselves* rather than the doctrines? Scripture is very explicit. Holy women like Sarah made chastity, meekness, and subjection their paramount motives. God’s daughters called their male protectors “lord,” in olden days.

**October 11.** “*Think* on these things” (Phil. iv:8).

What things! The foul news of the newspapers! The passing affairs of the day! No, no. “Think” is a very interesting word. We are to feast our eyes, and fill our minds with pure, wholesome material and then *work it out, calculate by it*, practice it. Rotten wood builds an insecure house. Unholy thinking makes spirituality of life impossible (Prov. xxiii:7).

**October 12.** “Are ye not carnal, and walk as *men*?” (1 Cor. iii:3).

What is that? Simply this: Christian people doing things after a *fleshly* manner. They rush, they hustle, they plan more than they pray. You meet them constantly and they afflict the slow-going believer. Do not be one of them. You are no longer reckoned as “men,” but as saints. Do cultivate the divine habit of holy tranquility in your doings.

**October 13.** “Do all things without *murmurings*” (Phil. ii:14).

Paul bids us turn back to Old Testament examples (1 Cor. x:10). Listen to Sarah and Rachel, crying for children (Gen. xvi:2; xxx:1). To the Israelites, unable to wait for Moses (Ex. xxxii:1). To the King with Elisha (2 Kings vi:33). Murmuring is heart language. “Israel murmured *in their tents*” (Psa. civ:25). What does God hear your *heart* say? Praise or grumbling?

**October 14.** “I will go *before* you” (Matt. xxvi:32).

It was an invisible going. None knew how He went. But they found Him there (xxviii:16, 17). All they were told was to “Go.” You are to think on the word “before.” Does some difficult duty press upon you? You shrink from it. Do not fear, just “go” and you will find your Lord is there before you to meet you, and instruct you.

**October 15.** “There is *none* that holdeth with me in these things” (Dan. x:21).

Many scattered believers can use these words today. Perhaps you are the only one in your town or church looking for the coming of the Lord. You are interested in the restoration of Israel. Your friends laugh at the idea. So it is about other Bible truths. You are alone. But how honored you are to have Michael and Gabriel stand with you.

## OUR HOPE

231

**October 16.** "The way which thou *shalt* go" (Psa. xxxii:8).

So the Lord has it all planned beforehand. It may not be the way you *want* to go; but it is the way He has *purposed* for you. If you wish to be sure you are in the *right* way, here is the test. It will be a *narrow* way, and a *rough* way. It will be *straight* and *monotonous*, rather than diversified (Num. xx:4; Matt. vii:13, 14).

**October 17.** "A bruised reed shall He not *break*" (Matt. xii:20).

No matter how feeble your faith, He will *fan*, but never *quench* it. Read Isa. xlii:3, 4. He, Jesus, though crushed and humiliated, will never break off like a bruised reed. Once, on the Cross, His wick seemed to burn feeble; but it never went out in darkness. So "He shall never fail *until* He brings forth judgment unto victory."

**October 18.** "If we say we have *no sin* we deceive ourselves"(1 Jno. i:8).

We must not overlook the difference between *sin* and *sins*. One is the root principle dwelling in all men, since the mishap of Eden. The other is the fruit of that sin; the evil practises common to all. Verse 9 does not contradict this. Because a vessel carries life-preservers it does not expect shipwreck. *Holiness* should be our normal state. Advocacy our *protection*.

**October 19.** "*Called* to be saints" (Rom. i:7).

Drop out the words "to be." That is not the meaning. Saintship is already your position in God's family. Though you are certainly called to *practice* saintship, you may not be called to be a missionary or home preacher. You are just anchored to the grind of daily business. But in *that place*, neither in Jerusalem nor China, you may "walk as saints."

**October 20.** "Let your *conversation* be as becometh the Gospel of Christ" (Phil. i:27).

"Live your citizen life in a way worthy" your high position. What would his subjects think of that king's son who left the associations of the palace to herd with the lowest of the people? Could they respect him? Why will you grieve angels by going after the people and the places that are utterly degrading to your royal standing?

**October 21.** "By faith he (Moses) *forsook* Egypt" (Heb. xi:27).

Ah! that is another kind of coming down. To leave earth for heaven is not the same as leaving heaven for earth. The earthly Pharaoh cannot be compared with the Divine Jehovah. But only faith can reveal this to you, and make you willing to *suffer* awhile now, that you may *reign* by-and-by (Matt. xix:27-29).

**October 22.** "I am He that *liveth* and was dead" (Rev. i:18).

The book of Revelation reverses all former descriptions of the Lord Jesus. In the Gospels He is ever the *dying* One, looking forward to

the Cross. Here He is the *living* One. The Lamb is changed to a Lion; the Prince of Peace to the warrior on a white horse; the eyes of doves to those of flame; the weary man by the well to the treader of the wine-press of wrath.

**October 23.** "Cut off, and shall have *nothing*" (Dan. ix:26 R.V.).

These words have been strangely true of Messiah's saints as well as Himself. Abraham was given a land he never inherited. Moses was promised a Canaan he never entered. Peter expected a throne, but died on a cross. Inward assurance is not actual possession. The worldling is amazed at the persistency of Christian hope (1 Cor. xv:19; Rom. iv:18).

**October 24.** "A cup of *cold* water only" (Matt. x:42).

Emphasize the word "cold." There is plenty of *stale* water to be got anywhere. Do not give cheap things to the Lord. *Cold* water may mean a trip to some distant well. Read the story of David's three mighty men (2 Sam. xxiii:15-17). Giving drinks to the thirsty are deeds never written up. But the Lord remembers the Lydias (Acts xvi:15).

**October 25.** "Till all be *fulfilled*" (Matt. v:18).

Not one iota of the law shall pass away. These are mighty words. They should give you great comfort in the presence of abounding denial of Scripture. Critics are telling you only the *thoughts* of the Bible are inspired, and not the *words*. Jesus Christ says there is not the dot of an i or cross of a t, but was "written with the finger of God."

**October 26.** "Be patient therefore, brethren, unto the *coming of the Lord*" (Jas. v:7).

How can any one say prophecy is unprofitable? Thrice James uses similar words (verses 7, 8, 9). The coming of the Lord is put as the great panacea to assuage all griefs. It may be unprofitable to enter into "doubtful disputations." It is profitable to wait for the certain *event* of the Lord's personal return.

**October 27.** "Things that *accompany* Salvation" (Heb. vi:9).

Certain qualities are linked to salvation, which become the outward proofs that we possess it. Since election is an *inward* secret, no man can judge of the state of another's soul before God. But if there is true salvation within, there will certainly be the outward marks of love, diligence and faith (verses 10, 11, 12).

**October 28.** "The Lord is able to give thee *much more* than this" (2 Chron. xxv:9).

It was a case of obeying the Lord at great financial loss. The same kind of test faces many today. If you know that an hireling ministry is wrong, are you willing to preach without a salary? If you have conviction, you are called of the Lord, are you ready to give up a lucrative business for dependence on God? (Gen. xiii:11, 12; xiv:23; Acts viii:20).

**October 29.** "There talked with Him two men" (Luke ix:30).

How precious this is. The two men lived far apart; never saw each other. Christ is the magnet that draws them together. By-and-by it will happen to us. His almighty power will gather us with all His elect from land and sea; and then we shall meet and talk with saints and angels and Himself (Matt. viii:11).

**October 30.** "Blessed are they that *mourn*" (Matt. v:4).

*Sunshine* clubs are the fashion of the times. We are told religion was never intended to make one gloomy. That is modern thought. This is what we learn from Scripture—when saints like Jeremiah and Habbakkuk got to the place where they were supremely happy in the Lord, then they became the most sorrowful of men on account of *others*.

**October 31.** "*Maranatha*" (1 Cor. xvi:22).

Meditate on this solitary, matchless word of the New Testament. Connect it with the last sentence of the Old Testament. Here is a lotion to apply to every hurt your soul will feel today. Are you poor? Perplexed? Bereaved? In any kind of distress? Call up the word, *Maranatha!* The Lord is coming to right all wrongs.

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## Notes on Prophecy and the Jews

The Editor read recently a volume on "Jesus of Nazareth; His times, His life and His teaching" by Joseph Klausner of Jerusalem. This book has been translated from the Hebrew. Dr. Klausner is a leading Zionist and a well known Hebrew writer and historian. His work reveals a great deal of research and he has done good service in exploding some of the statements of the Talmud, which others applied to our Lord.

The final chapter is on "What is Jesus to the Jews?" The same old answer is given by this great scholar, revealing Israel's blindness unlifted. He says: "To the Jewish nation He can neither be God, nor the Son of God, in the sense conveyed by belief in the Trinity. Either conception is to the Jew not only impious and blasphemous, but incomprehensible. Neither can He, to the Jewish nation, be the Messiah; *the kingdom of heaven (the 'Days of the Messiah')* is not yet come. Neither can they regard Him as a prophet; He lacks the prophet's political perception and the prophet's spirit of national consolation in the political-national sense. . . . But Jesus is, for the Jewish nation, *a great teacher of morality and an artist in parable.*"

The final sentence is this: "If ever the day should come and this ethical code be stripped of its wrappings of miracles and mysticism, the Book of the Ethics of Jesus will be one of the choicest treasures in the literature of Israel for all time."

Poor, blind Jew! And the modernistic press lauds this volume, for it echoes their far greater blindness and unbelief. But it is the same old question, the question we have often answered to scores of Hebrews, rabbis and others. They say, if He were the Messiah, the kingdom of heaven would be here. When our *Messiāh* comes he brings the kingdom of heaven as promised by our prophets. This is the point which Dr. Klausner raises—"He cannot be the Messiah; the kingdom of heaven is not yet come!"

But let them read the Genesis of the New Testament, the Gospel of Matthew. He came as the Son of David, entitled to the throne, and the great message He brought only to Israel, is the Old Testament message concerning the promised kingdom. As the prophet predicted, He was rejected. The coming of that kingdom is postponed till Israel's Messiah comes the second time.

Israel's unbelief continues till "the fullness of the Gentiles be come in." But when He returns and reveals His glorious majesty, attended by the holy angels, and bringing His Saints with Him, the orthodox, Messiah expecting Jews, will know Him and no longer speak of His Deity and eternal Sonship as impious and blasphemous. Like Thomas, they will fall at His feet and cry out, "My Lord and my God."



In explaining to the Royal Geographical Society his plans for the irrigation and reclamation of Mesopotamia, which the Turkish Government promises to carry into effect, Sir William Willcocks, the distinguished English engineer, took the occasion to revise his opinion regarding the location of the Garden of Eden. That is a delicate question which for some reason excites extraordinary violence among those who enter the controversy, even the scholars who discard the idea that the Paradise of Adam and Eve was not terrestrial, or that it was at the north pole or on a mountain top or some other inaccessible place, but, accepting the evidence of modern archaeological research, seek for the site of Eden somewhere within the land between the Euphrates and the Tigris.

Two years ago Sir William, who believes that Eden was a definite greion, and not a term for all the fruitful land of Babylonia, as Delitzsch

thinks, was persuaded that it lay on the banks of the Euphrates somewhere above Hit. A long stay in Bagdad and the adjacent country has convinced him that the position was further south, that it was the region below Bagdad, the junction of the Euphrates and Tigris at least for the Eden of the recently discovered writings, which probably was also the Eden of the Bible. In this he agrees with the theory of the Rev. Professor Dr. A. H. Sayce; so that when challenged by the professor to identify the four rivers of the Biblical narrative he picked out four of the main channels into which the Euphrates divides. A remarkable bit of corroborative evidence was supplied at the meeting by Mr. L. W. King of the British Museum, who stated that on a Babylonian boundary stone, newly acquired by the museum, is the record of a grant of land in the district of Eden on the Edina Canal, with indications that the district was in the extreme south of Babylonia. Thus the earthly Paradise becomes identical with the land of the Arabian Nights.—*English Exchange*.



The Great Tribulation looms up on the horizon of the world. Two erroneous views are held by Christians and they are agitating certain circles of believers quite a little.

The first view is, that we need not look for a future great tribulation, for it has already been. For instance, a certain teacher who used to believe in dispensational truths has gone back to the unscriptural view which teaches that the year 70 A. D. fulfilled the Scriptures and there is no future tribulation at all. But let us see.

The two outstanding passages of Scripture as to the great tribulation are Daniel xii:1-3, and Matthew xxiv: 21, 29-41.

Please take your Bible and read what Daniel says. Then after reading see if the things stated in this chapter, vitally connected with this tribulation, have occurred in the year 70 A. D. Was there in that year an awakening of those who sleep in the dust of the earth? Did the wise then receive their reward and shine out as the stars for ever and ever? And did Michael, the princely archangel stand up for Daniel's people and deliver them when the Roman armies compassed Jerusalem? Only a half-witted person, or a deluded one, or wilfully blind one, can say that these things actually occurred. Everything in this chapter of Daniel proves that we have before us an unfulfilled prophecy.

And so it is in the passage in Matthew. The context proves beyond the shadow of a doubt that the great tribu-

lation is future. Immediately at the close of it the Lord will appear in royal splendor and the regathering of Israel will take place, while at the destruction of Jerusalem they were scattered. And let no one be disturbed by verse 34 of this chapter. The word "generation" does not mean here a generation of men, a life time, but it means "race"; this Jewish race will not pass away till all these things are fulfilled.

The other question is: "Will the Church, the true Church, composed of all who are born again, pass through and suffer in this great tribulation? Certainly not!

The great tribulation is a punitive period, a time when Satan will be permitted to do his utmost; God will permit the world to harvest what it has sown in Christ's rejection. God will withdraw His restraining power and this awful time will be followed by His judgment and the wrath of the Lamb. How could the true Church be here to suffer as the unbelievers suffer? But the strongest arguments are found in the New Testament Epistles and in the Book of Revelation. The Epistles have much to say about "tribulations" which all the godly have, if they live godly, righteously and soberly, but the Epistles never once mention the great tribulation. If the Church had a share and part in it the Holy Spirit would have given His warnings and His exhortations. That the Church passes through the tribulation period and remains here to the end of it is another unscriptural invention, which works much harm.

But read Revelation and see that the period of tribulation and judgment begins for this world with Chapter VI when the Lord Jesus Christ has received the seven sealed book. But He will not receive this book and break its seals till His body, the true Church, is at home with Him. The seven church messages tell us that the true church, represented by Philadelphia, has the promise of being kept out of that hour. If the true Church passes through the great tribulation no Christian could daily wait (as the Holy Spirit teaches) for our Lord to come; we would have to wait for the Antichrist.



Antisemitism is very marked in Rumania. It broke out most violently during the past summer. The government sent out troops to the troubled districts and all state prosecutors were instructed to arrest all anti-Semitic agitators. Afterward King Carol and the cabinet decided to invoke martial law in the affected districts. Attacks upon Jewish families and communities came mainly from farmers, protesting against alleged usurious rates charged by bankers, and from student agitators. In some instances Greek priests also lend their support. These outbreaks in the Balkans and in Palestine and other countries are harbingers of the soon coming time of Jacob's trouble, the great tribulation.



A recent report of the English government on the Palestine situation, covering the past year, says: "The last months of the year were characterized by political unrest, the strengthening of the forces of public security and a restriction of economic activities. The constitutional regime continued unchanged. Arab and Jewish nationalism both received new impulses during the year. Economic conditions improved, so that unemployment practically ceased, and 3,500 Jewish immigrants were received. The estimated Jewish population was 165,000, as compared with only 56,000 in 1918.

This shows the growth of the restoration movement. Yet certain men, who do not believe in a literal restoration of Israel to their own land try to make it appear as if Zionism is on its last legs. This year the immigration has steadily increased again.



The world certainly moves when we read that King Ibn Saud made his annual pilgrimage to Mecca, with a train of some 1,360 persons in 300 automobiles. Five brothers of the king, his seventeen sons and several grandsons made the occasion a notable family gathering. Only a few years ago they used to do it with camels and it took them weeks, but now only a few days.



**Question No. 45.** The teaching that the Church did not begin on the Day of Pentecost and that Baptism and the Lord's Supper should not be kept by the Church, as they are Kingdom ordinances, is being taught by several teachers, Please answer these theories:

These teachings, as rightly stated in this question "theories," were taught by the late Dr. Bullinger. They are therefore not original with the men who teach them. Years ago we knew a young man who claimed that he followed no teacher but got everything by independent study. He taught the same errors, and later it was found out that he got everything from Bullinger's works.

The Church began on the day of Pentecost, and not as Bullingerites claim, at the close of the Book of Acts. On Pentecost the Holy Spirit came from heaven to earth, and the first thing He did was not only to fill each present believer, but He baptized them into the one body, the Church. He came for this special work during this present age, and He did not delay the beginning of this work, but His coming marked the beginning of it. If these teachers said that the truth concerning the Church was not fully revealed on the day of Pentecost, they would state a fact known to all Bible students. But read Acts ii:47, v:11 viii:1, xi:26, xiv:23, etc. In all these passages the Church is mentioned, the Church therefore existed before the close of the Book of Acts. But we have a question which we asked several followers of Bullinger, and none has ever given us a satisfactory answer. Paul in Phil. iii:6 writes, "Concerning zeal, persecuting the Church," and in Gal. i:13 he writes, "I persecuted the Church and wasted it." Now, if there was no Church in existence immediately after Pentecost, how could he have persecuted and wasted the Church?

The teaching that baptism and the Lord's Supper are not for the Church to practice is equally unscriptural. Both are the ordinances of the Church. Our Lord left the command to baptize (Mark xvi:15, 16). He left the request, "Do this in remembrance of Me." Paul received this from the Lord, and in 1 Cor. xi:23-26 the Holy Spirit clearly shows that this should be done till He comes. Men who teach that His dying request should be ignored cannot have much love for Him. We feel sorry for those who accept such far fetched theories. They create divisions in the little flock.

**Question 46.** Is it Scriptural to teach a partial rapture? I wish with all my heart that you would write an article, or tract, combating this theory. I take the Magazine "The Dawn" (D. M. Pantou), and while he writes some good articles, the whole magazine seems to be permeated with this (to me) obnoxious doctrine, for I believe it to be dangerous, striking at the very root of grace.

Several other letters have been received by perplexed Christians who have been confused by this invention, and one wrote, "What shall I believe when such things are taught?" As our correspondent states, it is a dangerous doctrine and robs a believer of his joy and peace.

It leads to introspection and not Christ occupation. They teach that a certain deeper spiritual experience has to be made, greater self-surrender, etc., in order to be fit for the rapture. The late Mr. Pember went so far in his unscriptural ramblings as to teach that Christians who have not reached this mark go for a thousand years into a kind of a Protestant Purgatory to become fitted for the Lord's presence by actual suffering. This is a monstrous teaching. A person who believes that a certain deeper experience has to be made in order to share in the rapture can have no assurance whatever, for the standard of that "deeper experience" is unknown. We condemn this partial, selective rapture theory, for it strikes at grace. Not the work of the Holy Spirit *in* us, but the Work of Christ *for* us makes us fit to be with Him in glory. The moment a sinner believes on the Lord Jesus Christ, is born again and sealed therefore by the Spirit, he is fit for glory, and if the Lord came the next hour he would be taken to meet Him just like the most mature saint. If I lived a fully surrendered life for fifty years I would not be a bit more fit for the glorious meeting in the air than the moment I trusted in Him for the first time. This obnoxious theory is based on a wrong interpretation of Phil. iii. These teachers go so far as to teach that when Paul wrote this chapter he himself, after all his self-sacrifice, his sufferings, had no assurance that he would be fit for the resurrection. It is perfectly monstrous!

We hope later to issue one of our dispensational tracts on the question, "Who will be caught up when the Lord comes?" and this false doctrine will then be fully dealt with.

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## The Antichrist\*

Very little Scripture, comparatively, suffices to tell us all that God wants us to know about Antichrist. The subject is soon exhausted because he is only human, except that he will be energized by Satan, so that he may be able to pass himself off as more than human. Satan is more than human as regards power; but he is only a creature. It is written of him, "Thou wast perfect in thy ways from the day that thou wast created, until iniquity was found in thee." The iniquity that was found in him was, "Thine heart was lifted up because of thy beauty." The way in which this pride manifested itself was, "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds; I will be like the Most High" (Ezek. xxviii:11-19; Isa. xiv:12-15). These words appear to be addressed to the king of Tyrus, and to the king of Babylon; but God's word goes behind these two kings and speaks of the being who is leading them on to the same self-exaltation that was the cause of his own ruin. He wants to drag others down into the same sin that he has fallen into, and to the same judgment that awaits him.

That was the character of his first temptation, in the garden of Eden. "God doth know," he said to Eve, "that in the day ye eat thereof, that your eyes shall be opened, and ye shall be as God (not gods), knowing good and evil." Accordingly not only was the tree seen to be "good for food, and pleasant to the eyes"; God had made it to be that; but it was also "a tree to be desired to make one wise" (Gen. iii:5, 6). From that time there has not been a human being free from the sin which the tenth commandment prohibits in the

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\*Reprinted from "Our Hope" of 15 years ago.

words, "Thou shalt not covet" except one, the Lord Jesus Christ, for "in Him is no sin." But He was not the seed of the man; He was the promised seed of the woman. Even as to His humanity He was the Son of God. The words of the second psalm, "Thou art my Son; this day have I begotten thee" speak of His incarnation, not of His eternal sonship; nor of His resurrection from the dead, but of His birth of a woman on a certain day, "this day"; when He came, not to exalt Himself as antichrist will do, but, having emptied Himself, not of essential Deity, but of the outward form of God, taking upon Him the form of a servant by becoming man; and then to humble Himself still more, even to the death of the cross. Deeper humiliation than that was impossible. His obedience brought Him to it. God having been glorified by that perfect obedience, in which the righteousness, the holiness, and the love of God, are manifested, has glorified Him and given Him a name which is above every name, that at the name of Jesus every knee should bow, and every tongue confess that He is Lord to the glory of God the Father (Phil. ii).

This is the Christ. The antichrist will be an utter contrast to that in every particular. In him will be fully exemplified the Lord's oft repeated words, "Whosoever shall exalt himself shall be abased." Instead of being the truth, he will be the exemplification of the lie. "Who is a liar but he that denieth that Jesus is the Christ." That is Jewish apostasy; but it will not stop at that. "He is antichrist that denieth the Father and the Son" (John ii:22). This is the denial of the Godhead of the Father and the Son; to which the present apostasy, of both Jew and Gentile, is going on, to culminate and to be headed up in the great lie of antichrist.

The time and circumstances of His manifestation are revealed through the Apostle Paul. The Thessalonian believers had got into confusion and trouble of mind by failing to distinguish between "the coming of the Lord Jesus Christ, when He will come as "the Morning Star" (Rev. ii:28; xxii:16) and "the day of the Lord," when He will come as the "Sun of Righteousness" (Mal. iv:2). As the rendering of the Authorized Version is defective, we quote from a literal translation. "Now we beseech you brethren, by the coming of our Lord Jesus Christ and our gathering together to Him, for you not to be quickly shaken in mind, nor to be troubled, neither by spirit, nor by word, nor by epistle as if by us, as that the day of the Lord is present (2 Thess. ii:1, 2).

The Apostle very evidently wishes us to understand that as long as "the coming of the Lord and our gathering together unto Him," is an event that is still in the future, that the "day of the Lord" cannot be present. It may be, and is, at hand; but as the rising of the morning star precedes the sunrise, so the coming of the Lord for those that are His, precedes the day of the Lord, and His appearing in glory. When He does thus appear it will be "with all His saints." Consequently, they will previously have gone to be with Him. 1 Thess. iv:17 reveals the way we shall go to be with the Lord; and 1 Thess. iii:13 reveals our coming with Him.

Then in 2 Thess. ii:3-12 the Apostle tells us of one whom he calls "the man of sin." From the fact that Paul connects him with the "mystery of iniquity," which was working even in Paul's time, we see that he is the same personage that John speaks of as the "antichrist." At that time the denial of "Jesus Christ come in flesh" had begun. That is the denial of the true Deity, and the true humanity, of the Lord Jesus Christ (1 John iv:1-6). Paul further shows that the day of the Lord, instead of being present, as they feared, would not come until this man of sin had appeared. The day of the Lord will

## O U R H O P E

be the time in which judgment on the earth will be executed, as revealed in Revelation vi-xix. The day of the Lord therefore waits for the object of judgment to appear on the earth. God has long patience; He allows men to go on in their course of evil until it reaches its height in the self-exaltation and blasphemous pretensions of the man of sin; God continuing His work of grace at the same time, until the moment comes when the command goes forth from the throne in heaven "gather the wheat into my barn." Then the kingdom of heaven passes to heaven (Matt. viii:1), and the "kingdom of the Son of Man" begins to appear on earth (Matt. xiii:41).

We further learn from the parable of the wheat and tares that not until the wheat has been gathered into the barn, that is, not until the rapture of "those who are Christ's at His coming," will the judgments on antichrist and his followers be executed. The tares are gathered in bundles to be burnt at the time that the wheat is gathered into the barn. That concludes what is spoken of in the parable. What follows in Matt. xiii:40-43 is additional to the parable, in which the Lord reveals, in plain speech, not parable, the judgments on earth, after the rapture of the Church. It will be at that time that the great tribulation will take place; but as the wheat will have been gathered into the barn before the burning of the tares, the Lord shows us quite plainly and distinctly how the Church will be kept "out of the hour, (or time), of temptation (or trial), which shall come upon all the world, to try them that dwell upon the earth" (Rev. iii:10). Paul shows, also, in 2 Thess. i, that the persecutions and tribulations the Church was then passing through were from the world. But when God recompenses tribulation to the world the Church will be at rest. Not until the Church is at rest in heaven will "the Lord Jesus 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." That will be the time of the great tribulation.

The goal of the present apostasy, that to which it directly tends, is revealed in what Scripture says the "man of sin" will be. He will "oppose and exalt himself above all called God, or object of veneration, so as for him to sit down in the temple of God, setting forth himself that he is God" (2 Thess. ii:4). The development of this is now restrained while God continues His present work of grace. When that is over, and the wheat is gathered into the barn, the restraint will be removed; and "the lawless one will be revealed, whom the Lord will consume with the breath of His mouth, and annul by the appearing of His coming" (2 Thess. ii:9).

But this self-exalting man is but the tool of Satan. Satan is working by him. His pretension to be God Himself will be confirmed by the working of Satan through him, "with all power and signs and lying wonders, and all deceivableness of unrighteousness in them that perish." Those who have not received the love of the truth that they might be saved, will, by that refusal of the Gospel, have laid themselves open to be deceived by the signs and wonders which Satan will work through this man. It is well to remember that the present offer of salvation, by the Holy Spirit come down from heaven, is God's final effort to save in this dispensation. To refuse it, as is now being done throughout christendom, is to sin against the Holy Spirit. When that sin has been committed there is no further means of bringing such to repentance. Then God will send to them a working of error for them to believe what is false. As we see this working even now in the multitudes who are turning away from the Gospel, and believing the false teachings that Satan foists upon them, we have another indication of how near to

the end we are. But believing a lie does not make it to be the truths That is but the proof of being doomed. "That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

There is another reference to antichrist in Isaiah xxx:33. "For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it."

Tophet was in the Valley of Hinnon, outside Jerusalem, where dead bodies and garbage were thrown to be consumed by the fire kept burning there. It is taken by the prophet as a figure of hell; the name Gehenna is derived from it. The Lord made this contrast between it and hell, when He said three times, "where their worm dieth not, and the fire is not quenched" (Mark ix:43-48). In the valley of Hinnon the fire would go out when all was consumed; and the worm would die when it had no more corruption to feed upon. But in hell, the place of "everlasting fire, prepared for the devil and his angels," there will be a kind of fire that will torment spirits, such as the devil and his angels are; spirits without material bodies. That fire will never be quenched, and the worm will never die, because the corrupt state will exist for ever. There will be no repentance, no faith, no new birth in hell. Fire that torments disembodied spirits, as in Luke xvi:24, is evidently of the same kind as that of which the Lord speaks in Matthew xxv:41 and 46. This is the doom that awaits the false "king" and his followers. In Luke xvi:24 the sufferings of the disembodied spirit are spoken of in terms of bodily experience, as that is the only language we have in which to express them. When Paul was caught up into Paradise he heard unspeakable words which it was not possible for him to utter when he returned to bodily conditions. Similarly when the sufferings of the disembodied spirit in hades are spoken of, terms expressing bodily suffering have to be employed.

During the millennial reign of Christ, the punishment of those who transgress and are cut off, will be visible. We read, "And they shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh" (Isa. lxvi:24). The valley of Hinnon again supplies the figure of the dread reality. The glory of Christ, and the punishment of the lost, will both be visible during the millennium. Yet that will not prevent the greatest rebellion against God the world has ever seen, at its end (Rev. xx:7-10). "That which is born of the flesh is flesh," and remains the same to the end. Nothing avails for man but Christ upon the cross and the new birth.

In the Prophet Daniel there is but one passage, that speaks of antichrist. On account of its importance we quote it in full.

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all. But in his estate shall he honor the God of forces; and a god whom his fathers knew not shall he honor with gold and silver, and with precious stones, and pleasant things. Thus shall he do in the fortresses of munitions with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain" (Dan. xi:36-39).

We do well to ponder upon this passage. It describes a development, not out of conditions of degradation and vice, but of culture,

education and refinement; in short of civilization. Much of it is in evidence at the present time. The mystery of iniquity, which was working in the Apostle's day, is almost past the mystery, or secret stage, for many features of that which describes antichrist is already present. Not yet concentrated in one man, but different parts of it in different classes of people; some countries even, like Germany, France and England, exhibit features of it, each peculiar to itself, in a way that is almost startling in its correspondence with the description of antichrist here given. He will not be in advance of his times when he comes.

An unmistakable proof that this passage is a description of antichrist is that the man described is evidently a Jew. Of Israel only could it be said, "Whose are the fathers" (Rom. ix:5); this man will be a descendant of the fathers, for twice in the passage they are called "his fathers." He is therefore a Jew. He would need to be that in order to be accepted by the Jews as their Messiah. But he will not own the God of his fathers to be his God.

Another thing that marks him as a Jew is that he will not regard the desire of women. The desire of Jewish women was to be the mother of the Messiah. That desire has been fulfilled. The true Christ has been born of a virgin mother, exactly as foretold by the Prophet (Isa. vii:14); but for Him who was so born this man has no more regard than he has for the God of his fathers. He comes Himself as the Christ, although it is not likely that His mother thought that "the desire of women" had fallen to her lot when He was born.

But, instead of the God of His fathers, there is a god whom he will honor, called the God of forces. It is doubtless the beast, of whom he makes an image and puts it in the temple that will then have been erected in Jerusalem. As this is the god he depends upon to support him in his false pretensions, he honors him with gold, silver, precious stones and pleasant things. He will also divide the land for gain, regardless of the way God has commanded it to be divided in Ezekiel. In short, he will do his own will; exalting and magnifying himself above every god, speaking blasphemies against the God of gods. But this will reach the limit of God's endurance. The pre-determined indignation will be accomplished. Trouble arises, first, by the king of the south pushing at him. Then the king of the north will assail him with an overwhelming force and even Egypt will not escape. Then there will be "time of trouble such as never was since there was a nation even to that same time." But divine interference on behalf of God's people in Israel will then appear. Michael will stand up for them, and every one found written in the book will be delivered (Dan. xi:40-xii:4). We do not attempt to forecast the changes in the map of Europe that will then, evidently, have taken place, and which may be the outcome of the present war. These details are, for a wise purpose, "closed up and sealed till the time of the end" (Dan. xii:9). Enough is revealed of what the present apostasy is developing into, to warn us to be entirely separate from it, while we are waiting to be translated at the coming of the Lord. He that hath this hope in Him will purify himself from the Spirit of the world, so apt to be engendered by the awful details of this war of nations, as well as from everything else that defiles and dims the expectation of the Lord's return.

We have now to consider what is said of antichrist in the book of Revelation. In chapter xiii two beasts arise; one from the sea, the other from the earth. The beast from the sea is not the antichrist, but the Roman Empire, as it will soon emerge from the turmoil of the nations; and its final atheistic head, with a mouth speaking great

things and blasphemies. The beast from the earth is antichrist. We quote the passage in full.

"And I saw another beast rising out of the earth, and it had two horns like to a lamb, and spoke as a dragon; and all the authority of the first beast it exercises before it, and causes the earth and those who dwell in it that they should do homage to the first beast, of whom the wound of its death was healed. And it works great signs, that it should cause even fire to come down out of the heaven to the earth before men. And it misleads those who dwell on the earth, by reason of the signs which it was given to it to work before the beast, saying to those who dwell on the earth, to make an image to the beast, which has the wound of the sword, and lived. And it was given to it to give breath to the image of the beast, that the image of the beast should also speak, and should cause as many as would not do homage to the image of the beast should be killed. And it causes all, the small and the great, and the rich and the poor, and the free and the bondmen, that it should give them a mark on their right hand, or on their foreheads; and that no one should be able to buy or to sell, except he who has the mark, the name of the beast, or the number of its name. Here is wisdom. He who has understanding let him count the number of the beast; for it is a man's number; and its number is 666" (Rev. xiii:11-18).

The first thing to note with regard to this beast is that it arises out of the earth; not, like the first beast, out of the sea. The sea represents the Gentile nations, acted upon by the winds of heaven; that heaven which was the work of the second day, the only work of the six days which God does not pronounce "good." The reason was that the being hostile to God was there, "the prince of the power of the air, the spirit that now works in the children of disobedience." When, therefore, Daniel saw the four great Gentile empires arise, it was out of conditions of strife and turmoil produced by the four winds of heaven striving upon the great sea (Dan. vii:2).

But the second beast arises out of the earth, for he is not a Gentile but a Jew. He comes of that nation through which stable government, not acted upon by Satan, will be established in the earth. But that will not be through this man, who is but the tool of Satan, but through the One whom Satan could not tempt, even Him, upon whose cross the representative of the Roman empire placed the inscription, "Jesus of Nazareth, the King of the Jews." This is the King whom God will set upon His holy hill of Zion, as we read in the second psalm, a psalm which bears directly upon the circumstances of the times we are now considering.

He has two horns, like to a lamb, and speaks as a dragon. The horn is a symbol of authority, government, and the power by which it is maintained. No one has a right to it except as conferred by God. The powers that be are ordained of God. Therefore we are to be subject to them. And they should recognize that there is a power over them—"that the heavens do rule" (Dan. iv:26). But this they are not doing; they are doing their own will without any reference to God or His will and authority, until, when this power arises, it will not be ordained of God; it will be Satanic; all acknowledgment of the true God will be thrown off, and it will make itself to be the object of worship. Hence while it has two horns like a lamb; pretending to be the Messiah of both Israel and Judah, its speech betrays it as Satanic; and its actions fully bear this out. The authority that it exercises is not that of God, but of the first beast. This favor it reciprocates by causing the dwellers on the earth to worship the first beast, who is the emperor of the then revived Roman empire, with its

## OUR HOPE

seat at Rome. The great signs and wonders, which Satan gives him the power to work, even to imitate Elijah in calling down fire from heaven, will so mislead the masses who have refused to believe the Gospel, that, at his behest they will make an image to the beast. Then he will have power to give, not life, but breath, to the image, and to cause it to speak. Then, to complete the iniquity, he will command worship to the beast, instead of to the true God. "Here is the patience and the faith of the saints," for he will have power to cause that as many as will not worship the image of the beast shall be slain. This persecution will doubtless have its center at Jerusalem, where the temple having been built, many believing Jews will have returned.

Then, further to get rid of all opposition, he causes all to receive a mark, publicly displaying allegiance to the beast; either on their right hand, that is, by their work; or on their forehead, that is, by their only manifested profession, that they are loyal to the beast; and only such will be able to buy or sell. That will be the great trades-union to which all will have to belong on pain of death.

The distinguishing mark will be either the name of the beast, or the number of his name. That will admit of no neutrality, such as being a secret believer in Christ and silent publicly. There must be a positive profession of loyalty to the beast such as no true believer could make, be he or she ever so timid. Consequently blood will flow; martyrs will again be slain. Against all this influence which the devil will exert, there is the warning in Rev. xiv:9-11, and the encouragement not to shrink even from death in verses 12, 13.

But what is the significance of the number of the beast? That it has some moral import seems evident, for the elucidation of it is a mark of such wisdom and understanding of the meaning of it as would absolutely forbid a believer from receiving it. The moral character of the beast would be revealed in the meaning of the number. The number is not six hundred three score and six, as in the A. V. but 6, 6, 6. Six repeated three times. We have therefore to find the Scriptural meaning of six and three. The fourth commandment of the law was, "Remember the Sabbath Day to keep it holy. Six days shalt thou labor, and do all thy work" (Exod. xx:8, 9). Six, therefore, represents the period of man's work. Three is the number of full manifestation. When God is fully revealed it is as Father, Son and Holy Spirit. Three persons, One God. Man consists of body, soul and spirit. All that is in the world comes under one of three heads, viz: "The lust of the flesh, and the lust of the eyes, and the pride of life" (1 John ii:16). From this we learn that 6, 6, 6, is manfully manifested by his six days of labor. Peter says further, "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter iii:8). So that as the commandment says, "Six days shalt thou labor and do all thy work," and one day is with the Lord as a thousand years, we may quite expect that the period allotted to man in which to do all his work, is six thousand years. We know further that forty is the number of probation, trial, testing. The life of Moses, the one through the law was given, consisted of three forties. Forty years in Egypt, forty years in obscurity, and forty years from Egypt to Pisgah. The Lord was in the wilderness forty days, tempted of Satan. And it was at the end of forty centuries that, man's probation being over, the Lord Jesus came to seek and to save that which is lost. Two thousand years more under grace completes the period allotted to him in which to labor, and he reaches his full manifestation in the beast.

But if the number 6, 6, 6, has such an evil significance, is it not strange that the beast should choose it to distinguish his followers?

It would be so if he saw what the believer sees in it. But he sees it to be a mark of gratifying progress and attainment. He glories in what is really his shame.

Antichrist comes before us again under the sixth vial, as the false prophet. "And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs; for they are the spirits of demons doing signs which go forth to the kings of the earth, and of the whole habitable world, to gather them together unto battle of that great day of the Almighty God. Behold, I come as a thief. Blessed is he that watches, and keeps his garments, that he may not walk naked, and they see his shame. And he gathered them together to the place which is called in Hebrew Armageddon."

We have here another instance of the number three being significant of full manifestation, and further showing the suitability of three sixes being the number of the beast. Satan has now got two men so thoroughly imbued with his spirit, that they become like himself, sources of evil influence, even commanding demoniacal spirits to go forth to the kings of the earth, and to the people of the world, to gather them together to the battle of the great day of Almighty God. Then, because of the great power of the evil influences which will be let loose, deceiving those that have not received the love of the truth that they might be saved, the Lord interjects words of warning and encouragement, to be heard by His people of that day, that they might watch and keep their garments of white raiment, with which they have been clothed (cf. Rev. iii:18). He will come to the world as thief, unexpected and unwelcome, but to His people as their deliverer. It is not the rapture of the Church here, that has taken place between chapters three and four; this is His coming as in Matt. xxiv:29-31, when He will come as the "Sun of Righteousness," and the day will dawn.

We have one more passage to consider, in which it revealed to us the result of the battle of the great day of Almighty God, and the doom of the beast and the false prophet, or antichrist.

"And I saw the beast, and the kings of the earth, and their armies gathered together to make war with him who sits on the horse, and with his army. And the beast was taken, and with him the false prophet who wrought the signs before him, by which he misled those who received the mark of the beast, and those who do homage to the image. The two were cast alive into the lake of fire which burns with brimstone; and the rest were killed with the sword of him who sits on the horse, which sword goes forth out of his mouth; and all the birds were filled with their flesh" (Rev. xix:19-21).

This will be the result of the battle of Harmageddon. It is not a long continued war, but one decisive battle; the world on one side, and Christ and the armies of heaven on the other. The beast and the false prophet are taken and have a doom peculiar to themselves. They are cast alive into the lake of fire without passing through death.

We have thus revealed to us, in holy Scripture, what the present defection from the faith is developing into, and the judgment that will be its end. The Lord's words of warning to His people of that time may well be heeded by us also now. "Blessed is he that watches and keeps his garments, that he may not walk naked, and they see his shame."—*Our Hope*, 1915.

## The Friendship of Christ

“Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you” (John xv:15). He called Lazarus His friend. “Our friend Lazarus sleepeth” (John xi:11). Lazarus was one of His own, who, with his sisters Martha and Mary had believed on the Lord, and who loved Him. Therefore our Lord owned him as His friend. “The friend of God,” such Abraham, the father of the faithful, is called three times in the Bible (2 Chron. xx:7; Isa. xli:8; Jas. ii:23). And the Lord who called Lazarus friend is the same who was the friend of Abraham. He is the same who stood, with two angels as companions, before the tent of Abraham in the plains of Mamre, and paid Abraham a visit to commune with him. Having believed on Him and accepted Him as Saviour and Lord, every believer can truthfully say in fullest assurance, He is my friend and I am His friend.

And what a friend He is! In Hebrew and Greek the word friend also means love and loving. He is a friend whose love and kindness to those who are His, passeth knowledge. His friendship of love can never be fully understood down here. We shall fully know what it is when our loving friend, has taken us into the place which He is preparing for us, the Father’s house with its many mansions. There we shall know what a friend He has been and what a friend He is. They called Him “a friend of publicans and sinners.” And such He is. He loved us even before the foundation of the world, and then He left the Glory and came to this earth to seek and save that which was lost. It was love which brought Him here, “not to be ministered unto, but to minister and to give His life a ransom for many.” He came to suffer and to die in our stead. “Greater love hath no man than this, that a man lay down His life for his friends” (John xv:13). And we are by nature the enemies of God. He therefore “commendeth His love toward us, in that,

while we were yet sinners, Christ died for us" (Rom. v:8). "In due time Christ died for the ungodly" (Rom. v:6). "Who His own self bare our sins in His own body on the tree" (1 Peter ii:24). This loving, precious friend, became for us despised and rejected of men, a man of sorrows and acquainted with grief. For us Creation's Lord went into the horrible pit and the miry clay to save us from our sin and misery. For us this wonderful friend passed through the sorrow and suffering so often described in His Word. This loving friend tells us "I gave my back to the smiters and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting" (Isa. l:6). His blessed visage was marred by the cruel blows of men. For our sake, this friend of sinners became poor. "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" (Isa. liii:5). He stood for us in the presence of God and was for us forsaken of a holy, righteous God. Oh! what a friend He is and what a love He has manifested.

Having purchased us with His precious blood and made us His own, He is the "friend that sticketh closer than a brother" (Prov. xviii:24); the "friend that loveth at all times" (Prov. xvii:17). As our loving friend He has brought us into the banqueting house of His love and grace, and His banner over us is love (Song of Sol. ii:4). He has provided in the riches of His grace for all our needs, and invites us constantly to partake of the spiritual blessings He wants us to share. "Eat, O friends; drink, yea, drink abundantly, O beloved" (Song of Sol. v:1). He is a friend who has promised to hear our feeblest cry, who answers our prayers. He is a friend who is touched with the feeling of our infirmities, for He was tempted in all things as we are, apart from sin. He has a deep, loving interest in each one of His friends and knows all our burden, our griefs, our sorrows and our cares. Therefore He has told us by His Spirit to cast all our cares upon Him. He is the friend who bears our burdens as He bore our sins.

He is a friend who defends us, shields us, protects us,

*O U R H O P E*

keeps us and hedges us about. What a friend we have in our Lord Jesus Christ! And He is a friend who loveth at all times. Earthly friends love for a time, then their love grows cold and finally they become indifferent. But our friend in His love never changes; He is always the same. His love knows no fluctuations. Earthly friends are easily alienated by slights, by some misunderstanding or other cause; and thus the dearest ties on earth are constantly severed. But He is a friend who loveth at all times. Our sins and failures grieve Him, but they do not affect His mighty love. Even in our wanderings from Him, in the days we do not seek His fellowship as we should, when we fail Him, He does not cease to be our friend, for He is a friend that loveth at all times. At all times can we depend on Him. At all times we can claim His interest, His love and His grace. At all times this friend is near and never leaves nor forsakes us. What a friend we have in our Lord Jesus Christ!

Every child of God knows that He is the best, the most loving, the never changing friend. We know Him and we have tested Him as friend. The tokens of His love and friendship have been many in our lives. But how much more we might know of His love as friend, if we only would walk closer with Him, confide more in Him and be obedient to His loving voice. "Ye are my friends, if ye do whatsoever I command you" (John xv:14). It is in following Him that we honor Him, and then He becomes as friend a greater reality to us. He wants us to treat Him as the friend who loveth at all times. We all have a few intimate earthly friends. We go to them with our questions, our trials and burdens. And thus we should go to Him and cultivate an intimate acquaintance with Himself as our friend. To think of Him first, to consider Him first, to ask constantly in all we do and say, will it please my friend, the Lord Jesus Christ?—this is what we need to do and this delights His loving heart.

And soon we shall know what a friend the Lord Jesus Christ is. He is bringing all His friends, for whom He died, whom He loves and keeps, home to the blessed and glorious

place where He is. Then He will share all His glory with us and make us partake of His glories and eternal inheritance. He is going to have all His own, whom He calls His friends with Him. And then "He shall gird Himself, and make them sit down to meat, and will come forth to serve them" (Luke xii:37).

What a wonderful privilege is ours as God's children to have for a friend the Lord Jesus Christ, the Lord of Glory, the omnipotent, omniscient Lord. Alas! how little we appreciate and how little we make use of Him, who is a friend that loveth at all times. Dear reader! go into the closet. Seek this friend to-day. Confess to Him your wandering, how cold you have been towards Him! You will find Him meeting you as your loving friend, who forgiveth and restoreth.

"Long did I toil and knew no earthly rest;  
 Far did I rove, and found no certain home;  
 At last I sought them in His sheltering breast,  
 Who opens His arms, and bids the weary come.  
 With Him I found a home, a rest divine;  
 And since then am His, and He is mine.  
 Yes, He is mine! and nought of earthly things,  
 Not all the charms of pleasure, wealth, or power,  
 The fame of heroes, or the pomp of kings,  
 Could tempt me to forego His love an hour.  
 Go, worthless world, I cry, with all that's thine!  
 Go! I my Saviour's am and He is mine.  
 The good I have is from His stores supplied;  
 The ill is only what He deems the best;  
 Him for my friend, I'm rich with nought beside,  
 And poor without Him, though of all possessed.  
 Changes may come—I take, or I resign—  
 Content while I am His, while He is mine."

## The Heart of the Lesson

BY ARTHUR FOREST WELLS

ZACHARIAS AND ELISABETH

Oct. 5. Luke i:5, 6, 57-66, 76-80  
 Golden Text, Luke i:6

Daily Readings

Mon., Sept. 29, 1 Chron. xxiv:1-19. Tues., Sept. 30, Gen. vii:1-16.  
 Wed., Oct. 1, Gen. xv:1-21. Thurs., Oct. 2, Phil ii:12-30. Fri., Oct. 3,  
 Phil. iii:1-16. Sat., Oct. 4, 1 Thess. iii:1-13. Sun., Oct. 5, Luke  
 i:67-79.

THE OUTLINE OF THE LESSON

I. The Position of Zacharias and Elisabeth, Luke i:5. II. Their Private Life (Luke i:6). III. The Birth and Naming of Their Child (Luke i:57-66). IV. The Mission of John the Baptist (Luke i:76-80).

## OUR HOPE

251

## THE HEART OF THE LESSON

The intent of this lesson is a setting forth of life in a pious Jewish home. The text itself is more particularly an account of God's grace in and through the lives of three of His humble children, Zacharias, Elisabeth, and John the Baptist. Well might we study the life and service of this family for our own edification.

It was a home founded and sustained in righteousness. We are told that the occupants of it "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." This is a double affirmation consisting of a positive and a negative statement. They were righteous and they were blameless. These references are undoubtedly to their standing and state. There is only one way of being righteous before God, and that is the Abraham-way of faith (Gen. xv:6). And there is only one way of manifesting the incumbency of such grace, namely, by faithful obedience to the will of the Lord. We are a little surprised by the negative description of their conduct; but a little searching of the Scriptures reveals the fact that the Holy Spirit used such expressions repeatedly. Note the negatives of Phil. ii:14-15: "Do all things *without murmurings* and questionings; that ye may become *blameless* and *harmless*, children of God *without blemish* in the midst of a crooked and perverse generation." There may be many who need to be reminded that the separation of that which is evil is not all that the Lord requires of us; there must be a joyful dedication to that which is positively good, as may be seen from Phil. ii:15-16: "Among whom ye are seen as lights in the world, holding forth the word of life." The home of Zacharias manifested these latter characteristics as well as the former, as we shall see. We see it now as the home of certain of the Lord's saints (position) and faithful ones (state). Compare Eph. i:1.

Theirs was a home of prayer. They knew that good citizenship was not sufficient for the problems of life. But there are many who live according to the error that a good conduct before men is ground enough for the reception of all necessities. With such prayer has no place. It is their philosophy that the acceptance of a certain moral standard leaves no need for the exercise of the spirit in communion with God through prayer. None of us may be able to explain the mystery of prayer or the real necessity for it; but every believer rejoices to follow the admonitions of the Lord concerning the need of prayer, and he can bear repeated testimony of the grace of God through it. When it was beyond the natural powers of this godly couple to beget and bring forth a child, they brought their problem to their God. They did not pray in vain, for Gabriel was commissioned to inform Zacharias that his supplication had been heard. So may our homes be homes not only of good citizenship but also of prayer!

Their hearts were the dwelling places of the Holy Spirit (Luke i:41, 67). First righteousness, and afterwards the infilling of God's Spirit. Of course the Holy Spirit is the Author of their standing and state before God; but we are thinking now of their experience. First the Blood; then the Spirit. They bore emphatic testimony to the possession of the Spirit through their praise. So it is always in the normal life of faith. See Eph. v:18-21.

It was a home filled with joy. Joy is the second part of the fruit of the Holy Spirit (Gal. v:22-23).

It was a home that produced service unto the Lord Himself. The climax of this came forth conspicuously in the life of John the Baptist. It was his privilege "to make ready for the Lord a people prepared for Him." Note just now that the service which came from that home was focused upon the Lord Himself. This left no room for pride or dis-

couragement. Too much cannot be said on the blessed necessity of seeking first His kingdom and righteousness in the family life that is so much beset with the ambitions of earth.

It was a home which by God's power and grace gave the world one of its greatest preachers of righteousness and winners of souls. It was announced from heaven that John the Baptist would turn many of the children of Israel unto the Lord their God (Luke i:16). What greater "public service" can any home render to the community of the world? And while we are thinking of this, let us make note of the kind of message which this man delivered with such a happy result. You will find it stated in Luke iii:3, and parallel passages. I am not saying that this is the whole gospel which we are commissioned to declare; but it strikes me that we need the reminder of this man to offset the foolish ideas of those who say that we drive people away from the Lord (generally the statement is concerning the church) by the preaching of the heavier elements of the gospel. Jonathan Edwards may not have preached likeable sermons; but, oh! that we might have results for our preaching as he had!

### MARY, THE MOTHER OF JESUS

Oct. 12. Luke ii:15-19; John ii:1-5; xix:25-27

Golden Text: Luke ii:19

#### Daily Readings

Mon., Oct. 6, Gen. iii:15-24. Tues., Oct. 7, Isa. vii:1-16. Wed., Oct. 8, Luke i:26-38. Thurs., Oct. 9, Matt. i:18-25. Fri., Oct. 10, Luke ii:1-20. Sat., Oct. 11, Luke ii:22-39. Sun., Oct. 12, Luke ii:41-51.

#### THE OUTLINE OF THE LESSON

I. The Shepherds' Visit to the Lord Jesus (Luke ii:15-19). II. Our Lord's Dealing with His Mother at the Marriage in Cana (John ii:1-5). III. Our Lord's Message to His Mother from His Cross (John xix:25-27).

#### THE HEART OF THE LESSON

When Mary visited Elisabeth, before the birth of John the Baptist, the latter welcomed her with words that contain this exclamation: "And whence is this to me, that the mother of my Lord should come unto me?" Let us rejoice in a similar manner, as we welcome a meditation on the Lord Jesus Christ through the story of His mother!

The first reference to the mother of Jesus is found in Gen. iii:15, "And I will put enmity between thee and the woman, and between thy seed and her Seed: He shall bruise thy head, and thou shalt bruise His heel." This is a clear and precious reference to the virgin-birth of our Lord for the purpose of our redemption and His reign. He is the Seed of the woman.

The next reference to Mary is in Isa. vii:14: "Therefore the Lord Himself will give you a sign: behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel." This is in exact harmony with the first mention of her; and the two passages show how wonderfully God not only prophesied the manner of His Son's birth but also fore-ordained the solution of the problem which the sin of Jehoiakim presented. Compare Jer. xxxvi:20-32. If Jesus had been born by natural generation, with Joseph as His father, then He could not have been our Lord; for in that case (may the Lord forgive the supposition) He would have been under the curse that was put upon Jehoiakim.

## OUR HOPE

We now come to the New Testament. The first reference to Mary is in Luke i:26-38 which contains the account of the announcement of the Lord's birth. Mary is shown here as a humble believer in the Lord, willing to submit unto His will. "And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word." This was faith, great faith. One sees her standing as it were beside Abraham, whose faith "was reckoned unto him for righteousness" (Gal. iii:6), "who in hope believed against hope" (Rom. iv:18). But Mary's problem was even greater than that of Abraham, for hers involved the virgin-birth.

We next meet with her in the home of Elisabeth where she sings her beautiful "Magnificat" to her Saviour-God. Although she was "blessed among women," we see here that she recognized her sinnerhood, and claimed the Son of God as her Saviour.

Matt. i:18-25 now gives us the story of her betrothal to Joseph, and of the latter's obedience to the Lord's will in respect to his relations to Mary. I know of nothing more touching, among all the stories that concern young people, than the holy relation between this pair as they trust each other in the Lord for the great event which they were led to expect. Who can measure the amount of courage of faith that it cost Joseph to believe the message of the angel to him concerning his *espoused virgin*?

We next behold Mary at the time of our Lord's birth (Luke ii:1-20). Here we see her keeping "all these sayings, pondering them in her heart." The mystery which was before her was too great for her understanding, but not too great for her faith. Here lies a note of encouragement for us: even if we cannot understand, we may and can believe. And remember it is by grace through faith that we are saved (Eph. ii:5).

The Holy Spirit then speaks of Mary at the time of our Lord's presentation in the temple (Luke ii:22-39). This is a picture of a woman under the law, and one who must bear the prophecy of the pain of the Cross. "Simeon blessed them, and said unto Mary, His mother, Behold, this (Child) is set for the falling and the rising of many in Israel; and for a sign which is spoken against; yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed."

Matthew is then led to tell us of the visit of the Magi, and of the flight into and return from Egypt (Matt. ii:1-23). Note the emphasis in these accounts upon the importance of the Child. "And they came into the house and saw the young *Child* with Mary His mother; and they fell down and worshipped *Him*." "And he arose and took the young *Child* and His mother by night, and departed into Egypt." "Out of Egypt did I call My *Son*." "And he arose and took the young *Child* and His mother, and came into the land of Israel."

Luke then records the boyhood of our Lord in the home of His parents, and gives us the testimony of the Son concerning His interest in His Father's things (Luke ii:41-51).

The consciousness of His Divine origin and mission, stated by the Boy of 12, is referred to again in the next mention of His mother, which we find in John ii:1-11. This was in connection with the marriage at Cana. Here our Lord said, "Woman, what have I to do with thee? Mine hour is not yet come." Mary, heeding what she understood from this remark, said unto the servants, "Whatsoever He saith unto you, do it." This is the last recorded utterance of Mary, and what glorious advice it is!

We then have various pictures of Mary, some of them apparently unfavorable to her: John ii:12, her removal to Capernaum; Matt.

xii:46-50, the contrast between natural and spiritual relationships; Mark vi:1-6, a Prophet without honor in His own country; John viii:19, 41, an instance where Mary suffered a cruel insinuation; Luke xi:27-28, where the blessedness of Mary is recognized, but where sentimentality is corrected.

Acts i:14. This is the last picture we have of Mary. Note well that instead of it being a description of an assumption into heaven, it is the blessed view of her fellowship with the disciples of the Lord in prayer to Him.

Paul then refers to her in Gal. iv:4 where he writes in the Holy Spirit: "God sent forth His Son, born of a woman, born under (the) law." Very significant for us is the verse that follows: "That He might redeem them that were under the law, that we might receive the adoption of sons."

In closing this brief outline of the record concerning Mary, compare Luke i:28; Eph. i:6 (Greek); Matt. xii:49-50; Luke xi:27-28; and you will see that we may not only learn from her, but that we are as blessed as she.

Oct. 19. SIMEON AND ANNA. Luke ii:29-39.

Golden Text: Matt. v:8.

#### Daily Readings

Mon., Oct. 13, Ps. lxxvii:1-7. Tues., Oct. 14, Ps. lxxxiv:1-12. Wed., Oct. 15, Ps. xci:1-16. Thurs., Oct. 16, Ps. xcii:1-15. Fri., Oct. 17, Ps. xcvi:1-9. Sat., Oct. 18, Ps. ciii:1-22. Sun., Oct. 19, Ps. cxxii:1-9.

#### THE OUTLINE OF THE LESSON

I. The 'Nunc Dimittis' of Simeon, Luke ii:29-32. II. The Attitude of Joseph and Mary, Luke ii:33. III. The Message of Mary, Luke ii:34-35. IV. The Thanksgiving and Testimony of Anna, Luke ii:36-38. V. The Return into Gallilee, Luke ii:39.

#### THE HEART OF THE LESSON

Simeon's sigh of relief, or should we say psalm of departure? calls to mind the triumphant testimony of the apostle Paul in Phil. i:21, "For to me to live is Christ, and to die is gain." I do not say that the two testimonies are parallels. Simeon speaks only of departure after he has learned of God's salvation; whereas Paul speaks of life as well as death. "For to me the process of living is Christ, and the crisis of death is gain." But both bear this testimony that the personal knowledge of the Lord's grace takes the sting out of death, and changes it from the loss to the gain column of life. Simeon was a saved man before he saw the Lord as a Babe in the temple because he had for many years trusted in Him for salvation. But we must remember that Simeon lived in the dispensation of the law, which is called "the ministration of death" (2 Cor. iii:7); whereas the coming of the Lord introduced the dispensation of grace, which is "the ministration of the Spirit . . . with glory" (2 Cor. iii:8). Again "the law was given through Moses; grace and truth came through Jesus Christ" (John i:17). Every comparison of the New with the Old Testament is in favor of the former. Ps. xxiii:4, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff, they comfort me", is eternally precious; but is there not very much more blessedness of the courage of faith in 2 Cor. v:8, "We are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord"? or the concise statement above from Phil. i:21, "To die is gain"? But certainly, whether in the Old or in the New Testament, there is nothing in the will of God which makes the death of the believer hard. Let those who walk in the way of sin ponder this!

Since we have been led to think of unrepentant sinners, let us make a second observation for their benefit. Simeon was one of the very few men who knew beforehand that certain great events would be experienced by them before their departure from this life. "It had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ" (Luke ii:26). Simeon, far from using this revelation as an excuse for loose living, looked forward eagerly to the day when he would see the Lord's Christ. The Holy Spirit has this message for sinners to-day. It is found in 2 Cor. vi:2, and reads, "Behold, now is the acceptable time; behold, now is the day of salvation."

Space forbids an extensive development of Simeon's 'Nunc dimittis'. We therefore give the following simple outline of its main thought. I. *The Vision of Christ*. Note first what is said about the Lord. He is God's Salvation for all peoples. He is a Light to the Gentiles, and the Glory of Israel. The scope here seems to be in the realm of kingdom truth especially, but of course it includes the fundamental revelation of the Cross. Note secondly that Simeon's vision of Christ was ocular. This too, speaks of the millennial, for according to Rev. i:7, where the Lord is prophesied as coming with the clouds, it is said that "every eye shall see Him". But just now we must "walk by faith, not by sight" (2 Cor. v:7), and believe that "blessed (are) they that have not seen, and (yet) have believed" (John xx:29). II. *The Vision of God*. Simeon gave testimony to the faithfulness of the Lord in fulfilling His Word. In his case it was especially a personal promise; but the truth has wider scope, and includes God's faithfulness to all His oracles. "For no word from God shall be void of power" (Luke i:37). III. *The True Attitude of the Believer*. Simeon speaks of God as his Master, and of himself as His bondservant. This is in harmony with the practise of the apostles (Rom. i:1; Jas i:1; 2 Pet. i:1; Jude i:1; Rev. i:1). But forget not John xv:15. IV. *The Peace of God, to the Believer*. See the paragraph above. V. *The Testimony of Simeon*. I refer to Luke ii:34-35.

Anna was one of that select company of Old Testament women who were prophetesses. She appears not to have received an advance promise to see the Lord. This, in view of the experience of Simeon, is one of the strange but wonderful mysteries of God's government. But she didn't happen to come up to the temple at that hour; she lived there. *Abiding* in Christ is the surest way not to miss any blessings. Her testimony agrees with that of Simeon. She preached the gospel of the kingdom. She saw; she believed; she testified.

Oct. 26. WORLD'S TEMPERANCE SUNDAY. Gal. v:13-26.

Golden Text: 1 Cor. ix:25.

#### Daily Readings

Mon., Oct. 20, Gal. i:1-10. Tues., Oct. 21, Gal. i:11-24. Wed., Oct. 22, Gal. ii:1-21. Thurs., Oct. 23, Gal. iii:1-29. Fri., Oct. 24, Gal. iv:1-31. Sat., Oct. 25, Gal. v:1-21. Sun., Oct. 26, Gal. vi:1-18.

#### THE OUTLINE OF THE LESSON

I. The Right Use of Christian Liberty, Gal. v:13-15. II. Precaution against Licentiousness: "Walk by the Spirit", Gal. v:16-18. III. The Description of and the Warning against the Works of the Flesh, Gal. v:19-21. IV. The Description of the Fruit of the Spirit and the Exhortation to Walk by the Spirit, Gal. v:22-26.

## THE HEART OF THE LESSON

The Epistle to the Galatians is the Magna Charta of Christian liberty. It is a protest against legalism and the mixture of legalism with grace. The keynote seems to be found in Gal. v:1: "For freedom did Christ set us free; stand fast therefore, and be not entangled again in a yoke of bondage." See also Gal. ii:16 and iii:2-3. In this epistle the apostle states and argues three cases. The cases are stated in Gal. i:11-12, iii:1, and v:1. The cases are argued, respectively, in Gal. i:13-2:21, iii:2-4:31, and v:2-6:10. What goes before is the Introduction, and what follows is the Conclusion, of this important letter. It is hoped that the teacher will familiarize himself with the facts of this epistle, or review them, in preparation for this lesson.

Paul was repeatedly criticised for his gospel of grace. The criticism which we now have in mind is the accusation that such preaching leads to looseness of character and conduct. None was quicker to hear this than Paul himself. Instead of wavering in his stand as one of the Lord's apostles, he always replied with a message of more grace. For grace is the only antidote to the criticisms of grace. He knew as well as any the propensity of the human heart to sin. He knew also, what many seem not to know, the hopelessness of the natural heart to improve itself. But he also knew, which is far better, of the power of the Lord to deliver a wretched man (Rom. vii:24-25a). In the first section of your text he takes a very simple but practical view of the problem of the threatening licentiousness. He says, "Through love be servants one to another. For the whole law is fulfilled in one word, (even) in this: Thou shalt love thy neighbor as thyself." True freedom never leads to sin. True freedom gives love an opportunity to express itself. John tells us that "love is of God; and every one that loveth is begotten of God, and knoweth God" (1 John iv:7). This puts the problem just where it can be solved, with God; "for it is God who worketh in you both to will and to work, for His good pleasure" (Phil. ii:13).

With this agree the words that follow next in our text. "Walk by the Spirit, and ye shall not fulfil the lust of the flesh." The power of the gospel is in its positive note. There are many things from which we have to be separated; but our hope is in Him who unites us to Himself. We are not saved by what we give up, but by Him Whom we accept. When our daughter was an infant, she grabbed the open blade of a long razor with a whole-handed grip. The Lord enabled me to think wisely at the time; and so, instead of trying to take the sharp knife from her, I called her attention to some chickens in the back yard. The sight of the fowl delighted her child's eye, and she immediately relaxed her hand so that I could remove the razor. Forgive the homely illustration; but hear the gospel: "Walk by the Spirit, and ye shall not fulfil the lust of the flesh."

Study now the list of the works of the flesh in the light of the primary requirement of the law as stated in Gal. v:14. The thing that is required of us is love; but love is never mentioned in any list of the capabilities of the natural heart. The natural heart simply cannot love as God wants it to love; therefore there can never be any hope for us in the flesh. What folly to try to bring about better conditions by fleshly powers which are capable only of the things listed in Gal. v:19-21! "They who practise such things shall not inherit the kingdom of God."

Is there anywhere a more cheerful 'but' than that of Gal. v:22? How wonderful are God's provisions! The very thing that the law requires, is the first thing that the Spirit gives, love. And then what an array of blessed companions to love follow her immediately! Do you want to possess these blessings of heaven? There is one way to obtain them. It is the way of grace, through faith, by the Holy Spirit. Injunctions of reform will never suffice; but God's grace will make the cup of goodness overflow.

# OUR HOPE

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## Editorial Notes

### Worthy of More Glory

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus. Who was faithful to Him that appointed Him, as also Moses was faithful in all his house. For this one was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some one; but He that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end” (Heb. iii:1-6).

Blessed words these are! True believers, and not mere professing Christians are addressed. We are “holy brethren.” Holy means separated ones, and we are brethren, because He is not ashamed to call us brethren (Heb. ii:11); we are brethren in Him because we belong to the family of God. Partakers of the heavenly calling, because in Christ we are seated in the heavenly places and our destiny is with Him, far above all principalities and powers.

Then we, as holy brethren and partakers of the heavenly calling, are exhorted to consider Him, Christ Jesus, who is the Apostle and High Priest of our confession. As Apostle He is the Sent One of God. As such He brought the message from God and revealed God. Therefore in order to consider Him as our Apostle we must be occupied with Him as He walked on earth, read the words He spoke, not His own

words, but the words of Him that sent Him, and consider His character and life as our example. He is our High Priest, for He passed through death, the sacrificial death of the sin-bearer, and now in the Holiest He is the High Priest, appearing in the presence of God for us.

Consider Him! This is the great exhortation of the Hebrew Epistle. Consider Him who is higher and better than the angels! Consider Him who is the second Man, who was made a little lower than the angels for the suffering of death! Consider Him who is the Captain of our Salvation! Consider Him who is Sacrifice and Priest! Consider Him who bore our sins! Consider Him who is ever living and interceding for us! Consider Him who appears the second time without sin unto salvation! Consider Him as the author and finisher of the faith, who for the joy set before Him endured the cross and despised the shame! Consider Him who suffered without the gate, and therefore "let us go forth unto Him without the camp, bearing His reproach!" Consider Him! This too must be our constant and daily occupation if our Christian life, experience and service is to be healthy, noble and strong.

Here in this passage we read of Him, who is counted worthy of more glory than Moses. Moses was the great leader of Israel. Under his leadership Israel was delivered out of Egypt. His glory as a leader was great. He had direct communication with the Lord. He stood in His holy presence. He knew Him face to face. His face reflected the glory of the Lord. His glory was in intercession, praying for the people and offering himself in their stead. The Lord honored him in answering his requests. Great miracles were performed by the power of God through Moses. He was a great prophet, the mouthpiece of Jehovah. The Jewish people call him "Moses our master" as they call Abraham "Abraham our father." But what is all his honor and glory and his faithfulness in comparison with Him, who is greater than Moses!

The reference here is to the house. This house is the tabernacle in the wilderness. It was a figure of the universe. The pattern of this house was seen by Moses when

*O U R H O P E*

on the mountain. In a certain sense this great universe is the house of God. It is the place of His glory. The universe, the house of God, has three great parts, a first heaven, a second heaven and the third heaven, the heaven of the heavens, the Holiest of all. And so Moses gave command to build that house, the tabernacle in the wilderness, according to the pattern he had seen. It was a great glory for him.

But Christ is worthy of more glory, because "He who has built the house has more honor than the house." The builder and maker of the house, the universe, is Christ Himself, for we know that all things were created by Him and for Him (Col. i:16). "All things were made by Him, and without Him was not anything made that was made" (John i:3).

All Moses could do as a servant was to be faithful in following the instructions concerning that little place put up on the "footstool of His feet." But Christ's glory is greater, for He built that house, of which the earthly tabernacle is but a faint shadow. And what a great house this universe is. The creatures of the dust manufacture their great and powerful telescopes to gaze into these heavens. What do they behold? A wonderful space, a wonderful uncountable multitude of worlds and much else. The more they gaze the greater becomes the mystery of this house. And the mystery of the heavens remains a mystery unsolvable as far as science is concerned. But we know it is His house. It is the house He built; "The heavens are the works of His hands." We know He came from the third heaven to pass downward through this house, till He reached His footstool, and here in the form of a servant, He was faithful to Him, His Father, in all things. He was faithful and obedient unto death, the death of the cross. He did what Moses could never do. He made peace in the blood of His cross, and having finished the work, He went back to heaven. In doing this He passed through the house, the heavens, as the High Priest passed into the sanctuary on earth. He who is the Creator, who has the headship in creation, became the Redeemer of Creation.

But He has also another house, for we read "But Christ as a son over His own house, whose house are we," not as a servant as Moses was. This house is composed of all who believe on Him. While the Church as the body of Christ is not revealed in this Epistle it is nevertheless true that the Church, the body of Christ, is His house. And this house He is also building, for He said "Upon this rock I will build My Church." The glory of the house, the universe, belongs to Him. The glory of the house, the Church, His body, belongs to Him. He is Son and Lord over this house.

And we who belong to Him are identified with Him who is greater than Moses the servant. We are one with Him who is the head of creation and the head of the Church. His house is our house. The things of His house are our things. With Him we can say "What is Thine is mine." Our inheritance is He Himself and all that is His.

And let us read it again: "Counted worthy of more glory than Moses." More glory belongs to Him than to Moses, more glory than to angels, more glory than to the archangel. Shall we not tell out His glory, we of whom it is written that He has in us His inheritance—"the riches of the glory of His inheritance in the Saints!" (Eph. i:18). Oh, let us count Him worthy of all honor and glory! The time is short. Soon may we too pass through the house, the heavens, to enter His glorious presence. May we use the time to tell out His worth and glory by a surrendered, yielded life which shows forth His own excellencies. Let us worship and adore Him, and give Him the spiritual sacrifice, the fruit of our lips.



**The Eternal  
Cross and  
Its Glory** A certain popular writer, who claims to believe the Gospel, in one of his books makes the statement that the Cross was an afterthought with God. A thousand times, No! The Cross is God's forethought. Peter's inspired words tell us of this. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation

received by tradition from your fathers, but with the precious blood of Christ, who verily was foreordained before the foundation of the world, but was manifest in these last days for you" (1 Peter i:18, 19).

With God there is no future. All future was in eternity with Him an eternal present. The eternal purpose He purposed in view of man's sin and death in time was purposed in Him, whom we know as our Lord Jesus Christ, the Son of God. And the eternal purpose in redemption centers in His Cross. Apart from that Cross there is no redemption. Apart from that Cross there is no hope and no glory. Apart from the Cross the knowledge of God as Love is an eternal impossibility.

The Word of God, God's holy and infallible revelation, magnifies the Cross. We meet it in the first prophetic promise. It is seen in type in the cradle history of the race. Abel died for his brother's sin, clearly pointing to "the blood that speaketh better things than Abel's" (Hebrews xii:24). Centuries, four millenniae come and go and louder and louder is heard the voice of the Spirit of God speaking of Him "whose goings forth have been from of old, from everlasting." The sufferings of Christ minutely predicted were all literally and completely fulfilled, when He appeared on earth as the Virgin-born Son of God, when the hour was reached, determined from before the foundation of the world, when He died on that Cross as the holy Lamb of God.

And since His precious blood was shed and peace made in the blood of His Cross, the floodgates of God's Love have been opened wide, and grace more fathomless than the sea has poured forth, and countless millions have found in the Cross of Christ righteousness and peace, power to live, power to suffer and power to die. Thousands upon thousands have testified with Paul "But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto Me, and I unto the world." Thousands upon thousands have revealed in their earthly lives this separating power of His Cross, and all saints of God tarry still beneath the Cross and read

there, as nowhere else the story of God's Love and Grace, gazing into the deep things of God.

How plain it is to us all why the Cross is hated and despised, not only by the unsaved worldling, but by the unsaved theologians, the liberals of every description. They magnify His life, His teaching, His character, but they refuse to believe that His highest glory is written in that Cross.

Yet still souls gather around the Cross and find there all need supplied, and find there God as the loving Father and their title to the glory above.

His Cross is the eternal Cross of Glory. Known before the foundation of the World, it can never be forgotten in all eternity to come, when time is no more. Longingly God's waiting children are looking forward to the enactment of that great scene the beloved disciple saw in holy vision in the lonely isle of Patmos. We all shall be there to witness it. In the midst He will appear in a glorious vision. The four living creatures, the Cherubim are there, and next to them the twenty four Elders representing the redeemed, gathered home. And then He is seen in the midst. But how? Is He beheld as the perfect teacher He was? Is He glorified as a religious leader? Is His glory written in His perfect human life and character?

*"In the midst stood a Lamb as it had been slain."* Then heaven begins to sing and to worship. Heaven celebrates not the perfect life He lived, not His words of life, but the death He died, the Cross. Heaven hears the new song, the endless song, "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 over the earth." Then again "Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. v:8-12). Such will be the beginning of eternity's worship; such will be the never ceasing adoration. The glory of the Cross is eternal. Eternity will reveal new glories of redemption, the infinitude of it, and the universes will resound with Him and His praises, for His Cross is the source of eternity's glory.

If these modernistic enemies of the Cross, who belittle it and reject the blood, were in heaven, how miserable they would be, in such worship which they despised on earth! But none will be in that glory who has not washed his robes in the blood of the Lamb.

Child of God, Glory in the Cross! Exalt the Cross! Manifest the Cross and its Power! Live it daily till we shall see the Lamb that was slain.



Occasionally some one writes and asks if  
**How a Sinner** we believe in "sanctification." Every  
**is Sanctified** Christian, who knows his Bible and the  
 blessings of the Gospel believes in sanctifi-  
 cation. More than that, we know from the Word that every  
 believer in Christ, born again and indwelt by the Holy Spirit,  
 is sanctified. However, sanctification is not an experience by  
 which, as some claim, a certain inward work is done. Sancti-  
 fication is a person and that person is our Lord Jesus Christ.  
 "Who of God is made unto us wisdom, and righteousness  
 and sanctification and redemption" (1 Cor. i:30). In His  
 blessed high priestly prayer He said, "And for their sakes I  
 sanctify myself, that they also might be sanctified by the  
 truth" (John xvii:19). Then it is written "By one offering  
 (on the cross) hath He perfected forever them that are sancti-  
 fied" (Heb. x:14). "We are sanctified through the offering  
 of the body of Jesus" (Heb. x:10). "Wherefore Jesus also  
 that He might sanctify the people with His own blood,  
 suffered without the gate" (Heb. xiii:12). To the Corinthian  
 Christians the Spirit of God wrote, "But ye were washed, but  
 ye were sanctified, but ye were justified in the name of the  
 Lord Jesus Christ, and by the Spirit of our God" (1 Cor.  
 vi:11). All believers in Christ are called Saints, because in  
 Christ we are separated (this is the meaning of "sanctified")  
 from all in which we are by nature, and are separated unto  
 God. But this blessed sanctification which we have in Christ  
 and through the Spirit of God, who dwells in us, must become  
 a practical thing in our lives. Therefore our Lord prays,  
 "Sanctify them through Thy Truth; Thy Word is Truth."

As Saints our responsibility is to walk saintly, that is, in the place of separation from sin and the world, into which God in Christ, through His infinite grace has brought us. This is our daily responsibility. Some day we all shall experience entire sanctification, as it is written, "The very God of peace sanctify you wholly." And this will take place when we shall see Him as He is and receive, in place of our mortal body of humiliation, a body like unto His glorious body. Then and not before we shall reach the perfect redemption, which the Lord Jesus has purchased for us, and be conformed to His own blessed image.



**The Right  
Awakening**

It was a beautiful morning in the mountains. There was not a cloud in the sky. The mountain tops were bathed in the rays of the rising sun. The birds were singing their morning hymns known and understood by Him who called them into existence. A night of darkness and storm was past; a glorious day followed. And as I thought of that coming day, that morning without clouds, the day-dawn when the shadows flee away, the heart and lips began to praise Him for His love and loving-kindness which is new every morning.

I thought, too, of the night and sleep gone and an awaking in the morning. Sleep is an emblem of death. Each time we rest and lose consciousness we pass through a kind of death experience. And each morning is the symbol of resurrection. With these thoughts I reached for His Word and opened it at the great resurrection chapter, 1 Corinthians xv. The first verse which I saw was this, "Awake to righteousness and sin not." And the heart responded, Oh gracious Lord, let this be my experience every new day Thou givest. Let it be a day of righteousness, of fellowship with Thee, walking in the light, avoiding sin by walking in the Spirit. I pass on this little incident to our beloved readers. Take it as the Spirit's morning greeting; let every day bring it back to your heart, "Awake to righteousness and sin not."



**Yield and  
Present**

The Epistle to the Romans contains two great exhortations addressed to those who are justified by faith, who are constituted righteous, because they believe on the Lord Jesus Christ. The first exhortation is found in the sixth chapter.

“Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin, but *yield yourselves* unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. . . . I speak after the manner of men because of the infirmity of your flesh, for as you have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now *yield* your members servants of righteousness unto holiness” (Rom. vi:11-13, 19).

This exhortation means our practical sanctification. To believe that Christ died for our sins, which means that our sins are put away forever, is only half, or less than half of the Gospel. Christ died so that those who are one with Him might also be delivered from the dominion of sin itself. Our old man was crucified with Him. In His death we too have died “that henceforth we should not serve sin” (Rom. vi:6). And here faith has to step in and say—“Amen. So it is and so it shall be.” If the believing heart speaks thus then this reckoning mentioned above will follow. We then take it for granted that we are dead unto sin and the reign of sin, its dominion is refused, and ended. But this does not mean that the old nature of flesh is eradicated. This eradication of the old nature, believed by some, and the supposed sinless perfection is an evil doctrine. The Bible does not teach it nor can it be upheld by a true Christian experience. “I cannot sin” is an untruth; “I must sin” is equally untrue; “I may not sin” is the truth.

A believer, in order to please God, must practise this reckoning in faith as to the old nature and yield himself unto God. How often is this to be done? Some say, you must

have a definite experience, in which you yield yourself once and for all. No, this reckoning and yielding must be done every day. Each day should be begun by every child of God with this exercise in faith, with a new yielding of ourselves unto God. And when the evening comes and we come into His presence and let His light shine upon our pathway, we soon discover the need of humbling ourselves and confessing our failures and sins. Such a life day after day pleases Him.

The other exhortation is in chapter twelve. "I beseech you, therefore, brethren, by the mercies of God, that ye *present* your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

This also needs to be done every day. Each morning should bring to the faithful believer a new, a fresh presentation of the body unto the Lord, a readiness and willingness to bring this living sacrifice. Then there will follow during the day a practical demonstration of our separation in a walk of transformation and not conformation.

God grant unto us, all who read these exhortations, to measure up to them. Only then as we walk in obedience shall we enjoy fully our salvation and know His gracious power in our lives.



**The Last Beatitude** The last Beatitude is found in the last chapter of the Bible. In the authorized version it is given in the following words: "Blessed are they that do His commandments, that they may have a right to the tree of life, and may enter in through the gates of the city" (Rev. xxii:14). But this is an incorrect statement. Some manuscripts have it in this way and it has been proved to be an interpolation. The enemy of the Truth tried to pervert the last beatitude and with it he attempted to pervert the Gospel once more. No keeping of the commandments can give a guilty and lost sinner the right to the tree of life; no works from our side

can open the gates of the City of God. The correct reading is that which is found in the oldest manuscripts—"Blessed are they that have washed their robes in the blood of the Lamb." Eternal life and eternal glory cannot be obtained by keeping commandments; the works of the law cannot do it. The Blood of the Lamb alone is the efficient and sufficient title to glory. In our days less and less is made in apostate Christendom of the Blood. God's people therefore must make of it their all and bear witness to it in every possible way. "Nothing in my hands I bring—Simply to Thy Cross I cling." And oh! the blessedness even now when in faith we contemplate His great love wherewith He loved us, the love which gave up all to endure the cross and to despise the shame, so that we might be washed from our sins in His precious blood and be made priests and kings unto God His Father! But what will it be when the blood-washed company passes through the gates of that city?



**What the Lord Requires** "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?" (Micah vi:8).

This beautiful message, given to His people Israel, is often misapplied. It is used by Unitarians and other unregenerated people. They boast of following this verse as the best way to please God, as they also boast of keeping the so-called golden rule, which they never keep.

But how can the unregenerated man do justly, when he is not just, but unjust? How can he love mercy, when he knows not mercy? And how can he walk humbly with His God, when He does not know God at all and is unacquainted with Him? "Can two walk together, except they be agreed?" (Amos iii:3).

In order to walk with God, one must know God and be brought into His fellowship. We are by nature alienated from Him. We cannot walk with Him, because He is holy and we are sinners. The natural man cannot walk with God because he is His enemy by wicked works.

The first thing necessary to walk humbly with God is, we must become acquainted with Him, become reconciled and become His children. "Acquaint now thyself with Him, and be at peace; thereby good shall come unto thee" (Job xxii:21). The only way to become acquainted with Him is through Jesus Christ our Lord. He is the way to the Father. "No one cometh unto the Father but by Me." He came from heaven to earth to bring us from earth to heaven by His sacrificial death. He, who knew no sin was made sin for us, so that we, believing on Him, might be made the righteousness of God in Him. And when we come to God in His Name, trusting in Him, we are welcome with God. We become His children, our sins are remembered no more, and we are washed, sanctified and justified in the name of the Lord Jesus (1 Cor. vi:11). Then we can walk with God and produce the works of righteousness and love mercy.

But read it as a Christian, as a child of God. To walk humbly with our God is the very highest privilege of a human being. And it behooves us to walk before Him in deepest humility. Where true humility is lacking, the walk with God is a meaningless imagination. And such a walk means an outward expression among our fellowmen by acting justly and by loving mercy. It is the result of such a walk and if it is lacking the reality may well be questioned.



**What** Now and then somebody writes us about  
**World Is It?** that miserable invention, if it is really Bible teaching that God has deliberately predestinated millions of human beings to be lost before they ever came into existence. A certain "teacher" who circulates this theory was asked—"What then does John iii:16 mean?" His answer was "The world in this great Gospel text does not mean the whole world, it means only the elect." So John iii:16 should be read in this way: "For God so loved the Elect that He gave His Only Begotten Son for the Elect, that the Elect believing on Him should not perish but have everlasting life." So

only the elect are the ones whom God loved and "whosoever" does not mean *you*, but only the Elect.

Asked about 1 Timothy ii:3, 4—"For this is good and acceptable in the sight of God our Saviour, who wills all men to be saved, and to come to the knowledge of the truth" these teachers say "the all men, whom God wants to have saved are only the Elect." Another text has then to be paraphrased. "For the Grace of God that bringeth salvation hath appeared unto all men" (Titus ii:11). It must be read "For the Grace of God that bringeth salvation has appeared unto the Elect."

If any of our readers come in touch with this kind of so-called Bible teaching do not lend it your ear, for it is a slander upon the character of God. The word "world" in John iii:16 means the whole world; it means Jews and Gentiles. "Whosoever" does not mean the elect, but it means "whosoever will." It means anybody and everybody. God has not appointed from before the foundation of the world millions to be eternally lost before they ever came into existence. Such a horrible act would be un-Godlike. Because He wants all men (and all men means *all men*) to be saved He does not appoint anybody to be lost. Predestination is a fact, but it concerns only those who believe on Christ. Those who believe and whom God foreknew are the predestined ones. But nowhere is it written that God predestined infants to be forever lost.



**A Jew and  
THE Jew**

There is a wide propaganda made today from the side of modern Jews to influence public opinion. This includes even "moving picture plays" in which the Jew is lauded to the sky and the Christian appears in an unfavorable light. This propaganda also circulates literature. One of the most pernicious leaflets we have seen is the following, written by a modern Jewish Rabbi:

"Once the flood of hatred, dissension and prejudice that brought such untold havoc shall have disappeared from the earth; once religion emerges from the nebulous atmosphere of other worldliness and directs its longing for God toward a world of godliness on earth in the spirit of the ancient prophets, then the historic mission of the Jew will also

be better understood. Israel, the hunted dove, which found no resting-place for the sole of its foot during the flood of sin and persecution, will then appear with the olive branch of peace for all humanity, to open the hearts of men that all may enter the covenant with the universal Father. Then, and not till then, will the shame of those thousands of years be rolled away, when the world will recognize that not *a Jew*, but *the Jew* has been the suffering Messiah, and that he was sent forth to be the saviour of the nations."

This paragraph shows that the blindness of the Jew is as great as ever. But there is something worse, something more appalling than this Jewish perversion and blindness. That is the apostate, modern church, which through its infidel teachers and leaders fully endorses such a statement as the above. Destructive teachers and preachers, turned out by the modern theological seminary, fully stand by this perversion of the infidel Jews, that the only Messiah is the Jewish Nation, and not He, who is God the Son, Jehovah, blessed forever.

Look again at this statement: "Then and not till then, will the shame of thousands of years be rolled away, when the world will recognize that not *a Jew*, but *the Jew* has been the suffering Messiah, and that he was sent forth to be the saviour of the nations." What does it mean? It means the same spirit of long ago. Pilate led Him forth, clad in the purple robe, crowned with a crown of thorns. There He stood in all His matchless beauty of love and meekness, the Man, the Son of David, witnessed to by Himself, by His mighty works of power, by God's own voice, as God manifested in the flesh. There He stood ready as the willing sacrifice to die for that nation, and to finish the work the Father gave Him to do. Then it was when a sound of many voices swept through the hall of the Roman, "Away with Him! Away with Him! Crucify Him!"

It is the same cry which breathes in these words of the modern Jew. Away with Him! And the apostate church, with its sickening denials of Christ, joins in this blasphemy. Away with Him!

"Not *a Jew*, but *the Jew*." They mean by it that Christ is but *a Jew*. That this one Jew could never be the Messiah; that His sufferings can never accomplish anything for the world; that all He is, all He has done, is a failure and can-

not save the world. He is not needed and not wanted. In devilish pride the nation claims to be the suffering Messiah. *The Jew* is Israel; that the nation is the saviour of the world, and not the Son of David, the Son of the living God. What a venom is once more ejected against Him! Yet look at it again! Not *a Jew*, but *the Jew* has been the suffering Messiah, and that he was sent forth to be the Saviour of the nations. *Yes*, our ever blessed Lord, the Lord Jesus Christ, is **THE** true Israel, **THE** Man, **THE** Jew, yet more than that, the Son of God. He suffered and died for the nation. He is the Saviour, the only Saviour of the world.

Oh! apostate Jewry! Oh! apostate, infidel Christendom! You are heading for an awful hour, the hour when you will have to face "the Lion of the tribe of Judah" in all His majesty and holy wrath.



**About the Passion Play** To confirm the foregoing paragraph, the Editor calls attention to an article in the "Christian Century" of August 20. The article deals with the "Passion Play" and asks the question "Is the Passion Play Anti-Semitic?" It is written by Dr. Niebuhr, one of the professors of the Union Theological Seminary of New York City. Needless to say if Dr. Niebuhr were not an out and out modernist he would not be professor in that institution of modernism. Let us listen to him in a paragraph of his treatise:

"Ostensibly the Passion play is a dramatic presentation of the climax and the denouement in the story of the Nazarene. In this story Judas no more than Isaiah, Jeremiah, John or Jesus symbolizes Jewry. Jesus was a loyal Jew steeped in the wisdom of the Jewish fathers and eagerly stirred by the dreams of the Jewish prophets. On the face of the facts, the crucifixion tragedy is not anti-Semitic propaganda any more than the early chapters of Exodus should be considered invidious cultivation of hatred against the people of Egypt. The repudiation of Jesus by the dominating majority in power at that time only indicates the eternal human conflict between the conserving social forces and the changing, emerging growth in human

consciousness. Killing a person whose only fault is fidelity to truth as he sees it is not unique in the case of Jesus. Did not Elijah report prophets slain in that day by a callous majority? Was not Socrates poisoned by the established order in Athens? Was not the religious leader Mani nailed to a cross in Persia? Did not Christians burn heretics in defense of a static faith? Were not Sacco and Vanzetti electrocuted to safeguard the status quo in these United States?"

These statements do not need any further elucidations. They are plain enough. Jesus was nothing but a Jew—"a loyal Jew steeped in the wisdom of the Jewish fathers and eagerly stirred by the dreams of the Jewish prophets." Hence He did not bring the words of God, His eternal Father, nor is He God manifested in the flesh, who is the Wisdom of God. All He was—a Jew. And then the rejection of our Lord, His sacrificial death is compared with the death of Socrates, the crucifixion of Mani, a Persian religious leader. It has the same meaning as the Christian martyrs, and last, but not least, the electrocution of Sacco and Vanzetti. This is the full-fledged infidelity of modernism.

We quote another statement. "Jesus, to the Christian, is one who incarnated the emerging, creative idealism in the consciousness of mankind." These surely are "great swelling words" but they do not mean anything. Nor is it true that to the Christian believer Jesus presents such an incarnation. The Lord Jesus Christ, to the true Christian, is God manifested in the flesh, the Virgin-born Son of God, the sinless, holy Son of God, who died, not as a martyr, but who died for our sins, according to the Scriptures, who arose physically from among the dead, ascended on high, who is living now as the glorified Man in God's presence, our priest and advocate with the Father, and who is personally and visibly coming again to be crowned as King of kings and Lord of lords. Such is the Christ in whom the Christian believes. And those who do not believe in this supernatural Christ may be religious people, but they are not Christians at all.

**Unusual  
Testimonies  
for the Bible**

The late Dr. Adolf Saphir, the prominent Hebrew-Christian scholar, in his excellent work on the "Unity of the Scriptures," cites some very unusual testimonies for the Bible. He mentions the great German philosopher and metaphysician, Kant, who wrote to a friend, "You do well in that you base your peace on the Gospel, for in the Gospel and in the Gospel alone, is the source of deep spiritual truths."

He also tells us that Hegel, of whom he was an enthusiastic disciple in early life, would have no other Book read to him on his dying bed. He also states that Goethe said, "Let the world progress as much as it likes; let all branches of human research develop to the very utmost, nothing will take the place of the Bible." Furthermore, General Schmidt, one of the bravest generals of Frederick, misnamed the Great, of Prussia, was once asked by the king why he believed the Bible. The battle-scarred veteran replied: "Because the Bible reveals to me a Father who numbers the very hairs of my head; because the Bible reveals to me a Saviour who expiated every one of my sins; because the Bible reveals to me a heaven where I am to spend an everlasting and blessed existence."



**Please  
Excuse Us**

Some of our readers seem to be disappointed in not finding in our notes some reference to the antics of that notorious, religious mountebank of Los Angeles. We saw the newspaper statements about her and her equally notorious mother. But, really, we must be excused from defiling our clean paper by these nasty things. There is a well-known proverb, "The pitcher doth not go so often to the well but it comes home broken at last." Her breaking in shame and dishonor will surely come some day.



**December  
Issue**

For several years we have made the December number of "Our Hope" a special number devoted to Prophecy. We shall do so again this year. These special numbers have brought help and blessing to many, not only

to our regular readers, but also to hundreds of others, who received them as a gift. This year's issue will be most interesting. Several excellent articles will appear and the "Current Events Department" as well as "Notes on Prophecy and the Jews" will point out the ever increasing and solemn signs of the times. We are praying that it may please the Lord to make this special number a great blessing to the whole household of faith. Please join us in this.

Each year we printed several thousand extra copies and shall do so again this year. You can order them by the dozen or more copies at a very low price. Please let us know as soon as possible how many you wish.

And here is a suggestion. Why not send to other believers, who are not readers of the magazine, to young preachers, Sunday-School teachers, for six months? Send it to them from January to June. We will charge you only fifty cents and send to them the December number besides. What blessing may result from this good work.



The Stony Brook School was inaugurated **The Boys' School** with Frank E. Gaebelein as headmaster and one of its founders in 1922. Each year has brought the increasing seals of the Lord's approval. Since its beginning and in answer to prayer new buildings, including a beautiful chapel, have been erected, representing a value of almost two hundred thousand dollars.

"Character before Career" is the great aim of this preparatory school, corresponding to a first class High School. But character cannot be formed apart from the Gospel of Christ. Before there can be a true Christian Character there must be a new birth. Therefore the Bible has a very prominent place in the curriculum. It is taught daily according to the faith once and for all delivered unto the Saints.

There have been most gracious results. Boys every year accept Christ as their Saviour. Young lives are dedicated to Him and to His service. The graduates are found now in a score of institutions and we have heard from College Presidents and Deans complimenting the school for turning out such splendid boys. The good work goes on. It has

passed long ago the experimental stage. The great need today is a positive Christian education in connection with academic training. The possibility of this has been more than demonstrated in the Stony Brook School. It is a pioneer in this new field of education.

The School presents a great opportunity to do good. Each year we receive letters from widows, foreign missionaries, preachers, and guardians of boys who are orphaned, imploring us to take them in the School on a scholarship basis, because there are no funds to meet the financial obligation.

Many boys have been educated through the generosity of our friends. The Editor has each year obligated himself for hundreds of dollars to help boys get this education, and in answer to prayer the needs have been supplied.

What a blessed work we can do by investing in young lives! Please consider this prayerfully. Write to the headmaster, Frank E. Gaebelin, Stony Brook, N. Y., or to the Editor about this. We need a good deal more to see the boys through whom we have taken in for this new school year.



**Much Honored**

The Editor feels much honored by the prayer requests he receives from some of God's children. What a privilege it is to fulfill the law of Christ by bearing one another's burden! We are always pleased when letters come telling of trials and suffering, physical and otherwise, with the request for intercessory prayer. And then the requests from mothers to pray for sons and daughters, from wives to pray for their husbands and occasionally requests from children to pray for unsaved parents. The Editor records them all in his books and spreads these requests before the Lord, and it has pleased Him to answer not a few.

But we should all remember that these requests are known and recorded in heaven. His all seeing eye sees all, His ears are always open, and no request made in prayer in His Name will be ignored up yonder. Every child of God should trust the Lord with the answers to their prayers. Submission to His will in all things is the highest exercise of faith.



**No  
Prayer-Meeting**

A request reached us recently from Scotland. We print it as it reads. Please pray for a time of blessing and for a revival in connection with the Robert McCheyne Memorial Church in Dundee, Scotland. It is sad to say, but this church has had no prayer meeting for several years.

Robert McCheyne was a godly preacher many years ago; he died

very young. He was a great man of prayer. And now the church erected in his memory has had no prayer meeting for several years, probably the result of modernistic preaching. This lament, no more prayer meetings, we hear from all sides, and in most cases it seems to be the fruit of modernism. On the other hand, we know local churches whose prayer meetings are attended by hundreds every week, the result of a faithful preaching of the Word of God and the Gospel of Jesus Christ.



**The New Book** "Half a Century," an autobiography by the Editor, tracing his service for Christ during fifty years, though issued only a short time, has already brought a number of letters of deep appreciation. Later we hope to print some of the reviews. The Editor hopes and prays for a very wide circulation, especially among all Christian workers. As stated before, a number are bound very beautifully in half calf with special gold lettering and each copy is autographed by the Editor with a suitable Bible verse. As this edition is not very large you will do well to order at once if you wish one of these copies.



**Tract No. 3** The dispensational Tract Number 3 was issued in an edition of 20,000, and they have gone literally like "hot cakes." The demand has been astonishing, showing that in spite of Mr. Malvo's attacks and attempted postmillennial revival the prophetic truths of the Bible are more beloved by God's waiting Church than ever before. In fact, ever since these attacks were made, God has given in many places a revival of the study of prophecy. Only a few would-be teachers of the Bible have paid any attention to the foolish invention that God has broken his covenants with Israel. *And the people want more of these tracts.* We are willing to write at least ten more, but we cannot promise number 4 immediately. We have spent already over Six Hundred Dollars in this campaign. It is your privilege in sharing the financial side with us and share also in the blessing which these tracts produce.



**Our Ministry** The Editor held a Bible Conference in connection with the Philadelphia School of the Bible. The Conference was held in the North Broad Presbyterian Church, Broad and Green Streets, Philadelphia, and there was a fine attendance.

October was spent in **Winnipeg** once more. The first week in November is scheduled for a conference in the Oliver Presbyterian Church **Minneapolis, Minn.**, to be followed by a full week's meetings in **Paul's Valley, Oklahoma.**

The Editor also addressed a meeting in the Bedford Branch of the Y. M. C. A. in Brooklyn, N. Y., where he hopes to speak again in December.

In January we have put down a Brooklyn Bible Conference, followed by a Conference in the Calvary Baptist Church, New York City.

God willing, toward the end of January we hope to visit California and spend February and part of March there. Pray for us.

## The Book of Psalms

### PSALM LII

The next four Psalms, Psalm lii-lv, contain a great prophetic picture of the coming Antichrist, the man of sin, as he will domineer over Israel during the end of the age. When this false Messiah and false king appears in the midst of the partially restored Israel in Palestine, he will produce that great tribulation of which Daniel speaks (Chap. xii:1), and which our Lord mentions in His prophetic discourse (Matt. xxiv). These four Psalms are Maskil psalms, giving deep and spiritual instruction. In the inscription Doeg, the Edomite is mentioned. We do not know much of the historical background, but it seems evident that Doeg, the Edomite, was a vicious and godless character, who foreshadows, though feebly, the coming and final false Christ. The character of the one, who is described in the New Testament as a lying deceiver, and appearing with lying signs and wonders (1 John ii:22 and 2 Thess. ii:1-11), is given in this prophetic psalm, and he is revealed here in the same ungodly and God-opposing and God-defying character.

#### I. The Description of His Person. (Verses 1-7).

Why boasteth thou thyself in mischief, O mighty man?  
 The mercy of God continueth daily.  
 Thy tongue deviseth mischievous evils,  
 Like a sharp razor working deceits.  
 Thou art loving evil more than good,  
 Lying rather than righteousness. Selah  
 Thou lovest all devouring words,  
 O thou deceitful tongue.  
 God shall likewise destroy thee for ever,  
 He shall take thee and pluck thee out of thy tent  
 And root thee out of the land of the living. Selah  
 The righteous also shall see and fear  
 And shall laugh at him.  
 Lo, this is the strong man, that made not God his strength,  
 But trusted in the abundance of his riches,  
 And strengthened himself in his wickedness.

The language of the Psalm indicates that the godly in Israel are speaking. They suffer severely under the regime of this boasting, proud man. They must endure to the end of this great tribulation, when they will be saved out of

these terrible sufferings (Matt. xxiv:13). Yet in it all they possess this comfort, the comfort shared by the saints of every age, "the mercy of God continueth daily." He will not leave nor forsake His people. Then the lying character is fully man is fully revealed. Of this the Tenth Psalm also gives us the same information. "His mouth is full of cursing and deceit and fraud; under his tongue is mischief and vanity" (Psa. x:7). Behind this lying, deceiving, mischievous man, who is like a sharp razor to cut down, and working deceits, stands the liar and murderer from the beginning. In this proud and boasting man, the man of sin, the apostasy and God-opposition culminates. He is Satan's masterpiece. He loves evil and practices it. He is the deceitful tongue, the boasting, blasphemous tongue, deifying himself and defying the God of heaven. This monster in human form, the incarnation of Satan, may soon be revealed, for we see his lengthening shadow. The present day Atheism, born out of Modernism, is the way preparer.

Then the godly speak again and express the assurance that judgment is in store for this man of sin. God is going to destroy him; he will be plucked up out of his tent and out of the land of the living. What is his tent, or dwelling place, out of which he will be plucked up when God deals with him in judgment?

It must be interpreted in the light of the second chapter in the second Epistle to the Thessalonians. In this great prophetic chapter we read of this lawless one. "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." This temple is not the Church, nor is it Rome and the Papacy, as some expositors say. It is the temple which apostate Judaism will yet build in Jerusalem. This so-called "tribulation-temple" (it will be erected by the Jews in Jerusalem) this false Messiah will take for his seat and be worshipped. The greatest of all abominations will then be set up. But his wickedness and lawlessness will come to an end. He will be plucked out of this tent, this temple, and his end comes when the Lord returns. He will consume him with the spirit

of His mouth and shall destroy him with the brightness of His coming. Then the righteous, godly remnant of Israel will behold his destruction. They shall laugh at him and point to him with scorn, the man that made not God his strength.

His doom is written in numerous passages in both testaments. Wickedness, Atheism and its accompanying lawlessness and unrighteousness can never triumph. God permits its rise and culmination in the man of sin, and then He will display His power and show that He is God.

## II. The Godly: their Assurance and Comfort. (Verses 8-9).

But I am like a green olive tree in the house of God,  
I trust in the mercy of God for ever and ever.  
I will praise Thee for ever, for Thou hast done it,  
And I will wait on Thy Name, for it is good before the Saints.

This is now the language of the godly, who suffer first, and are gloriously delivered by the coming of the King. Their comfort and assurance is that they are like a green olive tree. As is well known, the olive tree is a picture of Israel in covenant relation with Jehovah. As the olive is ever green, so is the covenant. They trust in the mercy of God and will not be ashamed before Him. Then comes their praise for what He has done. The eleventh chapter of Romans enlarges upon this. For a time they were the broken off branches of the good olive tree, but now through the mercy of God they are put back upon their own good olive tree, while the grafted in branches (Gentile Christendom apostate) will be cut out and cast away. They will then know the Name, the Name which is above every other name, and worship Him as their Lord and King.

So this brief psalm gives us a prophetic picture of the man of sin and also a vision of the remnant saved and worshipping when the man of sin has been dethroned.

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*Remember* the December issue of "Our Hope" will be a great Prophetic Number. Order extra copies now for your friends.

## Notes on First Thessalonians

(Continued)

B. B. SUTCLIFFE

“Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God” (i:3, 4).

Paul remembered their work of faith, labor of love, and patience of hope, and he knew of their election. Both his memory and his knowledge called for thanksgiving.

The work of faith was that work produced by faith, proving their faith to be real. It was the work of faith to receive their life in Christ, to retain that life, and to reveal it. They kept on believing in spite of their feelings and in the face of assaults from without, and they rose superior to the natural tendency to unbelief. The object of their faith was unseen; it was the Lord Jesus Christ seated in heaven. He is always the true object of faith and when faith is centered wholly in him the believer becomes proof against the seductions of erroneous teaching. The Lord Jesus Christ so fully satisfies the desires of the renewed heart that error finds no door of entrance and has no ability to lead astray. But when any other object becomes the center for faith the way is open for the incoming of whatever specious reasonings Satan may devise.

It was the *work* of faith. Paul believed in work as certainly as did James, but with both it was the work of *faith*, as with both it was the walk of faith. Paul declares we are justified by *faith* and points to Abraham to prove his contention. James says we are justified by *works* and he also points to Abraham to prove his point. Are these two contrary one to the other? By no means. Paul points to Abraham as before God, James points to Abraham as before men. According to Paul, Abraham's faith believed the promises of God; according to James, Abraham's faith obeyed the precepts of God. Neither Paul nor James refer in any way to the law or law works; they both declare that Abraham's works were the works of *faith*, not of law.

The labor of love was the labor produced by love. Hence the labor was akin to God's; joyous, glad, free, with no counting the cost. "God so loved . . . that he gave his only begotten Son" (John iii:16). "God commended his love toward us in that while we were yet sinners Christ died for us" (Rom. v:8). And the believer is exhorted to "let us not love in word but in deed" (1 John iii:18). With other than love as the motive labor becomes burdensome, irksome and distasteful. But where love is the motive the heaviest labor becomes light. The word used here for "labor" is *kopos* and means toil that results in weariness. Think of the labor involved in salvation! Surely God has commended or proven his love to us by the work or labor of love at the Cross on Calvary (Rom. v:8).

It is not merely love to man but love to God which inspires the labor of the believer. But such labor necessarily leads into fellowship with God in his love and labor for man. It flows out of consideration of man's need and intense interest in man's highest welfare, leading to labor in trying to meet that need and forward that welfare. Hence the labor of love leads always into fellowship with God.

The patience of hope was the patience produced by hope. Hope has to do with the future and the unseen. (Rom. 8: 24, 25). It has been said, however true it may be, that wherever hope is spoken of in the New Testament it has some connection with or reference to the coming of the Lord from heaven. These Thessalonian Christians were "waiting for His Son from heaven, even Jesus who delivered us from the wrath to come" (1 Thess. i:10). But the patience of hope is something more than simply waiting. It means endurance in trials and afflictions and discouragements. Over and over the believer is exhorted to such patience in waiting. "Ye have need of patience . . . for he that shall come will come and will not tarry" (Heb. x:36, 37). "Be patient therefore brethren unto the coming of the Lord" (James v:7, 8). The believer is to be "patient in tribulation" while he "rejoices in hope" (Rom. xii:12).

Hope is always needed because without it the labor of love would cease. Love, watching by the bed of the dying,

will toil unto weariness as long as life is present. But when life goes love ceases to labor because hope is gone. Without hope love will cease to labor though it continues to love.

All of the above, the work of faith, labor of love, and patience of hope, were "in the sight of God the Father." Man might see the work, the labor, and the patience, but God the Father sees also the faith, the love, and the hope.

The new revelation of God as *Father* is always present in the mind of the Apostle. God had been revealed as Creator (Eccles. xii:1); as the Preserver (Psa. civ:27); and as Saviour (Isa. xlv:15); but he was not revealed as Father until Jesus rose from the dead. Hence the Apostle, making much of the resurrection of Jesus from among the dead, delights to think and speak of God as Father (Eph. i:17; Col. i:3; etc.).

"Knowing brethren beloved of God your election." This is the better rendering and is so used in the Revised Version.

All men are beloved of God; "for God so loved the *world* that he gave his only begotten Son" (John iii:16). And all *saints* are beloved of God; "keep yourselves in the love of God" (Jude xxi). But the love spoken of in the verse before us is a special love which God has for a special class, the members of which evidence love to Christ. "If any man love me my Father will love him" (John xiv:23). "The Father Himself loveth you because ye have loved Me" (John xvi:27).

And Paul knew of their election. All saints are in the election. The word translated by "election" is translated "chosen" or "choose" in the following passages: Luke x:42; Acts i:2; xiii:17; 1 Cor. i:27; Ephes. i:4; 2 Peter i:10; etc. The word appears to be used in connection with the service of the saint rather than the salvation of the sinner.

Paul *knew* of their election. "*Knowing* brethren beloved of God your election." This word means to know by observation, not by intuition or by revelation. When he observed their manner of Christian living he knew of their election. What they manifested in their walk was the evidence to him that they were elected. The faith and love and hope were not mere professions with these Thessalonian saints but they were living realities.

The Church today should be like unto this pattern Church of the Thessalonians; so ready to receive the Scriptures as being in very truth the Word of God, so pure in doctrine, so instant in missionary spirit, that observers would know of her election. What the Church needs today, perhaps more than anything else, is the full reception of the Word, its reverent study, and a glad obedience to its precepts, which alone can lead to efficient and acceptable service both at home and abroad. Then only the position to be maintained by faith will be maintained, the service to be rendered as the labor of love will be rendered, and the hope to be cherished in all patience will be cherished, and all observers will be forced to say, "We know of your election."

The Apostle says he remembers and prays for them "without ceasing." This means constantly recurring prayer on their behalf rather than continuous, uninterrupted prayer. We sometimes speak of a person as "He is always smiling," or "He is always gloomy," when we mean that smiling or gloominess is the habitual custom of that person. So Paul's habitual custom was praying without ceasing.

#### THE CHARACTER OF TRUE CHRISTIANITY

"For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake . . . how ye turned to God from idols to serve the living and true God . . . which delivered us from the wrath to come" (i:5-10).

The Apostle thought this church of the Thessalonians worthy of his constant thanksgiving because he considered it a model church. He declares they "were ensamples to all that believe" (verse 7). The word he uses for "ensamples" comes from the word from which we get our word "type." It means a figure or pattern, something which is a model. Hence this church of the Thessalonians, founded within twenty-five years of our Lord's death, was a pattern or type of primitive Christianity; and a model therefore of what the Apostle considered *true* Christianity, and therefore a model of true Christianity in every age. Only as modern Christianity follows the model set forth here can it claim to be Christianity at all. In the passage before us the

foundation, manifestation, and scope of true Christianity are clearly revealed.

The Gospel of the grace of God was its foundation. "Our Gospel came not unto you in word only but also in power."

When Paul speaks of "our" Gospel he does not mean that what he preached originated with himself or his companions. It was in reality, as he so often refers to it, "the Gospel of God." He had been separated "unto the Gospel of God" (Rom. i:1, and he was "bold to speak unto them the Gospel of God" (1 Thess. ii:2). It was the good news or glad tidings, which God was pleased to send into the world, and which had its origin in the love and mercy and grace of God. The subject of this Gospel was the person and work of the Lord Jesus Christ and hence it is spoken of as the "Gospel of Christ," and "the Gospel concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God . . . by the resurrection from the dead" (1 Thess. iii:2; Rom. i:3, 4).

In the 17th chapter of the Book of Acts, which contains the record of Paul's labors in Thessalonica, it is made clear that such was the Gospel he preached to them. In that chapter the *person* of Jesus Christ is presented as being both God and man (Scripture states the fact that in Jesus Christ was true humanity and true Deity, but offers no explanation of the mystery, here as elsewhere making its appeal not to reason but to faith) and then the *work* of Jesus Christ is set forth in the words, "that Christ must needs have suffered and risen again from the dead" (Acts xvii:5). The death of Christ upon the cross and the resurrection of Christ from among the dead were the two pillars upon which the Gospel of God, that Paul preached, was founded. A third truth which was preached by Paul was that the Christ who had died and was risen would come back to this earth to reign as a king. This is apparent because the accusation brought against him in Thessalonica was that he taught "there is another King, one Jesus" (Acts xvii:7).

Thus the Gospel the Thessalonians received was preached by Paul, it originated with God, and it was concerning Jesus

Christ suffering death upon the cross, rising bodily from among the dead, and coming again to reign as king. This was, and continues to be, the true foundation of Christianity.

The appeal of that Gospel was "not in word only, but in power—the power of the Holy Ghost." It was not merely a statement of facts appealing to the mind, though the preaching of the Gospel will always include that of necessity. Neither was it merely eloquence of speech appealing to the emotions, though the preaching of that Gospel will doubtless move the heart and touch the tongue of the preacher. Paul preached "not in words which man's wisdom teacheth, but in words taught of the Holy Ghost" (1 Cor. ii:13). And these words of the Holy Ghost were "quick (or, living) and powerful, dividing asunder between soul and spirit" (Heb. iv:12).

Hence it was not an appeal to the soul of man as a mere emotional urge but it was an appeal to the spirit of man by the Spirit of God through the Word of God. And as such it resulted in a spiritual awakening and not a mere physical experience. For this reason it came to them in "much assurance." There was nothing doubtful in their reception of the Gospel. It was received with a firm and sure conviction of its truth, they gave themselves to it, and it gripped them with full assurance. Many today receive the Gospel without such assurance, which in large measure accounts for so many being swept away by each new wind of doctrine and carried into various errors and heresies which continually afflict the Church.

*(To be continued)*

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## Waiting, Watching, Listening

I am waiting, Lord, just waiting,  
 The passing of the night,  
 For soon I shall behold Thee  
 When faith gives place to sight.  
 To see Thy face, what will it be?  
 And dwell with Thee eternally.

## O U R H O P E

I am watching for the Day Star,  
 Bright herald of the morn.  
 The signal of Thy coming  
 To take me where Thou 'rt gone.  
 For here upon earth's barren shore  
 There's nothing for me any more.

I'm listening Lord, just listening,  
 For Thy triumphant voice,  
 No sound like this hath ever  
 Made my poor heart rejoice.  
 O, then, o'er death the victory,  
 And I shall ever be with Thee.

I'm waiting, watching, listening,  
 Nor will it be in vain.  
 Thou'st said "I'll not forsake Thee,  
 Will surely come again."  
 Thy promise is the same I know  
 As 'twas two thousand years ago.  
 —Helen MacDowell.

*(Songs in the Night)*

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## Current Events In the Light of the Bible

**The Terrible Unemployment Situation.** There is an ever growing army of the unemployed which spells nothing less than an impending world-disaster. If it continues the threatening world-revolution cannot be averted. These conditions are more than anything fostering the radical-communistic spirit. The United States unemployed number not less than five million. In Germany, a very small country in comparison with our country, there are four and one-half million people jobless; two million have no work in Great Britain and in Russia almost two million are unemployed. Careful statistics show that there are over sixteen million people without work in the world today. The

coming winter will add hundreds of thousands to this vast army.

What can be done about it? Statesmen and leading business men have no answer. Our own country heard of a great program of building new railroads, etc., which would furnish steady employment to hundreds of thousands, but what has become of it?

And who is responsible for these conditions? There are different causes. One of them is undoubtedly the ever increasing mechanical devices to save labor. The machine-age, of which the modernist boasts as an evidence of the progress and the improvement of the world, has produced a curse. Recently a manufacturer told the Editor of a new machine which can be operated by three men, which has thrown thirty-five persons out of employment. Here is one of the chief reasons of this non-employment menace. How will it end? The great tribulation gives the answer.

**Russia, Germany and Italy.** That there has existed for at least seven years a secret understanding between Soviet Russia and Germany is well known. The Bulletin of the "Better America Federation of California," dated August 15, gives some interesting and valuable information.

No happenings in Europe are of greater interest in the world today than the things that are happening among the three countries, Soviet Russia, Germany and Italy. It is probable that no person in the United States and very few persons in Europe at this time know exactly what has happened.

The thoughtful man will keep his eyes open for indications.

This much we do know:

Italy is today as eager for a place in the sun as any Hohenzollern ever was. Italy moreover, is constantly looking askance at her powerful neighbor, France.

Germany, for her part, and for not dissimilar reasons needs powerful, economic, moral and political friends. With Italy she has a common cause, that of a not very latent fear of France; with Italy also Germany has a common economic cause; their common need for elbow room, for markets and for colonies.

Soviet Russia, as the whole world knows, needs everything; and as the whole world also knows, Soviet Russia doesn't care a tinker's barricade where or how she gets what she wants.

From Rome on August 3rd, the Associated Press brings this interesting wire:

"Minister of Finance Mosconi and Minister of Corporations Bottai, representing the Italian Government, and Commercial Attache Liubimoff of Soviet Russia, today signed a commercial treaty designed to favor the purchase of Italian products."

Following the signing of this treaty, the Bolshevik Commissar sang his usual gold song to the newspaper men as he said Russia's purchases in Italy would be doubled in the next twelve months because of this treaty.

From Berlin on July 20th, Universal Service tells us this:

"Ten 'miracle' all-metal planes with a cruising speed of 220 miles an hour, capable of quick turns and the most difficult of maneuvers, have just been delivered to the Soviet Government by the Junkers Works.

"These planes, intended for military purposes, will be mounted with four machine guns and manned by three men. The field of fire which these machines possess is the widest ever achieved in the construction of a military plane. According to experts, there is hardly an angle from which opposing planes cannot be attacked. It is claimed a single 'miracle' plane can stand off five enemy planes."

The shallow observer will at once say, "Why, Italy ruled by a Fascist Dictatorship is the very antithesis of Communism." Let it not be forgotten that the man who is today the Fascist Dictator of Italy, just a few years ago in a period of national need flopped from Syndicalism to socialistic Fascism; and that one good flop depicts another.

As to Germany, while the sturdy rank and file of commons and statesmen are probably anything but free of Bolshevism, yet, on the other hand, there are more Communists in political office and more Communists in the organized party in Germany, than in any other country outside of Soviet Russia; and be it further remembered that if in the United States under its present comparatively happy economic situation, there are influential though short-visioned manufacturers flirting with Bolshevia, just so, and much more so is this true in the post-war Fatherland.

All alliances in the world—political, economic, or whatnot—are highly important to every nation, even the nations apparently most remote. Watch Bolshevia.

**The Rebel Guard.** We hold in our hand a copy of "The Rebel Guard." This paper claims to be issued by "Members of the young communist league in the National Guard." Of course this may be only a bluff by the reds to make it appear that our soldiers are swinging in line with the red propaganda. But this paper, consisting in four pages, was distributed on the train among men en route to the camp at Plattsburgh, N. Y. In it we find this paragraph, claiming to have been written by a guardsman of the 71st Infantry.

"In the 71st Infantry we are being taught to use the machine guns at various ranges and targets. We are being made ready to fight the next war that the bosses of the country are preparing. The bosses also want us to be ready to shoot at strikers when strikes take place.

"I am going to learn all about the machine gun, so that I can use it, not against the workers, but for the workers against the bosses."

The paper contains an offer to send this sheet free for a certain period to every National Guardsman. We wonder if our Government is aware of what is going on.

**The Presbyterian Labor Temple and What is Going On There.** The Labor Temple, 242 E. 14th Street, conducted by the New York section of the Presbyterian Church, issued last year a circular advertising eight lectures by V. F. Calverton on "Literature and Life." One of the subjects was "The Sexual Motif as an Economic Corollary in Contemporary Literature." In Calverton's publication "Is Monogamy Desirable?" (that is, the marriage of one man and one woman), he makes it very clear that the revolution (expected) will do away with this bourgeois conception of morality.

To make sure what this man believes and teaches we make a few quotations from the book.

With a new social system, in which the property-concept will be eliminated, monogamy can scarcely continue.

\* \* \* \*

The very conception of monogamy presumes a certain longevity if not permanence of affection. Although this ideal of monogamy may have been exquisite inspiration to the Victorian poet, it is but idle evasion to the contemporary psychologist. That monogamy which we have been in the habit of describing as love is beautiful but brief.

\* \* \* \*

Economics cannot change and leave morals unaffected. The radical who is enthusiastic about revolution in economic life but timid about revolution in sexual life is narrow-minded and superficial. The revolution in sexual life is an inevitable result of the revolution in economic structure. The bourgeois family must change when the economic relationships that fostered it have disappeared.

\* \* \* \*

What is the proletarian, revolutionary attitude toward sex, do we timidly sparringly ask? The proletarian revolutionary attitude toward sex is unequivocally and inexorably opposed to any private-property mores. It is opposed to monogamy, it is opposed to private ownership of man and woman, because these are incompatible with life in a socialized world.

\* \* \* \*

A proletarian, revolutionary attitude toward sex, then, must oppose the bourgeois family with its marital system of monogamy, must repudiate the mores of a private-property ethic which makes of possession a virtue and freedom a crime, and must construct its relationships in harmony with its social vision and economic program. A socialized world cannot be built upon an individualistic ethic. A co-operative commonwealth cannot have a private-property morality.

But enough of this vile stuff. We do not know if the Labor Temple is under the jurisdiction of the New York Presbytery, the body of clergymen which has repeatedly sanctioned the ordination of candidates who do not believe in the Bible as the Word of God, who deny the essential Deity of our Lord, His Virgin birth and physical resurrection. We do not know of its relation with the Union Theological Seminary, but we know this Labor Temple has been for many years the scene of infidel, anarchistic, communistic and red propaganda. It has gone on against the protest of prominent men and seems to go on in full force to foster this Satanic propaganda.

**The Political Situation in the German Republic.** Germany became a Republic after the great war. Prince Von Hindenburg made a splendid President and the recovery has been remarkable. But what is the future going to bring for the German Republic? The secret treaties with Russia are only too well established to question. Only recently it was found out that some German high officials are in close touch with the Soviets.

The recent Reichstag elections show what may happen. There are twelve parties in Germany. The most startling fact is the large Communistic vote which has been registered. The Communistic-Soviet party has jumped from an insignificant place into the third most powerful party. The Socialists won 137 seats in the Reichstag; the Fascists 101 and the Communists come next with 75 seats. There is great rejoicing in Soviet Russia for their propaganda seems to win out in Germany. It seems to be a foregone conclusion that either the Republic will be completely overthrown, or a Dictator will be appointed after the order of Mussolini. If Germany should become commercially and politically one with the Soviet Republic then may Europe well tremble.

All these happenings are the increasing shadows of the great tribulation.

**Appeal to Counteract Communistic Propaganda.** Dr.

H. H. Marlin, in two contributions to the "Bibliotheca Sacra," urges greater journalistic attention to the ever-increasing problems which our country is facing. Among these problems the menace of Communism has a prominent place. He brands it as a real menace threatening civilized life.

The spirit of Communism is everywhere rampant and it is the most disturbing of all the evil spirits which afflict and threaten the securities of civilized life. Its propaganda is world-wide, penetrating all classes and minds, leavening with almost inconceivable rapidity the great human mass, and it presents to organized government, to organized society the gravest problem with which modern man has ever been confronted, and with which he has been called upon to wrestle. Communism is in some respects the most virile of all the great political and economic heresies of life, and its disciples number not only millions who stand openly with it, but it numbers frightful millions waiting in the borderland of organized society to rush forth at the first favorable opportunity to loot the world, and to destroy all the foundations upon which rests the mighty citadel of twentieth century civilization.

There is need of a world torch fully to illuminate Communism and there is need and immediate need of strengthening the soul of life against it, lest it flood us suddenly some day with its darkness and put out all the great lights of life. Communism may well be described as that chief impudence of our law, that treason against law and the God of law, that monstrous affront against the intelligence of life, that demonstrated fraud, that terrifying return to the yokes and chains of yesterday, that devil's empire, that world nightmare which threatens to flood with primitive chaos and darkness all our empires of order, of opportunity, of freedom, of hope which were bought for us out of the long centuries with the blood and the anguish of all nations.

Shall we toy with Communism: shall we fondle it: shall we risk babbling about it frivolously and join the empty chatter of the fool? Or shall we see it clearly as it is—the biggest gold brick ever offered to a gullible humanity. The entire race of man needs to see Communism essentially, and needs to know it as a philosophy of life now on trial in the land of Russia. Under such an illumination of the world mind, Communism would shrivel to dust and as dust it would be blown away. There is need of a world torch, and that torch must be made of newspapers, held on high, and casting a great light ceaselessly upon the biggest "mare's nest" ever discovered and uncovered in the litter and chaff of the revolutionary barnyard-Communism.

**Arab Propaganda in America.** According to the "Jewish Chronicles," there is a widespread Arab propaganda going on in this country which is Anti-semitic and Anti-Zionistic. We quote the "Chronicles":

"The Arab cause is being furthered here by a group of inveterate agitators—Arab lawyers, journalists and business men. At first they represented themselves as the 'Friends of Justice in Palestine,' but later apparently deciding that this name might signify their being

on the side of the Jews, who also are fighting for justice, they renamed themselves more expressly 'Friends of Palestine Arabs,' with headquarters in the offices of Mr. Selim Totah, an American of Arabian extraction; with the masses of Americans of Arabian extraction downtown in New York, in Pittsburgh and in other centers, merely watching the Palestine situation intensely, but without participation in propaganda activities, the 'Friends of Palestine Arabs' are presenting to Americans a distorted, libellous view of the conflict. Lectures are being freely given in Young Men's and Women's Christian Associations, clubs, colleges and Foreign Policy Associations, by Arab speakers. Foremost of these propagandists is a Mr. Ameen Rihani, a well-known Arab writer, who between October and March will have delivered over thirty speeches in clubs, colleges and associations throughout the country. The tone and statement of Arab speakers go from one extreme to the other in a recital of their prepared case. The Zionist Movement is not only shown to usurp every alleged right of the Arab, but wild attempts are made to depreciate the Jew in general and the American Jew in particular. The viciousness of the propaganda is most apparent when Arab speakers attempt to play upon the sentimentality of the American by comparing, for instance, the Arab massacres with the heroism of the Americans in overthrowing the British during the Revolution. The speeches are as anti-British as they are anti-Jewish and anti-Zionist. Great Britain is shown as a cold-hearted swindler and a general attempt is made to arouse the Americans' resentment against Great Britain."

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## "A Little While"

John xvi:16. Hebrews x:37.

O cheer thee, Christian, just a little while,  
 And sorrow, pain, and trials will be o'er.  
 Look not behind to weary mile on mile.  
 Despair not at the thought of miles before.  
 Though dark the vales, though full of thorns the way,  
 Though steep the hills, hear Jesus softly say:  
     "A little while."

O cheer thee, Christian, just a little while,  
 Unspotted from the world, the cross endure.  
 Let not the tempter thee with arts beguile.  
 God's grace can keep the heart and conscience pure.  
 Saved, reconciled, washed white in Calv'ry's flood,  
 Continue thou in paths the saints have trod,  
     A little while.

O cheer thee, Christian, just a little while,  
 And hunger, thirst, and wretchedness shall end.  
 Let not the tempter thee with arts beguile,  
 But trust in Christ, thy noblest, truest Friend.  
 Eternal verdure crowns Immanuel's land.  
 What though thy way leads over desert sand  
     A little while?

O cheer thee, Christian, just a little while.

## OUR HOPE

293

His grace sufficient covers all thy need.  
 Though godless foes His Word and Name revile,  
 To jeering scorn and mockings pay no heed.  
 They taunted Him, and they will taunt thee too.  
 Be brave! Be strong! Fear not what men may do  
 A little while.

O cheer thee, Christian, just a little while,  
 Armed with God's Word, still fight the fight of faith.  
 What though the world on thee contempt should pile  
 Be faithful still, yea faithful unto death!  
 A crown awaits the soldiers of the cross.  
 What though thy bark in stormy seas must toss  
 A little while.

O cheer thee, Christian, just a little while,  
 And endless glory will thy portion be.  
 Soon will thy weary feet have climbed the stile,  
 Soon will thine eyes the Father's mansions see!  
 Kept by His Spirit in His love's embrace,  
 In strength divine thy pilgrim pathway trace  
 A little while.

O cheer thee, Christian, just a little while,  
 And thy ascended Lord will come again.  
 Just to behold His love-filled, radiant smile,  
 Will be a rich reward for all thy pain.  
 And should He tarry till the hour is late,  
 Then place faith's hand in His, and learn to wait  
 A little while!

Anna Hoppe,

Milwaukee, Wis.

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## Notes on Prophecy and the Jews

Matthew xii:43-45 has puzzled many expositors and various interpretations have been suggested. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return unto my house from whence I came out; and when he is come he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

There is much that is mysterious in this passage. Our Lord teaches evidently that the unsaved, unregenerated man who lives in sin has in himself not only a fallen nature, but

that an unclean spirit controls him. This unclean spirit, not an influence, but an actual spirit, may be expelled. When a sinner trusts in Christ his deliverance comes, but it is also possible for a man to reject by self-improvement, reformation, such an unclean spirit, without having been born again. It may mean the expelling of an unclean spirit by a process of reformation. Then that unclean spirit attempts to get possession anew of such a person who has abandoned the gross sins of the flesh. He comes back with seven worse spirits and claims possession once more, so that it becomes far worse with such a one than it was before.

But the last sentence really is the key which solves the difficulty. As is well known, the Gospel of Matthew is the dispensational Gospel, the Gospel of the Kingdom. Everything in this Gospel has a prophetic-dispensational meaning. When our Lord says "Even so shall it be also to this wicked generation" the word generation has here the same meaning as it has in the twenty-fourth chapter. The word generation means "race"—here the Jewish race.

When the Jews returned from the Babylonian captivity, at least the remnant, they were delivered from the unclean spirit of idolatry, and since then they have not gone back to the idol worship as they did in pre-exilic times. All through this age they have not worshipped idols. The house was swept clean and garnished. But there is coming in their near future something worse than their former idolatry. It will be in the days of Antichrist, when the idolatrous image will be set up in Jerusalem (Rev. xiii), when one will take his seat in the temple of God and demand worship for himself, claiming to be God, with many lying signs and miracles. Israel has had many apostasies; the one to come will be the worst. They have had many tribulations but the greatest is yet to come.



Speaking of the temple in Jerusalem, we wish to say that as far as we have information nothing has yet been attempted by the Zionists toward erecting a new temple, which according to prophecy must be there during the end of the age. It is true there is an attempt made to train young Jews, Levites, in

the temple ceremonials, but we have heard nothing about such a temple being planned. It will come in due time. We doubt if the English government would permit at this time the building of another temple for fear of another Arab uprising.

That temple may not be a very elaborate affair. Some have thought the Mosque of Omar would be converted into a temple; but at present there are no signs in this direction.

The great temple seen by Ezekiel (Chapter xl-xlvi) is the millennial temple, the great house of worship which will be erected after the King has come back. Solomon's great and magnificent temple is a type of that great temple of glory. The gold value in Solomon's temple was fabulous, running into the billions, as it has been estimated. Not only was everything inside overlaid with solid gold, but the whole structure outside was ensheathed in pure gold. What a sight it must have been when the sun arose and the rays were reflected by this golden building! Greater will be the glory of that house into which the Prince and King of Glory will enter. His actual glory will then be seen. See Isaiah iv:5.



“*Occupy till I come*” (Luke xix:13) is a very important command of our Lord, which we all should heed much more than we do. By this command our Lord means that we are to do His work on earth, like one who looks continually for His return. We are to be like the faithful servant, who knows not what hour his master may come home, but keeps all things in readiness, and is always prepared. We are to be like one who knows that Christ's coming will bring the day of accounting, and that we must be ready to render an account. We are not to suppose that we have any freehold in this world, nor even a lease. The greatest and richest of the human race are nothing more than God's tenants—at will. We are not to neglect any social duty or relation of life because of the uncertainty of the Lord's return. We must fill the station into which God has called us in a godly manner; and we are to be ready to go from the place of our business to meet the Lord in the air, when He comes. We

are to be like a man who never knows what a day might bring forth, and, therefore we are to put off nothing till "a more convenient season." We should rise and go forth in the morning ready, if need be, to meet Him at noon. We should lie down at night upon our couch ready, if need be, to meet Him at midnight or the early morning. In one word, we should measure all our ways by the measure of Christ's sudden coming, and do nothing of which we would be ashamed should He suddenly appear. This is what it means, "occupy till I come." The Lord help us all to be faithful.



**Question No. 47.** When the Lord comes again will the Church, His Bride, be with Him on the earth or above the earth, and will the Church be visible?

The Church will be in the New Jerusalem above the earth, and that glorious City will be visible from the earth during the millennium. At the close of the millennial age the New Jerusalem comes down out of heaven to find her eternal resting place in the new earth (Rev. xxi:1-5).

**Question No. 48.** What is the meaning of the passage "he that endureth unto the end shall be saved"? Are we not now and forever saved by grace?

Matthew xiii:13 has nothing whatever to do with the Church. It concerns the Jewish remnant living during the great tribulation. They will have to continue steadfast to the end of that period and then they will be saved out of it by the visible coming of the Lord.

**Question No. 49.** You have warned against the explaining away of the literal promises of God made to Israel. Is not this method of Bible interpretation the same as "handling the Word of God deceitfully" (2 Cor. iv:2)?

Precisely! The attempt to explain away the literal meaning of God's prophetic, future promises is deceptive. Behind it stands the great counterfeiter and perverter of the Word of God, Satan. Teachers who do this have a great responsibility. They will have to answer for it.

**Question No. 50.** Do you believe in a restoration of the Apostolic gifts, as they were in the Church in the beginning? Do you not think it reasonable that we may look for such a revival?

It may look reasonable, but it is not scriptural. No such restoration is promised in the Word of God. The idea is not new. Begin-

ning with the second century, with the movement of Montanus, and all along there have been such attempts to restore Apostolic powers and gifts, but they have been delusions and were found counterfeits of Satan, who transforms himself into an angel of light. They sometimes deceived the very elect. The movement under Edward Irving in 1823, etc., belongs to these spurious movements and so do the different "Pentecostal Cults" like the notorious Mrs. McPherson's "four square cult" and others. The gifts needed for the perfecting of the saints and the completion of the Church are mentioned in Ephesians iv:10-12. These are the remaining gifts to the Body. The true Church walks by faith and not by sight; the apostate church running into the great apostasy would not receive supernatural manifestations if they were given. Neither would the world.

**Question No. 51.** An English writer of note in his magazine has made the statement that Judas Iscariot will be the false prophet to come, and Nero resurrected be the Antichrist. What do you think of this?

Such statements are not interpretations of prophecy, they are wild, fanciful, unscriptural guesses, which deserve to be branded hallucinations. The harm these unscriptural theories are doing cannot be estimated. No lover of the pure Word of God and prophecy should ever lend his influence or give his money in propagation of these things. If you do you harm others, especially babes in Christ, who look for the truth of prophecy.

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## A Message for Each Day

**November 1.** "Thou, which hast shown me great and sore troubles, shalt *quicken* me again" (Psa. lxxi:20).

*Resurrection* will be the glorious solution and end of all the believer's earthly troubles. It was also the hope of the Son of Man. The Psalms are largely the story of His *heart-life*. The Gospels give us the *outward* facts only of His experience. The Psalms reveal the *inward* conflict by which He triumphed. Thus they are eminently fitted for our daily guidance.

**November 2.** "Woe is me that I sojourn in *Mesech*" (Psa. cxx:5).

*Mesech* expresses all that is heathenish, and foreign to the affections of a child of God. Very many of us can make these words our own in these days of apostasy. In everything that pertains to holiness the chasm is widening between us and the godless. Thank God the experience is only a "sojourn." Soon it will end.

**November 3.** "I will lift up mine eyes unto the *hills*" (Psa. cxxi:1).

And there we shall find stability. The moving panorama of rushing men and women will not distract the eye or vex the heart. Try it, Christian, today. Look up. They who look down see dust. They

who look up see stars. Sin is on earth. Holiness is in heaven. There is no more fatal practice to kill spiritual life than simply to "Mind earthly things."

**November 4.** "Many a time have they afflicted me  
\* \* \* Yet have they not *prevailed* against me"  
(Psa. cxxix:2).

Next after recording the heart-life of Messiah, the Psalms are the voice of future suffering Israel. Some day these prayer-psalms will be all fulfilled (Rev. viii:3, 4). Meantime, they are the Church's heritage. Can we not say today, "Though my afflictions have been many, I have been delivered out of them all"?

**November 5.** "Blessed is the man that *walketh not* in the counsel of the ungodly" (Psa. i:1).

What a comfort, when we cannot reform existing evils, to know the blessing of God rests on *negative testimony*. Daniel could not *purify* Babylon, but he glorified God by keeping aloof from its idolatries. What if every professing Christian kept away from the ball-field, the theatre and the dance hall? Would not a moral change come?

**November 6.** "Blessed is he whose transgression is *forgiven*, whose sin is *covered*" (Psa. xxxii:1).

If it be blessed to know that our sins are all *pardoned* how equally blessed it is to know that they are *hidden* out of sight. Those awful deeds, whose very remembrance makes us shudder with shame, are never more to be recalled by God, but are shut up tight under the lid of the atoning mercy seat. Well may we today rejoice in heaven begun below.

**November 7.** "He that trusteth in the Lord, mercy shall *compass* him about" (Psa. xxxii:10).

The idea is, those who lie quiescent in the hands of the Lord shall receive no hurt. Horses that thrash and kick about in the stable get many bruises and cuts. The little bird in its nest, swings safely in the roughest storm. *Mercy* stands for an atmosphere, in which the believer lives. In that atmosphere is sunshine, but no thunder or lightning.

**November 8.** "In the time of trouble He shall *hide* me in His pavilion" (Psa. xxvii:5).

These words mean two things. The royal pavilion was in the center of the army. Soldiers guarded it on every side. So angels now surround us on *earth*. But it has a *heavenly* meaning. We are also hidden in the Holy of Holies from demon influences. God's *pavilio* spreads its wings over us, and challenges Satan to approach to harm us.

**November 9.** "Now shall my head be *lifted* up above mine enemies round about me" (Psa. xxvii:6).

The figure of drowning is here suggested. A man cannot drown

while his head is above water. Connect this with Luke xxi 28. In the midst of these last days, when perils like wild waters threaten to swamp us, we are commanded to "lift up our heads, for our redemption draweth nigh." Others may be dejected, we will *look up*.

**November 10.** "The Lord will *perfect* that which concerneth me" (Psa. cxxxviii:8).

"Perfect" is a great word. My life path may seem to zig-zag now; like Israel in the wilderness; but when He is finished with me, it will show a straight "highway of holiness." The temple-character I am now building may look full of roughness, but when He puts the top stone upon it, every polished stone shall show forth His praise.

**November 11.** "How *precious* also are Thy thoughts unto me" (Psa. cxxxix:17).

This whole Psalm is laden with precious things. It is the *communion* Psalm. God thinks on me and I think on Him. Are the words true of you? Is the Bible more precious to you than the newspaper or serial? Do you covet God's inspection of your life? Is prayer more to you than pleasure? Would you rather feed on the love of God than on the approval of men?

**November 12.** "I know that the Lord will maintain the cause of the *afflicted*, and the right of the *poor*" (Psa. cxl:12).

Yet He seems far from doing it now. Money is the power of this age, and labor strikes bring scant deliverance to the poor. So this is the Psalm of a coming age. Read *Antichrist*, as the name of "the wicked man." Compare with Dan vii 25, 2 Thess. ii.3-9; Rev. xiii 5, 6, 7. He is the "evil speaker" to go into the "deep pit." Thank God, this Psalm will soon be wholly fulfilled.

**November 13.** "Be *still*, and know that I am God" (Psa. xlvi:10).

There is no greater contrast than the *confusion* of men with the *quietness* of God. Think what noise men's machinery makes. Think how silently God moves the earth, and all things on it. Think how much men talk by the platform and the press. Think how silent God has been for ages. Stop all your wrestling but *prayer*, today; and *listen to silence*.

**November 14.** "Lord I have *called* daily upon Thee, I have stretched out my hands unto Thee" (Psa. lxxxviii:9).

How strange that weeping and praying always go together in the Bible (Isa. xxxviii 5). Godliness is never a bed of roses. This is peculiarly the passion psalm of the Lord Jesus. Because of its gloom it fits our lowest estate. In reading this Psalm, let us remember it is the record of what our salvation cost the Saviour. Shall it not make us submissive to *our* light afflictions?

**November 15.** "He shall give His *angels* charge over thee, to keep thee in all thy ways" (Psa. xci:11).

We may be sure this promise is for the believer now, since it is reaffirmed in the New Testament (Heb. i:14). Think of it; the very highest beings in the universe are commissioned to watch the "stones," even the little obstacles that lie in your path. Add to this, that the very hairs of your head are numbered, and see how safe you are in God's hands.

**November 16.** "He *satisfieth* the longing soul, and *filleteth* the hungry soul with goodness" (Psa. xvii:9).

Contrast this with the worldling's portion (Eccles. i:7, 8). Here is a *fact*; a *promise*; an *experience*. Our conscience is satisfied by *atonement*. Our intellect with *truth*. Our heart with *love*. Our aspiration with *peace*. God's Word is Bread to the hungry, Wine to the weak, Water to the thirsty, Oil to the afflicted, Ointment to the injured.

**November 17.** "The *steps* of a good man are ordered by the Lord" (Psa. xxxvii:23).

The word "good" is not in the text. The teaching simply is, that the *strongest man* cannot stand unsupported by the Lord. But the context makes it permissible to apply it directly to godly men. "Order" means, *formerly prepared* (Isa. ix:7; 2 Chron. xxix:35). All good men stumble; but they shall be recovered before being utterly thrown.

**November 18.** "Lord, *thou* hast been our dwelling place, in all generations" (Psa. xc:1).

Long before, and long after the tabernacle was built, and destroyed, the Lord made a "little sanctuary" for His people, "among the heathen." Have you some place in your home, where you can flee when the trials of life press too hard upon you? What a sanctuary that is, where, without formality, you meet *Himself*, and unburden *yourself*.

**November 19.** "The Lord is my *Rock*" (Psa. xviii:1).

In the *animal* kingdom He is the Lion and Lamb. In the *vegetable* the Vine and Lily. In the *mineral*, the Rock and Gold. He is the Smitten Rock (Exod. xvii:6, 7; 1 Cor. x:4). The Rock of Foundation (Isa. xxvi:4; Matt. vii:24, 25). The Kingdom Rock (Num. xxiii:9; Dan. ii:44, 45). The Rock of Comfort (Isa. xxxii:1, 2). Can you truly say Deut. xxxii:31?

**November 20.** "By the *Word* of *Thy lips*, I have kept me from the paths of the destroyer" (Psa. xvii:4).

Let not familiarity with these, and similar words, blunt their sharpness (Prov. ii:10-12). The *unbelieving* man guides his course by his wits, his foresight, his shrewdness. Often he buys protection with money. But the *godly* man only incidentally depends on himself. God's word is the instrument upon which he relies.

**November 21.** "My times are in *Thy hand*" (Psa. xxxi:15).

What descriptions of that hand have we? It is a *wounded* hand (Psa. xxii:16; Zec. xii:10, xiii:6). A *healing* hand (Matt. i:41; Luke xxii:49, 51). A *helping* hand (Isa. xii:10; Matt. xiv:31; Rev. i:17).

## OUR HOPE

301

A *graven* hand (Isa. xlix:16; Luke x:20). A *protecting* hand (John x:27-29; Isa. xlix:2). A *jewelled* hand (Hab. iii:4; Rev. i:16, iii:1).

**November 22.** "There shall no evil *befall* thee, neither shall any plague come nigh thy dwelling" (Psa. xci:10).

Hosts of believers have been distressed because this Psalm was not fulfilled to them. They prayed by it, and leaned upon it; but the disease smote their homes. They should know this is Israel's Psalm. There is no New Testament promise for prolonged life to the Church. Resurrection is the saint's goal. But millennial Israel shall be immune from evil.

**November 23.** "Let us *exalt* His name together" (Psa. xxxiv:3).

God hath highly exalted Him. Prophets and Apostles have exalted Him. Let it be our privilege to fall in with God's purpose (Psa. xcix:19). We read of two only, who exalted *themselves*, to utter confusion—Satan and Antichrist (Isa. xiv:13; Dan. xi:36; 2 Thess. ii:4). Let us do nothing today that will *degrade* our Lord in the eyes of observers.

**November 24.** "*Rest* in the Lord, and wait patiently for Him" (Psa. xxxvi:7).

In verse 3 it is *trust*. In verse 4, *delight*. In verse 5, *commit*. In verse 7, *wait*. There are seven grand attitudes of believers: 1. Rest (John xiii:23). 2. Lying down (Ezek. xxxiv:14). 3. Sitting (Deut. xxxiii:3; Luke x:39). 4. Standing (Ephes. iv:13, 14; Phil. iv:1, 5). Walking (Ephes. iv:1). 6. Fighting (Ephes. vi:11). 7. Flying (Isa. xl:31). These attitudes are only possible of attainment to those who *fret not* (vs. 1, 8).

**November 25.** "My flesh and my heart faileth" (Psa. lxxiii:26).

The heart fails; flesh fails; refuge fails (Psa. cxlii:4); strength fails (xii:1); faithful ones fail (Job xix:14; truth fails (Isa. lxix:15). God fails not (Josh. 1:5). His compassions fail not (Sam. iii:22). Nor His promises (Josh. xxi:45). Nor love in Christ (1 Cor. xiii:8). Nor the saints' heavenly treasure (Luke xii:33). Thank God for the prayer: "I have prayed for thee that thy faith *fail not*."

**November 26.** "In the morning will I direct my prayer unto Thee, and will *look up*" (Psa. v:3).

What a contrast to idols, which are down on a *level with men*. All the Psalms present the living God as the object of worship. The cloud may lead, but it cannot satisfy. The tabernacle, the altars, the sacrifices are channels, but they are not God Himself. Here are two words. Arrange your requests as an army. Then go to your watch-tower and see them prevail.

**November 27.** "My soul *thirsteth* for Thee" (Psa. lxiii:1).

There is no sweeter Psalm in the collection for daily personal profit. Blessed are you, reader, if you know this world is a "dry and thirsty

land." Far more blessed if you are crying out, not for water, not for riches, not for honor, not for deliverance from trouble, but for Himself; and right here and now, in this very place where all your troubles are.

**November 28.** "Only with thine eyes shall thou *see* and behold the reward of the wicked" (Psa. xci:8).

What a day that was when Israel saw the men who had beaten them with scourges, lie dead corpses on the shores of the Red Sea. What a day of "rest" that shall be to us, who are now "troubled," when we see the Lord Jesus revealed from heaven in flaming fire, taking vengeance on the troublers. How shall the martyrs be?

**November 29.** "Turn away mine eyes from beholding *vanity*" (Psa. cxix:37).

Solomon tells what is "vanity." It is the aggregate of all earthly pleasures and possessions (Eccles. i, ii). Never in the past was there such a continual pageant of these things. Never before did we need to pray this prayer harder, or oftener. When the Church was in the Smyrna state it was not so. Now she is in Laodicean luxury (Rev. ii:19, iii:17).

**November 30.** "They that trust in the Lord shall be as Mount Zion" (Psa. cxxv:1).

These are equally lovely words for Jew and Gentile, Church and Kingdom. It is a *collective* thought. Zion above is now the saint's invisible meeting place (Heb. xii:22). Zion to come is to be the visible center of earth's future glory (Joel ii:32). Meantime, everything about salvation is eternally fixed; and Christ is rock foundation.

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## The Olivet Discourse

### "A Picture of the End."

AN EXPOSITION OF MATTHEW TWENTY-FOUR

BY G. A. GRISWOOD

#### INTRODUCTORY

Because of recent interpretations placed upon the Olivet discourse and the continued demands made upon the author to take it up in detail, it has been decided to give as far as possible a fuller explanation of the things contained therein. The thought has not been to bring before the reader a mass of world information to vindicate our Lord's prophetic utterances. Nor have we attempted to place before the reader's mind a compilation of extracts from various great expositors. Owing to the unlimited confusion that exists

*O U R H O P E*

303

in old-time commentaries, we have altogether avoided these. Simplicity of statement has been the object rather than complicated phraseology. Then above all, Scripture has been allowed to interpret Scripture, comparing spiritual things with spiritual (1 Cor. ii:13, 14).

For those desirous of studying the Olivet Discourse in the light of Scripture, we give the following outline, which will be used in this study:

- (1) The Destruction of the Temple (Mark xiii:1; Luke xxi:5-6; Matt. xxiv:1-2, xxiii:37-39).
- (2) The Private Interview (Matt. xxiv:3; Mark xiii:3-4; Luke xxi:7).
- (3) The Divine Foreview (Matt. xxiv:4-14; Mark xiii:5-13) Luke xxi:8-19).
- (4) The Abomination of Desolation (Matt. xxiv:15-20; Mark xiii:14-23).
- (5) The Great Tribulation (Matt. xxiv:21-26; Mark xiii:19-23).
- (6) The Sign of the Son of Man (Matt. xxiv:27-31; Mark xiii:24-37; Luke xxi:25-36).
- (7) The Fig Tree (Matt. xxiv:32-37; Mark xiii:28-29; Luke xxi:29-31).
- (8) The Days of Noah (Matt. xxiv:37-44; Luke xvii:22-37).
- (9) The Unfaithful Servant (Mark xiii:34-37; Matt. xxiv:45-51; Luke xxi:34-38).

### 1. THE DESTRUCTION OF THE TEMPLE

Mark xiii:1; Luke xxi:5-6; Matt. xxiv:1-2; Matt. xxiii:37-39)

The information regarding the Olivet discourse is found in the three synoptic Gospels. John is silent concerning it and rightly so. His theme is depicting Christ as the Son of God—the Eternal Word who became incarnate, secured atonement for us and entered back into that glory which he had with the Father before the world was (John i:1-14; John xvii:1-5). Matthew presents him as the King of Israel and because of this he alone presents the discourse in full (Matt. ii:2). Luke presents him as the Son of Man, the racial man, and writes more for the Gentiles (Luke xix:10). It is in his narrative alone that we find Jerusalem's destruction and its treading down until the times of the Gentiles expire (Luke xxi:24; Rom. xi:25). Mark's account is not so complete as Luke's or Matthew's. In fact Mark is recording the deeds of Christ rather than his discourses (See Mark i:10-12-18-20-21-28-29-31. However, one ought

to study all three accounts to get the discourse in full. Each writer is inspired by the Holy Spirit and we do well to note what is recorded and what omitted. The Holy Spirit, the author of Scripture decides what is to be written and what left out (2 Peter i:20-21). It is remarkable that John was in the Mount with those who asked the question "When shall these things be?" (Mark xiii:1-4) yet he has nothing to report on the discourse. Again, all were at the resurrection of Lazarus yet John is the only one that records it (John xi:41-44). We do well to note the characteristic differences in the four gospels. All these are proofs for inspiration rather than alleged discrepancies. Just prior to our chapter the blessed Saviour had wept over the Holy City and said, "O, Jerusalem! If thou hadst only known the things that belong to you this day, but now they are hid from thine eyes." Following this comes the prophecy that their house shall be left desolate unto them. That an enemy would come and cast a trench about the city razing it to the ground with not one stone left upon another, because Israel had not recognized the day of her visitation. Furthermore, she would not see him until she would say "Blessed is he that cometh in the name of the Lord" (See Luke xiii:34-35; Luke xix:41-44; with Matt. xxiii:37-39). Notice that the King had predicted Jerusalem's downfall even before the Olivet discourse. He refers to it in parabolic form in Luke xiii:6-9. The fig tree is Israel, the Lord, the one that comes seeking fruit and finds none. He allows it a little more time but eventually judgment falls. "Cut it down, why cumbereth it the ground?" The kingdom shall be taken away from you and given to a nation bringing forth fruit (Matt. xxi:33-46). From the lament over Jerusalem, combined with the Lord's prediction of the desolate house comes the asking of the question "When shall these things be?" that is, the throwing down of the Temple. The disciples are perplexed and naturally so for they had built all hope upon him taking his great power and reigning as Israel's promised Messiah (Matt. xix:27-30). Now he informs them that they shall not see him until he comes again. The disciples, no doubt, talked this over and came asking the

three-fold question as to (1) the destruction of the Temple, (2) the sign of the Lord's coming, (3) the consummation of the age (Matt. xxiv:1-3). The sign for the destruction of the Temple was Jerusalem surrounded by armies. When this appeared they were to know that the desolation thereof was nigh. It is worthy of notice that in Matthew xxiv, the sign is "the abomination of desolation"; in Luke xxi, it is, "When ye see Jerusalem compassed with armies."

Israel had rejected the Lord of the Temple, he is forced to reject the Temple (Matt. xxiv:1). The shekinah glory has long since departed (Ezek. xi:22-23), and in the words of our Saviour, it had become the home of robbers and a den of thieves (Matt. xxi:12-13). It was a temple built by Herod a usurper (Luke iii:1). It was not the Temple of the Living God.

The passage in Luke xxi:20-24 looks on to the coming of the Roman armies under Titus (A. D. 70) in which the city was beseiged, sacked and destroyed. The stones of the Temple were literally thrown down. These were the days of vengeance, great distress, and wrath was upon the people. Israel fell by the edge of the sword and was carried away captive to the nations. Although this passage was literally fulfilled, the last clause of the twenty-fourth verse shows that there will be a continued treading down of Jerusalem until the times of the Gentiles expire. Israel is still under Gentile yoke. The Times of the Gentiles commenced (B. C. 606) with Nebuchadnezzar, King of Babylon and ends with the coming of Christ to the Mount of Olives to abolish all Gentile power and bring in everlasting righteousness. (See Dan., chapters ii, vii and ix, with Luke xxi:24).

The destruction of the Temple and the fall of the city in no wise exhausts the prophecy for even in Luke it looks on to the coming of the Lord in the clouds, with power and great glory. Titus was only one of a great number of Gentile conquerors who would continually invade the Holy City until Christ the true King returns. The frightful event of A. D. 70 in which over one million were slain and almost one hundred thousand carried away captive was

certainly wrath to the uttermost, and a direct fulfillment of our Lord's words (1 Thess. ii:15-16). This of course is not the final punishment of God's chosen people (Ezek. xx: 33-39). The siege of A. D. 70 presents a vivid picture of the great end-time tribulation in which the Roman prince that shall come will figure. It has been advocated that the passage in Luke and also in Matthew has been completely fulfilled. This is not so. We ask the following questions. If the siege of A. D. 70 was the Great Tribulation then why did not the Lord appear and deliver the remnant of Israel as promised? (Isa. lix:20-21). If the taking of Jerusalem in A. D. 70 by Titus was the Great Tribulation why did not Michael, that great prince stand up for Israel and fight for them? (Dan. xii:1). If the days of A. D. 70 were the days of the Great Tribulation why did not God's angels deliver the elect remnant? (Matt. xiii:36-43). After the fall of Jerusalem by Titus in A. D. 70 why did not the sun turn to sackcloth, the moon to blood, and the stars fall from heaven if these were the days of the Great Tribulation? (Joel ii: 30-32). If the days of A. D. 70 were the days of the Great Tribulation why did not the Ancient of Days come as a stone cut out without hands, abolish all Gentile world power (Titus included) and set up his everlasting kingdom? (Dan. ii:44-45). Were the days of A. D. 70 the days of Noah? Were the days of A. D. 70 the days of the budding fig tree? If so, why did the Lord curse it? Were the days of A. D. 70 the times of Jacob's trouble? If so, why did not the Deliverer come out of Zion and save him?

The destruction of Jerusalem by Titus in A. D. 70 was not the destruction of the Hebrew race. Any other race suffering the same appalling devastation would have passed into oblivion. Not so with the Chosen People who, while fearfully chastised of God are loved by Him with an everlasting love. "They are beloved for the Father's sake" (Rom. xi:28).

Israel had suffered in like manner under previous conquerors. Their destruction was planned by the Pharaohs in Egypt who heaped affliction upon them unmercifully (B. C. 1571-1491). Nebuchadnezzar, King of Babylon,

destroyed Jerusalem, burned the temple, desecrated the vessels of the Lord and deported the Jews to his country for seventy years (B. C. 588). It was under King Ahasuerus of Persia that Haman conspired to destroy Israel and was defeated (B. C. 510). In B. C. 175 came Antiochus Epiphanes who profaned the temple and horribly persecuted the Jews, setting up "the abomination of desolation." This impudent blasphemer is a type of the end-time Emperor-Beast yet to come. Although Israel's last oppressor (The Beast) surpasses all forerunners in their persecutions he fails to exterminate the ancient people. Thanks be to Jehovah for His infinite grace, Messiah Himself comes to deliver them from the tyrant's yoke. It is in this final tribulation that He appears for them. Hallelujah! Praise the Lord! Israel's dark night is ended. The Messiah comes! Hark! What is that? The Messiah of Israel appears. It's the thunder of the hoofs of the white-horsed Warrior (Rev. xix:11-16). It's the roar of the Lion of the tribe of Judah, David the Root and Branch (Rev. v:5).

He comes galloping down the staircase of heaven to liberate Israel from the oppressor's yoke and break Gentile power, the Mount of Olives melts beneath His descending feet (Zech. xiv:4). He comes with ten thousand of his saints (Jude xiv-xvi). He comes like Joseph of old to save his brethren and bring them into the land (Gen. xlv). He comes to smite the false Messiah with the breath of his mouth and slay him with the brightness of His coming (2 Thess. ii). They shall look upon Him whom they have pierced. They will mourn for Him as for an only son. They will say, "What are these wounds in thy hands?" Then he shall answer, "Those with which I was wounded in the house of my friends" (Zech. xiii:6). Israel will cry, "Lo, this is our God whom we have waited for." Israel shall cry unto me, My God, we know Thee. A nation shall be born in a day. Cry out and shout, thou inhabitants of Zion! For great is the Holy One of Israel in the midst of Thee.

Does not the Apostle Paul answer this very thing, "That blindness has happened in part to Israel until the fulness of

the Gentiles" (Rom. xi:25). After this Christ will return and rebuild the tabernacle of David which has fallen down (Acts xv:14-18). The great question of "Hath God cast away his people?" is settled forever (Rom. xi:1-6). He hath not cast them away forever, the great covenant keeping God will yet fulfill every promise made to the sons of Israel (Gen. xii:1-3). They are temporarily out of favor in national dispersion and even in this state there is a remnant according to election by grace. Jew and Gentile alike can find their part in the Church by faith in Jesus Christ (Gal. iii:26-29).

Ultimately Israel must be regathered and placed in millennium blessing, the law go forth from Zion, and occupy her destined place in the world as a light to lighten the Gentiles with Messiah reigning over the House of Jacob forever and ever (Isa. xi:1-10; Luke i:30-33).

## 2. THE PRIVATE INTERVIEW

(Matt. xxiv:3; Mark xiii:3-4; Luke xxi:7)

The Lord had left that which was abandoned to judgment—Israel, the Temple, and the land. Resorting to the Mount of Olives the disciples come to him for a private interview. They had left all to follow him. They believed he was Messiah, the Anointed of God—their King (John i:49; Matt. xvi:16-17). All their future hopes were centered in him. It was hard for them to understand the Lord's continual pronouncement of judgment on the things they held dear.

A man of the line of David was to reign over the House of Jacob. The government upon His shoulder. A mighty Councillor, a Prince of Peace. A King was to reign in righteousness and rule with equity. When this Kingdom was set up the lame man would leap as a hart, the lion would lie down with the lamb, the bear and the ox eat straw together, a child would play with a serpent, the desert would bloom as a rose, every man would sit under his own fig tree and none should make him afraid, and the nations would learn war no more (Isa. ix:6-7; Isa. xxxv).

The covenanted King was to appear meek and lowly riding upon an ass, bringing salvation (Zech. ix:9). He

was to be wounded for the people's transgressions; his hands were to be pierced, his visage was to be marred and scarred more than the sons of men, and a cry was to be wrung from His holy soul, "My God, my God, why hast thou forsaken me?" (Isa. liii:5; Psa. xxii:1-16).

The prophets were perplexed at this seemingly contradictory report. A King, suffering Saviour (1 Peter i:10-11). Now the hopes of the Davidic Kingdom were waning and the Temple, the center of Jewish religion, was under the judgment of God. The King is talking of his rejection and departure, of his cruel treatment at the hands of his subjects (Matt. xvi:21). Of going away to a far country to receive a kingdom and return (Mark xiii:34-35). The disciples had already heard him say he must needs go up to Jerusalem to be mocked, scourged and crucified by Jew and Gentile (Matt. xx:17-19).

On being shown the Temple once before he exclaimed, "Destroy this temple and in three days I will raise it up." This he spake of his body, signifying that the Spirit of God's future home would be the body (John ii:19-22; 1 Cor. iii:16).

These were perplexing and distressing answers for Jewish disciples. It cannot be denied that they were anticipating the setting up of his kingdom in which they themselves expected to have a part (See Matt. xix:27-30). They had asked who would sit on the right and left hand in the kingdom. In Matt. xxi the Lord officially offered himself as King to Israel according to (Zech. ix:9). The poorer classes received him joyfully and acclaimed him "The Son of David." Not so the scribes, Pharisees, and elders. They were sore displeased and rejected him. In Matt. xxvii, he is officially rejected, judged, and crucified by the nation. It is apparent that up to this time the disciples did not realize that "It was expedient that one should die for the nation" (John xviii:14). It is in the light of all these seeming perplexities that the disciples come seeking light on these three vital subjects, the temple, the coming of the Lord, the consummation of the age. Peter, James, John, and Andrew are anxious to know when "*All these things will be fulfilled.*"

## 3. THE DIVINE FOREVIEW

(Matt. xxiv:4-14; Mark xiii:5-13; Luke xxi:8-19)

In answer to the disciple's questions the Lord gives a delineation of events that characterizes the age during his absence until he returns. These events are shadows of a more frightful period which culminates in the heading up of lawlessness under the hand of one man: namely, the MAN OF SIN (2 Thess. ii:1-12). The disciples were warned of incoming deception, of the rise of false messiahs, coming in their own name, deceiving many. War, a direct result of sin, a product of the unregenerate heart was to prevail. They were not to be disturbed by the rumors of war or outbreaks of war. God who maketh wars to cease was rejected, Christ who came bringing peace was spurned. The only alternative was war and rumors of war until he returns to put down all rebellion (Matt. x:34-36). These things were to be expected, *and the end is not yet* (Mark xiii:7). During the Lord's absence the kingdoms of this world will rise against each other. Nations will vigorously contend for supremacy. Suspicion, distrust, fraud, avarice, lust, and covetousness still lurks in the hearts of men. They cannot trust each other.

Notice this remarkable fact: That while the representatives of the different nations sit in conference deciding as to methods, the nations they represent continue to compile enormous budgets for tremendous up-to-date armies and navies; and that while schemes, legislative and arbitrary, are being drawn up, war continues on different fronts. Every nation in the world today, Germany excluded, is better able to wage war than in any other period of world history. The majority of the great nations can place in the field on short notice a thoroughly equipped, modern army of from one to six million men. Superdreadnaughts, super-submarines, monster dirigibles and fast military aeroplanes armed to the teeth are being built at an alarming rate. In the last five years aviation has made gigantic strides. Trips that are now made in the name of commerce and good-will have demonstrated beyond a shadow of doubt the frightful

part that the aeroplane will play in the next war. Allow me to say that this is the ultimate goal of all aviation endeavor, war. There can be absolutely no doubt as to results. War is here to stay. War will never be outlawed. War is inevitable. Get ready for war! War is coming! It is brother against brother! Household against household! Kingdom against kingdom and nation against nation! and unless God almighty intervenes there remains no remedy. "*War Is Hell!*" It certainly is! It is a costly and disastrous business, both to the family and to the state. Would to God that man could outlaw it. *But this he cannot do.* War can never be abolished by diplomacy or philosophy. Parliaments of peace can change nothing. International leagues do not obliterate international rivalries or prejudices. In the light of these Biblical facts all peace parleys fail. Christ the King alone can stop war. (See Isa. ii). Following in the wake of war comes famines and pestilences. When the peaceful paths of agriculture are forsaken for war, famine results. Nations that war are eventually put on rations, with food doled out at war prices. Green-eyed pestilence follows on the heels of famine (Rev. vi:1-8).

Earthquakes in different parts of the world would be age-long, signifying the removal of the things that can be shaken, so that the things which cannot be shaken (The Throne of God) may remain (Heb. xii:25-29). It seems that the daily papers carry a continuous report on earthquake shocks from all parts of the world. The seismograph is continually registering tremors of the faintest sort, not felt by human beings. The late Japanese earthquake (1923) destroyed 75% of all cities, towns and villages, covering 33 counties and an area of forty-five thousand square miles. One hundred sixty-five thousand were reported dead with a total property loss of one billion dollars. Earthquakes are the divine decree for the age until the Lord returns. God is speaking through creation to man who refuses to lay it to heart (Rev. vi:12-17). All these are the beginnings of sorrows, birth pangs of coming tribulation that cannot be evaded. Disciples would be ill-treated, afflicted, put to

death, and be hated of all nations for the Lord's sake (Rev. xiv:12-13). Because of the terrible suffering that will be the lot of disciples in the last days many shall betray each other. False prophets will prepare the way for that great end-time prophet, the Antichrist. The nation of Israel refused the Prophet of God like unto Moses (Deut. xviii:15), they will receive the one coming in his own name (John v:43). Satan's counterfeit in the end of the age is accepted by Jew and Gentile alike (2 Thess. ii:4). The world is fast preparing itself to receive with open arms the coming Super-man. On account of the incoming tide of iniquity, the love and zeal of many disciples will wax cold.

The language of the thirteenth verse pictures the Jewish remnant in the great tribulation. They endure to the end: that is, until Messiah comes to set up his kingdom and deliver them. They refuse the mark of the Beast, and love not their lives unto death. "These are they which came out of great tribulation, their robes washed in the blood of the Lamb" (Rev. vii:14).

Between the breaking of the fifth and sixth seal an angel is seen on the way to seal one hundred forty-four thousand of the twelve tribes of the children of Israel; twelve thousand from each tribe. These are the servants of the living God; God's representatives in this unprecedented tribulation (Rev. vii:1-8). These take up the Gospel of the Kingdom where Christ and the disciples left off. "Ye shall not have gone over the cities of Israel, till the Son of Man be come" (Matt. x:23). Remember, the Jew today can speak almost every language on the earth. These Jews with the seal of God upon them go everywhere preaching the good news that Christ the King is coming to the Mount of Olives to set up His one thousand years' reign on earth. The broadcasting of this message results in a great harvest of Gentiles of every kind and of every tongue (Rev. vii:9-10).

The gospel of the kingdom announced by John the Baptist (Matt. iii:1-2), preached by the Lord Himself (Matt. iv:17), continued by the twelve (Matt. x:1-8) and later by the seventy (Luke x:1-12), will be resumed again by the Jewish

witnesses for Christ during tribulation days (Rev. vii). The gospel of the grace of God commences after the death and resurrection of our Lord (1 Cor. xv:1-4). It is the good news that God is granting through faith in Christ the justification of our sins (Rom. v:1). It is by grace, the sinner receives eternal life through faith in His shed blood (Rom. iii:24-26). The gospel of the kingdom is the good news that earth's rightful King is coming to set up the Davidic kingdom, subjugate all gentile power, liberate Israel, release earth's groaning and set up an everlasting kingdom (Rom. viii:18-23). The Jewish heralds will witness to the world of a coming King. When this final testimony has been accomplished, then shall the end come, **THE END OF THE AGE**. During this present age (Grace) the gospel message is carried to the nations by the Church (Rom. i:16, Gal. i:1-24; John iii:16).

*(To be continued.)*

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## The Heart of the Lesson

BY ARTHUR FOREST WELLS

SIMON PETER

Nov 2. Mark viii:27-29; Luke xxii:31-34; John xviii:25-27, xxi:15-17  
Golden Text, Acts iv:13

Daily Readings

Mon., Oct. 27, John i:35-42. Tues., Oct. 28, Mark i:16-39. Wed., Oct. 29, Matt. xiv:22-23. Thurs., Oct. 30, Matt. xvi:13-20. Fri., Oct. 31, Luke xxii:24-34. Sat., Nov. 1, Luke xxii:54-62. Sun., Nov. 2, 1 Peter i:1-25.

### THE OUTLINE OF THE LESSON

I. Peter's Testimony to the Messiahship of the Lord Jesus (Mark viii:27-29). II. Peter's Denial and Our Lord's Preservation of Him Foretold (Luke xxii:31-34). III. Peter's Denial of our Lord (John xviii:25-27). IV. Our Lord's Restoration of Peter (John xxi:15-17).

### THE HEART OF THE LESSON

Peter is introduced to us in John i:41-42 as Simon the son of John (He is called the son of Jonah in Matt. xvi:17.) It was as such that he was brought to the Lord Jesus Christ by his own brother Andrew. The message which won him for the Lord was the message of the Messiahship of Jesus. And the keynote of all of Peter's interests lay right there. See with what emphasis he said, at the time of our Lord's transfiguration which foreshadowed His Messianic glory, "Lord, it is good for us to be here" (Matt. xvii:4). Read this word "here" in the light of Matt. xvi:22. He is known as Simon Peter. He was the son of John, and the rock of Christ. Simon speaks of the carnal in him, Peter of the spiritual in him. Our Lord found him as Simon the son of John; but He immediately promised him that he would become a stonelike Christian. In later years he referred to this characteristic of Christians when he wrote of them as follows: "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood

to offer up spiritual sacrifices, acceptable to God through Jesus Christ" (1 Peter ii:5). Simon Peter's growth from carnality to spirituality was slow; but it was certain, for the Lord's grace was assured him. And when he reached the end of his ministry in the flesh, his last exhortation to Christians was, "But grow in the grace and knowledge of our Lord and Saviour Jesus Christ." And then, in order to put the credit of salvation and edification where it belongs, he added, "To Him (be) the glory both now and forever. Amen" (2 Peter iii:18).

After having been introduced to us in respect to his personal relations to the Lord Jesus Christ, we then read of Peter in reference to his official position in the apostolate of the Lord. On the former occasion he was brought to Christ by his brother, but now we see Jesus finding him as a fisherman. This time he hears a command. It is, "Come ye after Me." But, as in the beginning, so now he hears a promise of grace, for Jesus added, "And I will make you to become fishers of men." But for that preventing and substantiating grace Simon would have become neither a Christian nor an apostle. His name was soon afterwards incorporated in the list of the Twelve (Mark iii:13-19).

Peter's biography then proceeds through various ups and downs until he reached the time of his "departure" (2 Peter i:15). In the Gospel accounts of him we see him go down to various depths until he reached the climax with a shameful denial of his Lord. Mark has this verse about him, "But he began to curse, and to swear, I know not this man of whom ye speak" (Mark xiv:71). But those same accounts also put him in a bright light. It was he who bore the outstanding testimony concerning our Lord's Messiahship. Matthew repeats it for us as follows: "Thou art the Christ, the Son of the living God" (Matt. xvi:16). John gives it in these words: "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God" (John vi:68-69). There was a reason for his downs; it was presumption. It is seen nowhere more forcefully than in his actions after the last Supper. When the Lord told His Apostles that they would all be offended in Him that night, Peter boastfully replied: "If all shall be offended in Thee, I will never be offended." Again, "Even if I must die with Thee, (yet) will I not deny Thee" (Matt. xxvi:33, 35). But there was also a reason for his ups. It was the Father of our Lord Jesus Christ who gave him power to give his great testimony of the Messiahship of Jesus (Matt. xvi:17). It was the intercession of the Lord Himself that preserved him through the sifting of Satan (Luke xxii:31-32). It was the grace of his Master that restored him to full fellowship with Him in the gospel ministry (John xxi:15-17).

Peter had another down after the ascension of the Lord. Paul says he had to resist him to the face because of his dissimulation in the mixture of law and grace (Gal. ii:11-14). But to offset that, we have the record of his faithfulness in the matter of the gospel to Cornelius (Acts x:34-48), which was prior to the just named dissembling, his simple and true report of the grace of God among the Gentiles which he gave to the gathering at Jerusalem (Acts xv:6-11), and his general testimony by mouth and pen (Acts iv:8-12; 1 Peter i:1-v:14; 2 Peter i:1-iii:18). If you have any doubt that Peter grew in the grace of the Lord (2 Peter iii:18), then compare John xiii:35 and 2 Peter iii:15-16 in the light of Gal. ii:11-14. "To Him (be) the glory both now and for ever. Amen" (2 Peter iii:18).

## THOMAS

Nov. 9. John xi:14-16, xiv:5-8, xx:24-29, xxi:1-2  
Golden Text, John xx:29

## OUR HOPE

315

## Daily Readings

Mon., Nov. 3, Matt. x:1-15. Tues., Nov. 4, John xi:1-26. Wed., Nov. 5, John xiv:1-13. Thurs., Nov. 6, John xx:24-29. Fri., Nov. 7, John xxi:1-14. Sat., Nov. 8, Prov. iii:13-20. Sun., Nov. 9, Acts i:1-14.

## THE OUTLINE OF THE LESSON

I. The Despair of Thomas (John xi:14-10). II. The Ignorance of Thomas (John xiv:5-8). III. The Doubt of Thomas (John xx:24-25). IV. The Faith and Adoration of Thomas (John xx:26-29). V. The Christian Fellowship of Thomas (John xxi:1-2).

## THE HEART OF THE LESSON

The story of Thomas may be told in three parts: His uncertain attitude toward the Lord, the Lord's dealings with him, and his life of faith subsequent to his recognition of the Lordship and Deity of Jesus Christ.

Thomas comes before us in John xi:16 as a disciple that despaired of the future of the Lord's work. He is seen as one who is doubtful and yet loyal. Thomas was quick enough to see that the trend of things were against whatever false hope he may have had concerning the immediate establishment of the Messianic kingdom; but this did not turn him against Christ. He may have remembered that the apostolic call, which he had accepted, bound him to faithfulness to the fellowship of Christ—Mark reports that our Lord "appointed twelve, that they might be with Him" (Mark iii:14); and so when Jesus said, "Let us go," Thomas responded, "Let us also go." This was fine; but he spoiled it by adding, in a wrong sense, "That we may die with Him." This was loyalty speaking through pessimism.

Our next meeting with Thomas informs us that he was ignorant of the way of Christ. He has voiced his willingness to go with Christ; but now he cries out that he does not know the way Christ will go. This is a touching scene, and I beg of you not to overlook the fact that he addresses Jesus here as Lord. I do not know how much meaning he put into the word just then; but he used the word Lord, and that is important. The Lord Jesus heard his cry, and gave him a most precious answer to it: "I am the Way, and the Truth, and the Life: no one cometh unto the Father, but through Me" (John xiv:5-6).

Thomas comes before us in a third plight. This time his doubt has almost ceased to be doubt. It has almost become a fatal decision against Christ. Indeed, he has now taken a stand against Christ; but he had the door open for his return. His doubt did not reach the stage of atheism. He has made the mistake of drawing a temporary conclusion before he thoroughly sifted the evidence; but he is now willing to change his decision if his kind of evidence comes his way. We cannot say that he was wise, but we will say that he was honest. He missed a great blessing by not being with the disciples on the Resurrection night. Every one misses a blessing when he absents himself from the assembly of the saints. Compare Heb. x:25. Doubt is a curse not only in that it imposes misery but also because it withholds the good. Thomas may have begun to see the error of his way when he yielded to the plea of his friends and assembled himself with them the next Sunday.

It was at this time that the Lord met him. He entered the closed room with a benediction of peace. That is significant. It is God's way of dealing with souls. And then, knowing what was in Thomas' mind, He encouraged his faith by giving Thomas not only the answer he was prepared to receive, but also the question which he was ready to ask. This reminds us of Daniel revealing Nebuchadnezzar's dream

and the answer thereto (Dan. ii:36). It reminds us also of the way in which He met Nathanael (John i:47-48), of the way in which He read the thoughts of his enemies (Mark ii:8), and so on (John ii:24-25). Thomas' condition of belief seems plausible, but it was not thorough enough. There are any number of things that concern Christ which can never be fathomed by the finger or hand of man. Of course, here it was a question of the physical resurrection of Jesus Christ, and therefore our Lord answered by a physical proof. And yet Thomas did not find it necessary to do what he said he wanted to do. He did not, according to the record, carry out his test. The word of Christ sufficed him. He fell down before Him as His believer and worshipper. Then it was that Jesus uttered the blessing which, together with so many others, is precious to us, "Blessed (are) they that have not seen, and (yet) have believed."

The last two references to Thomas associate him in active fellowship with the disciples: first with six others who went fishing, and then with a larger number of our Lord's disciples prior to Pentecost. Tradition tells of his labors in Parthia, Persia and India and of his martyrdom.

#### THE BELIEVING CENTURIAN

Nov. 16. Matt. viii:5-13  
Golden Text, Luke xiii:29  
Daily Readings

Mon., Nov. 10, Matt. viii:5-13. Tues., Nov. 11, Matt. xxvii:45-56. Wed., Nov. 12, Acts x:1-48. Thurs., Nov. 13, Acts xxvii:1-8. Fri., Nov. 14, John iv:46-54. Sat., Nov. 15, Matt. xv:21-28. Sun., Nov. 16, Matt. ix:18-26.

#### THE OUTLINE OF THE LESSON

I. The Time of the Miracle (Matt. viii:5). II. The Plea of the Centurian (Matt. viii:6). III. The Lord's Promise to Help (Matt. viii:7). IV. The Faith of the Centurian (Matt. viii:8-10). V. The Lesson Drawn by Our Lord (Matt. viii:11-12). VI. The Centurian's Faith Honored (Matt. viii:13).

#### THE HEART OF THE LESSON

This is the second of the miracles which Matthew grouped with the Messianic credentials of our Lord Jesus Christ after his account of the so-called Sermon on the Mount. If the first may be said to show the mercy of God, the second undoubtedly speaks of His grace. Both show how far the Son of God transcends Moses. The law separated the leper; but Jews touched and healed him. The law excluded the Gentile; but Jesus received him. We see again the importance of John's statement: "For the law was given through Moses; grace and truth came through Jesus Christ" (John i:17).

The centurion ascribed two great facts to the Lord Jesus Christ: he believed He *could* heal his servant; and he believed He *would*. Let us look at the latter fact first. The Gentile centurion believed that Jesus would heal his servant. It took great faith, pioneering faith, to take such a stand. Being a Gentile, he was "alienated from the commonwealth of Israel" and "a stranger" from the covenants of the promise, "having no hope and without God in the world" (Ephes. ii:12). The fact that, according to Luke vii:3-5, he sent Jewish representatives to bring his appeal to the Lord, and that these interceded for him on the ground that he had shown an active civic and religious interest in their nation, had nothing to do with his standing before

the Lord Jesus Christ Himself because the supplication originated with and was presented in the name of the Gentile. Unlike the Canaanitish woman (Matt. xv:22), he presumed on no Jewish title of Jesus. He came as a Gentile, and made a claim upon grace. He addressed Jesus as Lord, and was heard; just as the Canaanitish woman was heard when she took her proper place before Him (Matt. xv:25-28). Here lies the reason for our own acceptance before God; for it is by grace that we have been saved through faith in the crucified One (Ephes. ii:5-9, 13).

“Jesus sought me when a stranger,  
Wandering from the fold of God;  
He, to rescue me from danger,  
Interposed His precious blood.

“O to grace how great a debtor  
Daily I’m constrained to be!  
Let that grace now, like a fetter,  
Bind my wandering heart to Thee.”

But we must also note that the Gentile centurion believed that the Lord could do what he prayed of Him to do; and, furthermore, that He could do this without coming in contact with the one who was sick of the palsy, for whom he pleaded. Far from ascribing superstitious reasons for the action of the centurion, we must consider it as the movement of a humble and believing heart. The key to the whole situation is what our Lord Jesus Christ said about it; and He said that it was faith such as He had not found in Israel. Faith is believing and trusting God. This centurion had two reasons for believing and trusting Christ. The first must have been a general report which he heard of Him; but the second was the personal message of the Lord to him. Let us deal with the second, because it is recorded in the text. The centurion’s plea had been put before Jesus. Our Lord immediately replied, “I will come and heal him.” This was a statement of heavenly authority which the Gentile centurion not only recognized but also accepted. He proved both by means of the illustration which he gave from his own military and official life. He proved it again by going home to find his servant healed. He not only said, “Lord, Lord,” but he did the things which he believed concerning Him, and the things which he was told by Him to do. Contrast Luke vi:46.

This lesson may be studied from the point of view of the spiritual need of the Saviour. The sinner, like this sick servant, is helpless. But the Lord Jesus Christ is the Saviour who stands ready to deliver every one who through the cry of need and the act of faith will call upon Him.

#### THE RICH YOUNG RULER

Nov. 23. Mark x:17-27. Golden Text, Luke ix:23.

#### Daily Readings

Mon., Nov. 17, Luke xiii:1-17. Tues., Nov. 18, Matt. xviii:1-14.  
Wed., Nov. 19, 1 Thess. i:1-10. Thurs., Nov. 20, Ephes. ii:1-10.  
Fri., Nov. 21, Acts xvi:19-34. Sat., Nov. 22, Acts x:34-48. Sun.,  
Nov. 23, Phil. iii:1-16.

#### THE OUTLINE OF THE LESSON

I. The Question of the Young Man (Mark x:17). II. Our Lord’s Challenge of His Language (Mark x:18). III. Our Lord’s Answer to

the Young Man (Mark x:xix). IV. The Young Man's Justification of Himself (Mark x:20). V. Our Lord's Test of the Young Man (Mark x:21). VI. The Young Man's Departure from Christ, (Mark x:22). VII. The Lesson Which Our Lord Taught (Mark x:23-25). VIII. The Amazement of the Disciples (Mark x:26). IX. The Almighty of God (Mark x:27).

#### THE HEART OF THE LESSON

Our lesson presents a young man who, in spite of many credits, was not satisfied with his condition. He was young (Matt. xix:20); he had position (Luke xviii:18); he was thoughtfully religious (Mark x:17); he was pure (Mark x:20); he had a loveable disposition (Mark x:21); and he was rich (Mark x:22). And yet he did not have soul-peace. I wonder whether we fully appreciate the sadness of such a situation? How do you feel about those in our Sunday Schools who have such credits, but who do not know what it means to be saved and to be obedient unto the Lord in every detail of life? This young man knew neither himself nor God. He did not know God, for God, is the God of grace; yet he thought salvation came by some sort of "doing". He asked, "What shall I do that I may inherit eternal life." He did not know the Lord Jesus Christ, for he considered Him simply as a "Good Teacher." I suspect that one of the reasons for this spiritual ignorance lay in the fact of his ignorance of his own condition before God. He said he had kept the law; but he did not even know the law. Had he known the law, then would he have known himself in his sinfulness and sin (Rom. vii:7). And again, had he known himself through the law, then would he have come to the Lord Jesus Christ, not with an academic question, but with a request for salvation (Gal. iii:24).

These latter considerations make us lose some of our admiration for the young ruler. But he was not beyond hope. Indeed, he did the only hopeful thing possible. He came to Jesus. He came to Jesus just as he was. That is all that any of us can do. It is true that he put a false valuation upon himself; but that was one of the conditions of his need of salvation. Nothing that he might say could change his standing before Him Who knew his innermost soul. It does not matter how badly in need of salvation a person is; he is within the realm of hope when he stands before the Saviour and Lord, just as he is. Of course, there must be a response of faith; but that is another matter. Just now I am thinking prayerfully of the sinners of earth who have never been to Jesus. Oh that they might come to Him, just as they are! Come to Him in their sin! Come to Him in their ignorance! Come to Him with their foolishness! Would that they would then say:

"Just as I am, without one plea  
But that Thy blood was shed for me,  
And that Thou bidd'st me come to Thee,  
O Lamb of God, I come."

Let us consider now our Lord's dealings with the young man. He received him. He received him, just as he was. Certainly He did, for did he not say, "Him that cometh to Me I will in no wise cast out" (John vi:37b)? He permitted him to state his case. But He quickly reminded him of the correct use of his language. "Good Teacher," the young man had said. There was nothing wrong with the words as such; but the Lord used them to infer His own Deity, and to teach the young ruler concerning his own sinfulness. Since Jesus is good, Jesus is God; for only God is good. By the same reasoning the Lord opened the way to show the young man that he was not good. He questioned him concerning his faithfulness in respect to commandments that refer to man's relation with man as a test of his morality. I can

## OUR HOPE

319

imagine how horrified the young man may have thought himself to be when the Lord questioned him in that respect. But the Lord was honoring His Word, in that He wanted the law to have its effect of convicting him of his sin and sinfulness, and of leading him to the Saviour (Rom. vii:7; Gal. iii:24). He also mapped out a course of action for him to prove his sincerity.

But the young man was not willing to yield to the only good Master of his soul. He went away from Jesus. He was not driven away. He went away in his ignorance; he went away in his sin; he went away with sorrow, when he might have had peace and joy; he went away from the Saviour Who alone could give him eternal life! I can see him go down the street a sad, unsaved youth! May there be no repetition in our Sunday Schools of this incident this week!

## ZACCHAEUS THE PUBLICAN

Nov. 30. Luke xix:10. Golden Text, Luke xix:10.

## Daily Readings

Mon., Nov. 24, Josh. vi:1-27. Tues., Nov. 25, Luke xv:1-10. Wed., Nov. 26, Luke xviii:9-14. Thurs., Nov. 27, Ephes. iv:17-32. Fri., Nov. 28, Psa. xv:1-5. Sat., Nov. 29, James ii:14-26. Sun., Nov. 30, Luke xix:1-10.

## THE OUTLINE OF THE LESSON

I. The Lord's Whereabouts (Luke xix:1). II. Zacchaeus Finds Jesus (Luke xix:2-4). III. Jesus Finds Zacchaeus (Luke xix:5-9). IV. The Gospel (Luke xix:10).

## THE HEART OF THE LESSON

This is another account of a rich man who had no peace because he knew not the Lord Jesus Christ. And yet the world goes on slighting the Saviour in its mad rush for gold! But Zacchaeus let nothing hinder him from at least getting a view of Jesus. His riches did not keep him from being saved. This proved our Lord's statement that, while it is hard for the rich to be saved, their salvation is not impossible with God (Mark x:23-27). Zacchaeus permitted no physical hindrance to keep him from Jesus. This is a matter has a wide application, and we might think of many things that people use as excuses for not coming to the Saviour. Again, he did not allow his social position to bar him from Christ. He was a chief publican; but he came to see Jesus. Once more, Zacchaeus did not let his sin keep him from Jesus. Indeed, I suspect that it was his guilt that really drove him to see the Son of man Who could bring salvation to his house. But if someone insists that his motive was not as lofty as this, that he came to Jesus out of curiosity, then we will not quibble, but only rejoice that Zacchaeus came to Jesus. There is always hope for a man who comes to Jesus. The rich young ruler's failure to profit by his opportunity does not mitigate the truth of this statement. The outcome of Zacchaeus' experience proves its worth.

We now come to the heart of the lesson as we behold our Lord looking upon the publican in the tree and calling to him to come down unto Him. For the force of the gospel lies not in whatever interest the sinner might signify in it but in the seeking of the Saviour Who has come to redeem the lost. The sheep feels the need of the shepherd; but the shepherd seeks the sheep. It was not by chance that Jesus saw Zacchaeus. He knew the beginning and the end of the whole situation; He even called the publican by name, as He commanded him to come in order that He might abide at his house that day. How refreshing it is to see with what haste and joy the rich sinner received the Lord! And then, while others were murmuring about the action of Jesus,

Zacchaeus manifested the sincerity of his faith by speaking to the Lord of the philanthropy which he was willing to exercise, and the restitution which he was ready to make. These were not the way of his salvation, but the evidence of it. I do not know why the publican, now a believer, put his philanthropy ahead of his restitution; the true order would be the reversal of the two. But we will not complain about the order as long as the facts were present. We would like to insist upon the importance of the facts here: restitution and Christian benevolence. I know of no two things which could be much more helpfully discussed and exercised in the church. Let me suggest a prayerful study of the former on the basis of Lev. v:1-vi:7, and of the latter on the basis of 2 Cor. viii:1-ix:15. There would be far more zeal in the things of the Lord, if Christian people were always conscientious in the matter of righting the injuries which they have caused, and exercising a generosity in proportion to their own blessings. Such works prove a living faith. They are always fine evidences that salvation has come to their house.

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## Book Reviews

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# OUR HOPE

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## Editorial Notes

### **His Threefold Assurance**

The words of our Lord Jesus Christ which we find in the last book of the Bible were spoken from the glory. He had taken His place at the right hand of God, sharing the Father's throne, waiting until it pleases the Father to give Him his own throne, making all his enemies His footstool. From that place of exaltation and glory His voice has been heard. One of the messages He has sent from the Father's throne is the message of His coming, that great event for which His Church has been waiting so long. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. iii:11). "If therefore thou shalt not watch, I will come on thee as a thief, and thou shall not know what hour I come upon thee" (Rev. iii:3). "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame" (Rev. xvi:15).

In the last chapter of this matchless book our Lord announces three times more His coming. He gives a threefold assurance that He will come. And since the third announcement at the end of this final chapter, His voice has been silent. He has not spoken again. But we know, He who is the truth will keep His promise and come again. If He were not coming again we might just as well close the Bible and give it up as the infallible Word of God. But let us look at the threefold assurance in the last chapter of Revelation.

"Behold, I come quickly; blessed is he that keepeth the words of the prophecy of this Book" (Rev. xxii:7). This

first announcement comes after that blessed description of the sevenfold glory of the redeemed. We find this precious revelation in verses 3-5. 1. There will be no more curse. It means a perfect sinlessness; perfect holiness. 2. The throne of God and of the Lamb is there and the redeemed are forever linked with that throne. It is a perfect and blessed government which can never be disturbed by disorder. 3. His servants shall serve Him. Heaven will not consist in idleness. The holy city knows of service. And the service the Saints will render to God in glory will be a perfect service. What will it be? We do not know what service it will be. God will have many surprises for His Saints in glory. 4. There is also an eternal vision. "And they shall see His face." Oh! joy of all the joys in glory, to see Him as He is and never lose sight of Him in all eternity. 5. His name shall be in their foreheads. It tells of eternal ownership and eternal possession. His name and the glory connected with it will be ours in eternal ages. 6. An eternal day. No more night; no need of any light. He is the light for all eternity. 7. An eternal reign. And they shall reign forever and ever. What glory and blessedness all this means. Such are the coming glories of the Redeemed. Oh! the deceitfulness of sin and Satan's power to blind the eyes of humanity! They prefer to serve sin and the master who stands behind sin and despise such riches of glory which the grace of God offers in the Lord Jesus Christ to every sinner.

And when it is announced that these words are faithful and true, His own beloved voice breaks in and announces His coming. He pronounces a blessing upon His people who keep the words of the prophecy of this book. Just as in the beginning of this book a blessing is pronounced upon all who read the words and keep them, so we have a similar beatitude at the close of Revelation. And keeping these blessed words means more than believing in them as the words of God. It means a godly walk. These solemn words in this book must govern the walk and the lives of God's people. What blessed lives God's children would live on earth, what unselfish and useful lives, lives

## OUR HOPE

which make known His glory, if they ever heard His assuring message, "Behold I come quickly," and never lost sight of it. And as we know this word of assurance from Him that He is coming we shall walk soberly, righteously and godly.

But there is the second announcement. "And, behold, I come quickly and my reward is with me, to give every man according as his work shall be" (Verse 12). Here it is in connection with rewards. My reward is with me. He Himself will receive His reward. He will see and receive the travail of His soul and be satisfied. And afterwards when He comes in visible glory He will receive His own throne and the nations for His inheritance and the uttermost parts of the earth for His possession. But He also brings the rewards for His people. Then the Saints of God will find that they labored not in vain, that He has not forgotten the labor of love. He will give the rewards. While the glory which awaits us when He comes should be an incentive to a holy walk in obedience to His Word, the second announcement that He brings with Him the rewards, should be an incentive to self-denying service.

The third assurance of His coming is found at the very close of the book. "He that testifieth these things saith, surely I come quickly." Here we find the word "behold" omitted. It is a majestic affirmation of the absolute certainty of the event—"Surely I come quickly." And let us notice that this third announcement is closely linked with the warning against taking away from the words of this prophecy and adding to them. His entire Word, as well as the prophetic Word, is treated in this way in our days. Surely when this is the case we may expect Him to come and fulfill His Word. Well has one said, "When the testimony of the Scriptures is being invalidated and denied, is it not then that we may most expect the faithful and true Witness to testify in person? And especially when this arises in the most unlooked for places, and Church leaders work out a theology of unbelief?"

"I come quickly." It was the last time His voice was

heard in His Holy Word. The true Church since then has waited patiently for His next word, which will come from His blessed lips. That next word will be the shout when He descends out of Heaven, the shout of the Lord, the victor's shout, the joyous shout, the shout of power, which will open the graves of His sleeping Saints to raise them in incorruption; the shout of power which will carry all who are Christ's to meet Him in the air. "Surely I come quickly." And thousands of hearts, yea, an ever increasing number of His waiting people, answer Him with the longing prayer, "Amen, Come, Lord Jesus." Come, Lord Jesus! Oh! what it all means to see Him, to behold Him, to enter into His presence, to be at home at last. Come, Lord Jesus!



**The Hope of the Gospel** The true hope of the Gospel is not the believer's death, when his body is put into a grave and his disembodied spirit enters into the presence of the Lord, but the believer's hope is the coming of the Lord for His Saints. "Behold I show you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. xv:51, 52). "For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in clouds to meet the Lord in the air, and so shall we ever be with the Lord" (1 Thess. iv:16-17). This is the hope of the Gospel and the hope of the believer. It is also called "*the hope of righteousness.*" "For we, through the Spirit wait for the hope of righteousness by faith" (Gal. v:5). We do not wait for righteousness, for we possess it in Christ, and the righteousness of God covers us. But there is a hope connected with the righteousness which we have through grace. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ . . .

## O U R H O P E

325

and rejoice in the hope of the glory of God" (Rom. v:1-3). The hope of righteousness is to be with Christ and share His glory. The blessed hope is therefore a righteous hope, that is, it is founded upon righteousness and we have a perfect right and title to it. The glory we receive when He comes is the gift of His grace. Righteousness gives the blessed hope and the hope of the Gospel is the result of righteousness.

Therefore it is the *hope of God's calling*. "That ye may know the hope of His calling" (Ephes. i:18). The calling wherewith God hath called those whom He has redeemed by the blood of His Son, saved by His grace and made one with Him, is that they are to be like Him and share with Him His glory. It is also "*the hope of eternal life*" (Titus i:2) and "*the hope of glory*" (Col. i:27). When Christ who is our life, shall appear, then shall ye also appear "with Him in glory" (Col. iii:4). It is the *hope of salvation* (1 Thess. v:8). Saved now—blessed be God! Saved from eternal perdition and saved for eternal glory. For this we wait. We look for the Saviour, the Lord Jesus Christ. "Who shall change the body of our 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:21). We expect an inheritance incorruptible, undefiled, that fadeth not away, which is reserved for us in Heaven "Who are kept by the power of God through faith unto a salvation ready to be revealed in the last time" (1 Peter i:4-5). It is the *living hope* (1 Peter i:3), and it is *that blessed hope* (Titus ii:13). Pages could be filled describing its blessedness, but no pen can describe all the blessedness which will be ours when He comes. What blessedness when we shall see Him in His glory! What blessedness when we enter into the Father's house and greet our loved ones in resurrection glory! What blessedness to have eternal fellowship with the Saints of God and the innumerable hosts of angels! What blessedness, forever with the Lord!

And this hope of the Gospel gives assurance, joy and peace. It leads to, and sustains in, a life of separation. It makes us content to be nothing in this poor world, to

be ignored and belittled, yea to suffer with Him and to share His reproach. It stimulates to service for Him, constantly willing to serve, to deny self, to spend and sacrifice.

Yet how few of God's people know this hope of the Gospel. A still smaller number know its blessed reality as a power in their lives. This hope is now so near and imminent. May His Spirit fill us daily with the reality of the hope of the Gospel, a daily expectation of the glory and give us power to walk worthy of the Gospel and worthy of our high and holy calling.



**When will  
He come?** That our blessed Lord is coming again no Bible believing Christian can doubt. His personal, visible and glorious second coming is as clearly taught in Scripture

as His first coming in humiliation to suffer and to die as the sinner's substitute. The question "When will He come?" is, therefore, asked by all who believe in His return to earth. Perhaps never before have there been so many true believers who ask this question as today. Those who know Him and love Him are longing for His coming. Many times the writer has looked up into the evening sky with its gilded and fading clouds and asked, "When will He come?" Souls filled with anguish and sorrow, passing through deep waters, whose daily meat is heartaches and tears, ask also, "When is He coming?" And aged saints, who have waited for many years, not for death, but for Himself, ask the same question.

Yet there are those who protest against this question, and they tell us it is impertinent to ask it, since we cannot know anything about it. Yet the disciples asked Him this question (Matt. xxiv:3) and He did not rebuke them but graciously gave an answer. We find among those who believe in His second coming a double answer to this question. Some think they can figure out the time of His appearing, and then, misguided as they are in doing this, they set dates for Him to come. Others take the opposite side and say, He cannot come for a good while yet. There are certain things to be accomplished first. There must be first a great

tribulation, the manifestation of the antichrist, the restoration of the Jews, etc., and inasmuch as these things are not, He cannot come now. The late Dr. S. H. Kellogg, missionary in India, in a sermon on the second advent gave an excellent answer to this question.

“But, we are often impatiently reminded, did not our Lord tell us, in this very discourse, that ‘of that day or hour no man knows, but the Father only’? Undoubtedly He did so say. And from these plain words it certainly follows that any man who affirms, as many have affirmed that the Lord will come without fail on, or by, some particular date, or who ventures to assert, as many others do assert, that the Lord *cannot* come until some definite period shall have elapsed, thereby places himself in direct antagonism to this word of Christ. We ‘know not the day nor the hour’: let us all hold fast to that truth, as the Lord’s own word, and a chief safeguard against the fanaticism which has so often shown itself in connection with this subject. But none of this proves that the question as to the signs of the approach of the coming of the Lord is either impertinent or useless. It is evident that, although we know not, and cannot know, the exact time, the question still remains open whether it may not yet be possible to know when Christ is *near*. The answer to this question is by no means involved in the answer to the other. To illustrate this point: we may be absolutely certain that a man must die; we may be, as we always are, utterly unable to predict the day or the hour of his death—which may, indeed, come without a moment’s warning sign. But oftener, as we all know, there are warning signs, which may at last even infallibly betoken the approach, even the very near approach, of death. Or, again, I may be traveling, and may be uninformed as to the exact distance of the place to which I go or the time of arrival there: and yet between this and that there are several places which, as I pass them in my journey, shall one after another apprise me of my steady advance toward the end of the journey; till perhaps at last, though I still know not the *exact* distance remaining to be traversed, or the exact time of arrival, I may yet say, as the last large

town is past, 'I know that I am now near to the end of my journey, and the next stop will be at my destination.' Just so is it in the present case. We may be, as we are, quite unable to tell the day or the year in which the Lord shall come; but it by no means follows, as some imagine, that there may not yet be signs, which, as they one after the other appear, shall be sufficient to show to all who study the Word of God and watch for Christ in humility and faith, that He is really near."



**Simeon's  
Testimony**

There was a man in Jerusalem whose name was Simeon. This statement is found in the Gospel written by the beloved physician Luke. We do not read anything about Simeon's earthly relations, but we read something else: "The same man was just and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him" (Luke ii:25). He was a believing Israelite. He possessed the Old Testament Scriptures and believed in them as the Word and revelation of the God of Abraham, Isaac and Jacob. From these Scriptures he learned the promises of God to send a Redeemer-King, the seed promised by Jehovah Himself on the threshold of human history. That promise was renewed to Abraham and later to David in oath bound covenants. The seed should be the son of David, the son of Abraham. He knew also that a Virgin of David would conceive. And all through the Scriptures Simeon traced the promises of God centering in the Messiah. His name was to be Immanuel. Yea, he knew that the child to be born would be the Son given, bearing the names of Deity, the Wonderful-Counsellor, the Mighty-God, the Everlasting-Father, the Prince of Peace. He knew Isaiah had spoken all these words. Therefore as a pious, God-fearing Jew he waited, as generations before him had done, for the consolation of Israel, encouraged by the Spirit of God who was upon him.

The Holy Spirit then gave him a revelation: "It was revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ." This

must have taken place when he read the Scriptures, for what the Holy Spirit reveals, He reveals through the Word of God. Perhaps Simeon studied the Book of Daniel. He may have read the remarkable prophecy in the ninth chapter, and as he meditated on it and learned that the prophetic 69 weeks composed of 483 years were about expired, when Messiah was to come and to be cut off, the Spirit of God must have spoken to him that he would see the long looked for Messiah.

Then the Spirit of God led him to the temple. It was in an hour when a poor descendant of the house of David by name of Joseph with Mary his wife, a daughter of David, had come from Bethlehem, David's city, to Jerusalem. Mary pressed to her bosom a tender infant, while Joseph carried two birds, the offering of the poor. They came to present the child to the Lord and to do for him according to the law. Directed by the Spirit of God, old Simeon took the infant in his arms, for he knew this was the promised Christ. He blessed God and afterward he blessed the mother and Joseph. He did not follow the Jewish custom of blessing the child, for the child needed no blessing from him, for He had come to be the Blessor.

Beautiful is the brief testimony which followed: "Mine eyes have seen Thy salvation." Dying Jacob said: "I have waited for Thy salvation, O Lord." But Simeon rejoiced in having seen in the infant Christ God's salvation. And such He is, the salvation of God. He came to seek and to save that which is lost, and to save the lost could only be accomplished by His sacrificial death. In Him is God's full, perfect, complete, present and eternal salvation. The heights and the depths of this salvation were not fully known to Simeon, nor were they fully revealed during the holy life which He lived on earth. That salvation prepared before the face of all people was made known in its blessed meaning after the great work had been finished on the cross. No prophet ever knew what it would mean and what God had accomplished in the riches of His grace. Isaiah wrote: "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God,

what He hath prepared for him that waiteth for Him" (Isa. lxiv:4). But now the hidden wisdom which God ordained before the world unto our glory is made known: "As it is written, Eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit" (1 Cor. ii:7-10). We know of the gracious, blessed results of redemption more than the prophets and old Simeon knew.

And, furthermore, Simeon testified that the promised One, whom he held in his arms, would be a light to lighten the Gentiles and the glory of His people Israel.

It is prophetic that the old Jewish Saint mentioned the Gentiles first and Israel in the second place; not first the glory of Israel and after that the light for the Gentiles, but the Gentiles are given the first place. The Holy Spirit revealed in his testimony what the prophet Isaiah had written seven hundred years before. In the great prophecy of the forty-ninth chapter, we hear Christ speaking. He complains of His rejection by His own people: "Then I said, I have labored in vain, I have spent my strength for naught, and in vain." Then follows a remarkable announcement of what should follow upon the rejection of Christ by His people Israel: "And now, saith the Lord, that formed me from the womb to be His servant, to bring Jacob again to Him, though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And He said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth" (Isa. xlix:4-7).

Isaiah's prediction and Simeon's testimony have been fulfilled in that the light and the Gospel which Israel rejected has been given to the Gentiles, but He is yet to be "the glory of Israel." When will that be? When this present age closes, the age in which the Gentiles have the Gospel preached unto them. As we know from the Scriptures this age closes with the rejection of the salvation and truth of

God by the professing church. The light rejected will result in darkness as we see already on all sides. Finally, gross darkness and its fruit, lawlessness, will cover the earth; tribulation will result, and then the return of the Lord in great power and glory. It is then that He will be the glory of His people Israel. Another great prophecy will then be fulfilled: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and His glory shall be seen upon thee" (Isa. lxi:1-2). Great will be the blessing for the nation of the world when Israel has Him as her glory and worships Him as her King. For "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 away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" (Rom. xi:12, 15).



This parable is a part of the Olivet Discourse (Matthew xxv:1-13). Expositors **The Parable of the Ten Virgins** have obscured the simple meaning of this parable and of late new interpretations have been attempted, which seem to bring in confusion.

In the first place, this parable having been spoken by our Lord in His final prophetic discourse dealing with the end of the age, His visible return and the establishment of His kingly throne, is a prophetic parable. It is one of the kingdom parables of the Gospel of Matthew, and as such it relates to the conditions prevailing in Christendom. The little word "then" connects with the preceding parables in which the coming of the Lord is so clearly revealed. The definite and glorious Hope of the true Church is not found in this parable, yet it is anticipated in the wise virgins entering in to be with the Bridegroom.

The ten virgins carrying lamps represent the entire body of professing Christians, all who lay claim to this name. The Bridegroom of course represents our Lord.

The wise virgins are the representatives of all who are born

again, who have accepted the Lord Jesus Christ, and who are sealed by the Spirit and indwelt by Him. The oil which they have in their lamps is typical of the Holy Spirit.

The foolish virgins are only professing Christians. They have taken upon themselves the name of Christian, but they are unconverted. The lamps they carry are symbolical of the outward forms of Christianity.

They all slumbered, and slept, means that when the Bridegroom tarried they all ceased watching and waiting for Him. For several centuries the whole Church, true believers and professing ones, had before them the promise of His return, but when He tarried the expectancy died out.

The midnight cry, which sounds forth the long forgotten truth of His return, means the restoration and recovery of the truth of the coming of the Bridegroom. "Behold the Bridegroom; go ye forth to meet Him!" The midnight cry arouses all Christendom. It does not need to be expected in the future for it has come. There has been a revival of prophecy and dispensational truths. It came in the past, the nineteenth century, and it was closely linked with the great evangelical revivals. As a result the wise and the foolish virgins have been aroused.

The next event will be the coming of the Bridegroom. He comes for the Bride. In spite of certain teachers, and would-be teachers of prophecy, we still believe the Bride is the true Church. All true believers who are Christ's and indwelt as such by His Spirit belong to the Bride.

Going in to the marriage means, that the Bridegroom comes, takes His Bride, all true believers, to be with Himself. We find in Revelation xix the marriage supper of the Lamb. This follows the coming of the Bridegroom. Some apply all this to Israel. But there is a simple reason why it cannot mean Israel. When Israel is restored to her former relationship, after her divorce, it will be an earthly event. The marriage recorded in Revelation takes place in heaven; the Bride becomes the Lamb's wife. The shutting out of the foolish virgins means that all unconverted, nominal, professing Christians are excluded from His glorious presence and have no share and part in His glory. The Editor

repudiates entirely the invention that these foolish virgins represent true believers, who have not reached a mature state of spiritual experience and who must pass through the great tribulation and be made ready by suffering. The Lord says to the foolish virgins, "I know you not." Never will He say such a word to anyone who has trusted in Him and depended upon His sacrificial death, His great work on the cross.

This interpretation is logical and scriptural. It is the interpretation given by some of the godly and learned Puritans of the seventeenth century, and by the best and leading teachers of prophecy in the nineteenth century and of our own times.



**Found  
Together**

"It has been well observed that when the time of the coming of the Bridegroom arrives all the wise virgins shall be found *together*. The parable quite teaches this. Those who had the oil were all together and ready, but those who had none—the foolish, the mere professors—were scattered about, looking for oil. This should excite in the minds of all true believers *a desire to be found together*." The midnight cry, "Behold the Bridegroom! Go ye forth to meet Him!" has been heard for many years. And still throughout the world the Coming of the Bridegroom, the imminent coming of the Lord, is announced. The next will be, according to the parable, *the coming of the Bridegroom*. In the meantime the foolish virgins which represent mere professors, Christians in name only, unsaved church members, who have not the Holy Spirit, because they are not Christ's, run hither and thither. They are scattering in different directions. Most of them are occupied with reform movements, politics, and all kinds of societies. But the wise virgins are found together.

Nothing brings true believers so close together as the teaching concerning that blessed Person, whom we all love and adore, and the fact that that adorable One is coming again to receive us unto Himself. Is it not so, dear reader, if we think of Him and our hearts realize that we may soon

be face to face with Him, all our ecclesiastical man-made differences sink out of sight? If the Lord Jesus Christ in all His Glory, and the doctrine of our destiny in Him, that some day we shall *all* be with Him, had not been lost sight of, would it ever have come to the differences which exist today?

It is encouraging to see, too, those who are the Lord's, who love His appearing, are here and there brought closer together. But we are sure it can only be done around the Person Himself, and the truth of His Coming.

In many places God's children of different denominations and parties meet from time to time to study the Word, to have fellowship one with another, to think on His Name and be reminded through the Word that He is coming. And blessing rests upon such gatherings. May this be accomplished in all the larger cities, towns and wherever it is possible. Come together, not to start something new, some new church, movement or party—God forbid. But come together just as the members of the one body, to praise and pray, to study His Word and to encourage each other. All believers who walk in the Spirit surely *have* the desire to *be found together* with those of like precious faith.



**The Pernicious Habit** In our last published "Dispensational Tract" the unscriptural "spiritualizing" method is fully exposed. Over a generation ago the Bishop of Liverpool, Dr. Ryle, a deeply spiritual man and able commentator on the Word of God spoke of this method as "the pernicious habit"; and so it is. We quote his words written in 1867.

"I believe it is high time for the Church of Christ to wake out of its sleep about Old Testament prophecy. From the time of the old fathers Jerome and Origen, down to the present day, men have gone on in a pernicious habit of 'spiritualizing' the words of the Prophets, until their true meaning has well nigh been buried. It is high time to lay aside traditional methods of interpretation, and to give up our blind obedience to the opinions of such writers as Pool, Matthew Henry, Scott and Adam Clarke, upon unfulfilled

prophecy. It is high time to fall back on the good old principle that Scripture generally means what it seems to mean, and to beware of that semi-sceptical argument, '*such and such an interpretation cannot be correct, because it seems to us "carnal."*'

"It is high time for Christians to interpret unfulfilled prophecy *by the light of prophecy already fulfilled*. The curses on the Jews were brought to pass literally—so also will be the blessings. The scattering was literal—so also will be the gathering. The pulling down of Zion was literal—so also will be the building up. The rejection of Israel was literal—so also will be the restoration.

"It is high time to interpret the events that shall accompany Christ's second coming *by the light of those accompanying His first coming*. The first coming was, literal, visible, personal—so also will be His second. His first coming was with a literal body—so also will be His second. At His first coming the least predictions were fulfilled to the very letter—so also will they be at His second. The shame was literal and visible—so also will be the glory.

"It is high time to cease from explaining Old Testament prophecies *in a way not warranted by the New Testament*. What right have we to say that the words Judah, Zion, Israel, and Jerusalem, ever mean anything but literal Judah, literal Zion, literal Israel, literal Jerusalem? What precedent shall we find in the New Testament?"



The awakening mentioned in the foregoing **The Awakening and its Results** paragraph has come. The Spirit of God has given to the true Church a blessed revival of the study and right understanding of prophecy. It came many years ago and it is still going on, and we believe will not stop till His waiting, expectant Church looks into His face of glory. The author of the Word of God has revealed the only way, that His great prophetic revelations as to the future can be understood. It is by "rightly dividing the Word of Truth," which does not confuse Israel and the Church, Law and Grace, this present dispensation and the dispensation to

come. The midnight cry "Behold the Bridegroom!" has gone forth and there are now more true believers intelligently studying Bible prophecy, and waiting for the Coming of the Lord, than since the days of the Apostles. This revival is world-wide. In every continent, in the mission fields, in hundreds of languages prophecy is studied and there is an ever increasing multitude the world-over waiting for His coming, and enjoying the comfort and blessing of "that blessed Hope." The results it has brought and which an intelligent study of dispensational truths is bringing everywhere should be sufficient to convince anybody that it is the work of the Holy Spirit.

I. The first result we mention is that the revival of the study of prophecy has produced and is still producing the deepest conviction that the Bible is the inerrant Word of God, because the study of dispensational truths and fulfilled, as well as unfulfilled prophecy, furnishes one of the greatest evidences that the Bible is the supernatural book. The staunchest and most loyal witnesses to the faith delivered unto the saints, are those who believe in prophecy. The deniers of the inspiration and revelation of the Bible, who also deny the Deity of our Lord and who do not believe in redemption by blood, nor in the physical resurrection of Christ and His visible return, are not believers in dispensational truths and prophecy. They are not found among those who believe and study dispensational truths.

The study of prophecy makes unbelief in the Bible impossible, while rejection of prophetic and dispensational truths opens the door to doubts and questions. When Mr. Philip Mauro published in 1919 his first pamphlet and started his attacks on dispensational truths, the literalness of Israel's promises, that great English lawyer and scholar Sir Robert Anderson, K.C.B., wrote about his pamphlet on the kingdom of heaven as follows: "It displays ignorance and error of the kind that fostered the infidelity of the 18th century, while it seeks to discredit truths which marked the Evangelical Revival of the 19th. Here I write with personal feeling—for, early in my Christian life, I was drifting towards scepticism under the influence of the errors he advocates,

and I was rescued from that peril by the very truths he tries to undermine." This is a significant testimony, nor is Sir Robert Anderson the only one. Thousands upon thousands had their confidence in the Bible restored and multitudes have been led into the full knowledge of the truth of God.

II. Another result is the revival in soul saving and missionary efforts it has brought. As stated by Dr. Anderson, dispensational truths marked the Evangelical revival of the nineteenth century. As the true Church began to believe once more in the imminent coming of the Lord, in the approaching end of this age, in the place Israel holds in the purposes of God, the great responsibility to preach the Gospel so that the gathering of the members of the body of Christ might be accomplished speedily, was realized afresh. Great missionary movements, like the China Inland Mission, were started by men, who besides believing the Gospel and every other truth, were ardent believers in prophecy, in His soon return and the other revealed prophetic truths. All the successful missionary movements are founded upon these truths. And so it is with the men who have been mightily used during the nineteenth century in soul saving and the proclamation of the Gospel. We mention a few: C. H. Spurgeon, the Bonars, D. L. Moody, J. Wilbur Chapman, Reuben A. Torrey, George C. Needham, besides the great teachers and loyal men of God, who a generation ago bore such a great witness—James H. Brookes, A. J. Gordon, Arthur T. Pierson, Prof. Morehead, C. I. Scofield and many others. All believers in the prophetic truths related to the end of the age and His return, testify that these truths are stimulating true Christian, self-sacrificial service. They set one's soul on fire to serve the Lord Jesus Christ.

III. The third result of this awakening and revival of prophetic truths is, that it has led and is leading God's children into a separated and consecrated life. Through dispensational truths the heavenly calling of the church has been recovered and those who know their position in Christ, their heavenly calling and the promised glory at His appearing, receive through these recovered truths the most powerful

incentive to live in separation from the world. Dispensational truths have a great sanctifying influence. "He that hath this hope in him purifieth himself even as He is pure." It also has led and is leading into the truth of the unity of the body of Christ, the unity of the Spirit we are exhorted to keep (Ephesians iv:1-3). These truths level ecclesiastical differences and bring to the heart and mind the realization of His prayer "that they may all be one as we are."

Could it then be true, with such results, that dispensational—prophetic truths as believed by the most spiritual portion of the Church of Jesus Christ, are nothing but an unscriptural "fabrication" which has been imposed upon the Church?

If only these truths would be more believed, more preached and more practiced we would see still greater results, and the Holy Spirit would put His gracious seal of His approval upon our testimony.

But the Editor has seen some startling results too when these truths were held and given up. We have known men, and know some today, who gradually have given up and are giving up what they preached once as the truth. Some have gone over into the camp of modernism and others are on the road there.

The outcry against dispensational truths, against the teaching of the great tribulation, the imminency of His coming for the Saints and the coming Kingdom on earth is *not the work of the Holy Spirit*. Read those books which attempt to disprove these blessed truths and you will find that they may appeal to the head, but they cannot warm the heart nor inspire to service and holy living.

What the Church needs today is a still greater revival of prophetic truths; a greater assurance that "the Lord is at hand," a more intense waiting for His coming, and as the result a more separated walk, self-surrender and a more intense service for *Him*.



**Why  
Grasshoppers?  
Grasshoppers?**  
pers are a pest.

We spoke of Atheists in a previous issue as grasshoppers. So somebody wants to know why the Editor designates them in this way. We gladly answer—Grasshoppers are a pest. They devour grass and all green things,

feeding on the gifts of the Creator, destroying what nature produces. All that they do is to hop around. They are not producers but consumers. They are repulsive looking things. Some of them look very formidable to children; they are afraid of them, but nobody needs to be afraid of them, they are a cowardly lot. They flee as fast as they can whenever the least little thing frightens them.

All these grasshopper characteristics are applicable to the Atheists and their cousins, the rationalistic modernists. God Himself speaks of the nations who know Him not in this way. "It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretches out the heavens as a curtain, and spreadeth them out as a tent to dwell in" (Isaiah xl:22).

There is another passage we quote. "Thy captains are as the grasshoppers which camp in the hedges on a cold day, but when the sun arises they flee away, and their place is not known where they are" (Nahum iii:17). Yes, let the sun arise, let Him, the Sun of Righteousness, come, and the grasshopper pest will be forever gone.



**The New Soviet Religion** Atheistic Sovietism has been trying to destroy every form of religion. Its satanic hatred has not only been manifested against Christianity but also against Judaism and Mohammedanism. But while they have tried to annihilate these religions a new religion is gradually coming to the front in the Soviet Republic. Its name is "Lenin." We translate a paragraph from a brochure published in German—*Bolschewismus und Christentum* (Bolshevism and Christianity) by Dr. Schabert.

"In every Russian house and in public institutions the visitor used to be greeted before the revolution, in the right corner of the premises, with an Ikon, the picture of a saint, and a lamp burning before the picture. Now everywhere in the whole dominion of the Soviet, in place of the picture of a saint is found the picture of Lenin, displayed on a red background. Underneath is a table, almost like an altar,

also covered with red, on which are found some of the speeches or letters of this apostle of atheism.

"The adoration and veneration of the embalmed corpse of Lenin in the Mausoleum at the wall of the Kremlin in Moscow, takes on more and more the form of idolatry." From other sources we have heard the same. Lenin evidently is worshipped, his utterances are worshipped as if he were some kind of a god. But the actual adoration of his corpse is plain idolatry.



**December 31** For about twenty years we have spent the closing hours of each year in praise and prayer. God willing, we hope to do so again this year. Send in your prayer requests so that we can lay them before the Lord and join in prayer with you. During the past year not a few wrote us that prayers were answered. He is still the prayer hearing and answering Lord He always has been, and will be till His Church is safe at home.



**Disappointed** We are somewhat disappointed that not more of our readers have ordered a copy of "**Half a Century**," the autobiography of the Editor as a servant of the Lord Jesus Christ. We thought at least several thousand of our oldest readers would send for a copy, for they should be more interested than the new readers.

Perhaps the financial depression is responsible for this. We wish we could make the price less, but as the publication has cost us a good deal of money we cannot do it. The book will bring a great blessing to every Christian home where it will be read. Read it to your family.



**California** As previously announced, the Editor hopes to spend the first part of 1931 on the Pacific Coast. We hope to be in Stockton, Los Angeles, Hollywood and other places. We pray for guidance that we may visit only those places which need our ministry the most.



**Remember  
Once More** This is a special prophetic issue of "Our Hope." You can order special copies at cost price. Circulate this magazine for this special issue, it means special blessing upon all who read it.

**Our offer still holds good.** Send us a list of your friends, preachers, Sunday School teachers, and send 50¢ for each name and we will mail them this December issue and the magazine for six months, January to June.



## The Dispensations

There has always been an outcry against the dispensational truths, as revealed in the Word of God, from the side of postmillennialists and modernists. Of late, persevering attacks have been made by the pen of one who used to hold the dispensational unfoldings of the Scriptures, teaching and defending them in an able manner. We have nothing to say about these attacks, which, according to the opinion of the writer, have been far from edifying.

Without following, and certainly not discrediting, the division of the dispensations into seven, as it is done in the most excellent and helpful Scofield Reference Bible, we like to introduce a new classification of the ages of time.

We divide the ages revealed in the Word of God into three.

### I. The Age of Preparation:

This began with the fall of man and the Prot-Evangel, that germ of all prophecy (Gen. iii:15). This age of preparation covers the entire Old Testament. In this age God called an earthly people, His people Israel. Unto them were committed the oracles of God. They had the adoption (Israel being called God's first born son), the glory, the covenants, the giving of the law, the service of God and the promises (Rom. ix:4, 5). The promises made unto them are the promises of the Messiah, the Son of David, the King and Immanuel, as well as the promises of the land and the display of His glory.

When this age of preparation drew to its appointed end, the promised One appeared "born of a woman." He came as the *minister of the circumcision* for the truth of God, to *confirm the promises made unto the fathers* (Rom. xv:8). Mark well—not to *fulfill* these promises, but to *confirm* them. And so He did. He came to His own. He came with the message of the kingdom and that message was not addressed to the Gentile world, but only to the lost sheep of the house of Israel (Matt. x). He came as King, promised to the

fathers, and He confirmed the promises of the kingdom. He preached by manifesting the powers of the kingdom.

But as foreseen by the prophets, He was rejected. While he confirmed the promises of an earthly kingdom, He fulfilled the predictions of His sufferings as the sin-bearer. He suffered and died, was buried and rose again on the third day. These mighty events still belong to the age of preparation. So does His ascension and His exaltation to the right hand of God. When the one hundred and twenty were waiting for ten days in Jerusalem for the promise of the Father, they were still in the age of preparation, but when the Holy Spirit, the third person of the Trinity, came from heaven to earth the age of preparation ended.

## II. The Age of Participation:

This age began with the advent of God, the Holy Spirit. His coming resulted in the birth of the Church of Christ, the Body of Christ and the Bride of Christ. In this age God gives the greatest of all messages which He purposed in Christ Jesus, before the foundation of the world. It is the Gospel message, now made known in its fullest and glorious meaning. We call it the message of participation, because God the God and Father of our Lord Jesus Christ, invites lost sinners to accept His Son and become partakers of Him. Those who respond, who believe on the Lord Jesus Christ, partake of Christ. They participate in His death, as they have, believing on Him, died with Christ. They participate in His resurrection; they are risen with Him; they participate in His glorious exaltation for they are seated in Christ in the heavenly places. They participate in His life, in His Spirit, yea in all He is as the risen Lord, and they are destined to participate in His glory. Furthermore, all who accept the great message become members of the body of Christ. They are one spirit with the Lord "members of his body, of his flesh, of his bones" (Eph. v:30).

This present age of grace, in which God offers the highest and the best He has to offer, will also end. The end of this age of grace will take place when the Body of Christ is completed, when every member has been put into that body.

Then comes the glorious day in which the body will be united to the head in glory. This will be accomplished by the coming of the Lord for His Saints (1 Thess. iv:17, 18).

### III. The Age of Consummation:

After the home-call of the true church comes the fulfillment of all which is written so large in the Word of prophecy: the complete apostasy; the manifestation of the man of sin; the great tribulation; the execution of divine judgments and finally the visible and glorious return of the Lord Jesus Christ. This great event will introduce the age of consummation, the age of glory, as we may also term it. The Lord Jesus Christ will receive His promised throne and His promised kingdom. Satan will be bound; the nations will be judged; there will be universal peace and the knowledge of the glory of the Lord will cover the earth as the waters cover the deep. Israel will be restored to their God-given inheritance and the world will be converted. This age will merge into eternity, when time will be no more.

Surely these three ages, or dispensations, are clearly marked in Scripture. The teacher who rejects them cannot be a safe and sound teacher; he is unsafe and unsound. It is also a serious thing to reject the revealed truths concerning the ages when we remember that it is written that God made these ages by Jesus Christ. For we read in Hebrews i:2 "By whom also He made the ages" (not "worlds" for the word used is "aion"). The Lord Jesus Christ is the framer, the centre, the object in every age. To reject the fact that there are different dispensations, or ages, means to detract from His glory.

But we want to make a very brief contrast between the present age of grace, the age of participation, and the future age, the age of consummation and glory.

1. *As to the Lord Jesus Christ.* During this age of grace our Lord is at the right hand of God, as the priest and advocate of His people on earth. He is unseen by human eyes, as He occupies the Father's throne. We know He is there crowned with honor and glory; but we know it by faith and not by sight. In the age of glory, the coming age, He will

no longer occupy this place at the right hand of the Majesty on high; nor will He remain invisible in His person and glory. He has returned to earth and His glory is now manifested. He has left the Father's throne and has received His own throne, called in Scripture "the throne of His father David." What an illogical invention it is when certain expositors of past generations, and certain modern "would-be teachers of prophecy" claim that the throne of David means the throne of Christ in heaven! Then every eye shall see Him. He will also receive the kingdom in its earthly form, that kingdom which does not exist during this age of grace, for which we still pray "Thy kingdom come!"

2. *As to the Holy Spirit.* The Holy Spirit during the present age indwells believers. His great work is to baptize all who believe on Christ (in the act of believing) into the body of Christ. This is His great mission in this age of grace. He is the paraclete for the children of God, who guides into all truth.

In the age of glory, following the present age, He will be poured out upon all flesh (Joel ii:28), but His work will not longer be the formation of the body of Christ, yet will He still be the Spirit of life and of power.

3. *As to the Church of Jesus Christ.* During this age the Church is a suffering and often persecuted Church, called to suffer with Him, who is by the world rejected, and to bear His reproach. No reward is promised to the Church during this age. In the age of glory the Church will be glorified with Christ and reign with Him over the earth. Her suffering is forever over. Satan is completely bruised under the feet of the saints of God, who will then receive the reward crowns from the Lord the righteous Judge.

4. *As to Satan.* During this age of grace Satan is the Prince of this world, the god of this age. As in the age of preparation his work is still opposition to God and the purposes of God in redemption, but as he was defeated in the previous age so is he defeated now. Yet he maintains his rulership with the wicked spirits in the heavenlies.

In the age of glory and consummation Satan is bound

to seduce the nations no more. The heel of the seed of the woman will crush the serpent's head. Finally, after his brief liberty (Rev. xx) he will be cast into the lake of fire.

5. *As to the people Israel.* During this present age the wonderful nation is set aside and judicial blindness rests upon them. They are wanderers, in fulfillment of prophecy, among all the nations of the world. However the Spirit of God bears witness to the fact that God hath not cast away His people (Rom. xi:1-3). They are still beloved for the Father's sake; though they are out of touch with Jehovah, Jehovah is not out of touch with them.

But when this age ends the regathering of Israel will take place. According to the words of our Lord the first thing after His return will be this home-bringing of Israel. "And He shall send his angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other" (Matt. xxiv:31). All the promises of a national restoration will be fulfilled. Israel will be converted and filled with the Spirit and become the head of all the nations. Jerusalem, now trodden down by the Gentiles until the times of the Gentiles are fulfilled, will become the capital of the kingdom.

6. *As to World Conditions.* The present age is an evil age and it can never be anything else but evil. All that the Scriptures predict concerning this age is being fulfilled. Wars and rumors of wars, kingdom against kingdom and nation against nation, will be true down to the very end of the age (in spite of the Kellogg-Briand peace treaty). Unrighteousness and lawlessness increase on all sides. All is nearing the predicted collapse. In Christendom there is apostasy, the leaven of evil is working. Modernism is preparing the stage for atheism. Immoralities are increasing and deeds of violence prevail as never before.

In the age to come, the age of consummation, unrighteousness will be dethroned. When He comes and reigns as Prince of Peace wars will cease for "He shall speak peace to the nations." They shall learn war no more. All swords will become plowshares and spears pruning-hooks. The problem of poverty will be solved. "He shall judge the poor of the people, He shall save the children of the needy, and shall

break in pieces the oppressor" (Psa. lxxii:4). The leaven, which is at work now, will be arrested forever by the fires of judgment, and ritualism and rationalism will have come to its ignominious end. The tares have been gathered up and burned.

7. *As to the Nations.* During this age of grace the Gospel is being preached to them, so that the body of Christ, His Church, can be built up and be completed. But there is no Christian nation in existence during this age. It would be sheer mockery to call our country a Christian nation. About one thousand million of human beings are still sitting in darkness and the shadow of death. Fetishism, polytheism and other forms of false worship prevail throughout the world. The nations are governed by various human governments. It is a man's day, the times of the Gentiles are in force. But all forms of human governments fail to govern and the world is waiting for the true government.

This true government is the theocracy. It will come with the return of Christ. The government shall then rest upon His shoulders. He will end the times of the Gentiles with the catastrophic blow revealed in Nebuchadnezzar's dream image. While world-conversion is impossible in the present age, it will come with the dawn of the coming age. All idolatry will vanish and nations will walk in the light of the Lord and do righteousness.

8. *As to the Physical Creation.* The curse rests now upon it. It is during this age of grace a groaning creation. In spite of man's attempt to improve this ruined creation, the blights and disasters continue. Famines, pestilence and earthquakes are the ever-recurring numbers on the program of this age.

But what a change when creation's Lord and Redeemer returns! Groaning creation will be delivered. He who bore the thorny crown will remove all thorns and such glorious blessings will come to this earth which no saint can ever imagine.

And thus all waits for the dawn of the promised morn, when the shadows flee away. And His Church must pray as never before—"Even so, Come Lord Jesus."

## A Prophetic Hymn

“And when they had sung an hymn, they went out into the mount of Olives” (Matt. xxvi:30). When the memorable evening had come He sat down with the twelve to the pass-over feast. As they were eating He broke the bread and took the cup, telling them of the deeper significance of the broken bread and the wine. After that they sang the hymn and went out to the mount of Olives. What hymn did the Lord sing with His disciples? The hymn consisted in a number of Psalms, called by the Jews “*The Hallel.*” These Psalms were sung at their three great Feasts, at the Feast of dedication and at the New Moons. At the Feast of Passover, the Hallel Psalms, Psalms cxiii-cxviii, were divided into two parts. Psalms cxiii and cxiv were sung during the passover meal and Psalms cxv to cxviii after the meal. We doubt not that the ancient custom was closely followed by our Lord and His disciples and He chanted all these Psalms with His disciples.

Passover was with the Jews a feast of joy, for it commemorated the great event of Israel’s deliverance out of Egypt. The Passover-Lamb was a prophecy of Him who is the Lamb of God, our true Passover. He had come and was now about to present Himself as the spotless, holy sacrifice. Before Him was Gethsemane. He saw the deep agony of soul; how Judas would appear with the multitude to bind Him. He saw the suffering and the shame which in a few hours would be His portion. He knew they would spit in His face, smite His cheek, scourge His back, crown Him with thorns and nail Him to the Cross. But He did not, in that solemn hour, when His suffering was to begin, burst into tears or moan over what was to come. He sang a hymn with His own. And as He chanted these Psalms He understood their meaning as none of His disciples, nor any rabbi and leading teacher in Israel before them, nor after them could have known their message. It was His own Spirit who had produced these Hallel Psalms, bearing witness to Him, for the testimony of Jesus is the Spirit of Prophecy. As He sang these Psalms, perhaps leading the

eleven men about Him, His tender voice being heard above theirs, it must have filled His holy soul with joy, the joy which was set before Him, for which He gladly endured the cross and despised the shame. Let us see then some of the sweet and precious things He sang, their meaning for Him and for us.

The beginning of the hymn they sang is the One Hundred and Thirteenth Psalm. It begins with an Hallelujah and ends with an Hallelujah—translated in our Bibles by “Praise ye the Lord.” The two preceding Psalms also begin with a Hallelujah. They follow the One hundred and tenth Psalm, that great Psalm which predicts the exaltation of the rejected One, who is now at the right hand of God, waiting till God makes His enemies the footstools of His feet. The One Hundred and Thirteenth Psalm is the third Psalm following the One Hundred and Tenth. It is a millennial Psalm foretelling the praise which will be on the earth when the Lord reigneth. His Name will then be praised. “From the rising of the sun unto the going down of the same the Lord’s Name is to be praised. The Lord is above all nations and His glory above the heavens.” As He sang these words during the passover feast His omniscient eye saw all this accomplished, that, as the result of His suffering and death, the Hallelujah times for the earth would ultimately come. And when He sang “He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, that He may set him among princes, with the princes of His people,” an echo of Hannah’s inspired praise, He must have remembered His own gracious work towards ourselves, poor and needy, sitting upon the dunghill of our sin and shame, and how, through His redeeming love, we should be lifted to the place of glory. The next Psalm in the hymn, the One Hundred and Fourteenth, is a vivid description of the power of the Lord displayed in behalf of Israel. “Judah was His sanctuary, Israel His dominion: The sea saw and fled; Jordan was turned back. The mountains skipped like rams—the hills like lambs.” The earth is called upon to tremble at the presence of the Lord. The Rock from which they drank is mentioned, then suddenly this Psalm closes. According

to Jewish custom when the second cup was drunk this Psalm in commemoration of the great doings of the Lord for Israel was sung. And the Lord who was with them of old, who was the Rock which followed them, who manifested His power at the Red Sea and at Jordan, sang now Himself this hymn, to fulfill in His sacrificial death the types and through His mighty work of redemption redeem Israel in the future from all their enemies and their sins.

Still deeper is Psalm cxv, that part of the hymn the Lord sang with His disciples after the passover feast was finished. Here are exhortations to trust in the Lord. Three times the statement is made, "He is their help and their shield." Then follows the assurance of blessing and increase for His people, that they are the blessed of the Lord, who made the heaven and the earth. The Psalm ends with an Hallelujah. What it must have meant for Him to sing these words! He was about to be rejected by the nation and He sings of their future blessing, the result of His death for that nation.

The One Hundred and Sixteenth Psalm is a psalm of experience and while it is individual it must be applied to Israel. Looked upon in this light this Psalm contains the future praise of a delivered people, brought back from the jaws of death, by calling upon the name of the Lord. How true it will be of Israel, when the godly remnant is delivered. Here is the saved remnant of Israel testifying what the Lord has done for them. "For Thou hast delivered my soul from death, mine eyes from tears, my feet from falling. I will walk before the Lord in the land of the living. . . . What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation and call on the name of the Lord." And He through whom Israel is to be saved, through whom all this will be realized sang this Psalm in joyful anticipation of its final accomplishment. And more than that His redeemed people at all times, are enabled through His work of the Cross, to celebrate in praise and worship such deliverances. And when He sang "In the courts of the Lord's house, in the midst of thee Jerusalem, Hallelujah." perhaps His voice was heard above all other voices.

Short is the next Psalm in the hymn they sang. The One

Hundred and Seventeenth is a call to all the nations to praise the Lord. All races are to praise Him. Their praise and worship, the praise of all the nations of the world, begins after His loving kindness and His faithfulness have been made known to Israel in their final deliverance. There can be no converted world, no nations praising the Lord, till Israel is converted. And when He sang this part of the hymn He saw the nations brought into His kingdom. He beheld how every knee would bow at His Name and every tongue confess that He is Lord.

In singing the hymn before going to Gethsemane the Lord had a vision of the travail of His soul and was satisfied. Thus He sang the hymn which tells out so fully His marvellous doings and the gracious results of His redemption for Israel and the nations.

The final Psalm of the hymn is the One hundred and eighteenth. This is a distinctive Messianic Psalm. It was quoted repeatedly in the New Testament. No doubt we hear His own voice in this Psalm, speaking prophetically of His distress and deliverance. This is especially true in the expressions found in verses 5-14. He Himself referred to this Psalm, quoting verse 22, "The Stone which the builders rejected is become the head of the corner" (Matt. xxi:42). Afterward the Holy Spirit made use of the same text when Peter testified before the rulers, elders and scribes, saying, "This is the stone which was set at nought of you builders, which is become the head of the corner" (Acts iv:11). Again, the Psalm was used at His entrance to Jerusalem, when He was presented as Israel's King in fulfillment of Zechariah's prophecy. Then the multitudes cried, "Hosannah. . . Blessed is He that cometh in the Name of the Lord" (Matt. xxi:9). And finally, He used the same word from this Psalm in connection with His Second Coming. "Behold, your house is left unto you desolate. For I say unto you, ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord."

All these blessed words He sang with His disciples before He went forth to suffer and to die. He sang of His own experience, of His distress, of His sorrow, of His confidence,

of His enemies and of His victory. He sang of His rejection, of His humiliation and of His exaltation. He sang of the joyful day of His return when He would be welcomed by the waiting remnant of His people.

When the singing was over we behold Him in Gethsemane, and after that the words He had sung were fulfilled, "Bind the sacrifice with cords, even unto the horns of the altar" (Psa. cxviii:27). They nailed Him to the cross where He paid the price of our redemption.

And now we can sing His song and His voice is heard in the midst of the church in the praises and in the worship of His people (Heb. xi:12). Soon the singing times for Israel, for the nations and for all creation will come, when He returns. But while this is not yet, may we appreciate Him, our wonderful Saviour and Lord, more and more, and sing with Him the songs of victory, looking onward to the day of His glory. Like He sang when the cross was before Him, may we sing in faith and hope, for, "He giveth songs in the night."

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## Notes on First Thessalonians

(Continued)

B. B. SUTCLIFFE

The manner in which model Christianity revealed itself in Paul's day, and the manner in which Christianity must reveal itself in ours if it is true Christianity, is seen in the words, "Ye became followers of us and of the Lord, having received the word in much affliction with joy of the Holy Ghost; so that ye were ensamples to all that believe . . . for from you sounded out the word of the Lord . . ." (i:6-8).

They first followed the Lord's person. Becoming followers of the Apostles they found themselves following the Lord himself. They were thus fulfilling the injunction of the Apostle given to the Corinthians, "Be ye followers of me as I also am of Christ" (1 Cor. xi:1). Such following the Lord resulted in "much affliction." This comes as a sort of surprise until we remind ourselves of what the world really

is to the Christian. Had they been following some special doctrine or teaching merely, or had they been following even a high ideal, the affliction would not have followed. The world, even though it decline to join in the pursuit, is ready to admire and commend the zeal of any who persistently follow an ideal. But to follow a person, and that person one claiming absolute authority over all men and the full allegiance of all men, and a person too who had died a criminal's death, and for whom it was claimed that he rose again from among the dead; to follow such a one is utter folly to the world which is not slow to manifest bitter resentment and antagonism. Such resentment and antagonism caused the affliction which came to the Thessalonian Christians. And such affliction comes to all who acknowledge Jesus Christ as did these Thessalonians. But they have the knowledge that "if the world hate you, ye know that it hated me before it hated you" (John xv:18). There will be, until Christ comes for his own, affliction for his followers. It is written, "Yea all that will godly in Christ Jesus shall suffer persecution" (2 Tim. iii:12). And our Lord reminds us that "in the world ye shall have tribulation" (John xvi:33). But he also adds that "in me ye shall have peace."

In the second place they trusted the Lord's Spirit. Their own strength, or effort, or attainment, was not looked to for support in their trials, or for joy in their afflictions, or for power to continue in their newly found Christianity. It was not their own work they relied upon but the work of the Holy Spirit within them. Here again the world takes issue with model Christianity. The Christian virtues may be preached and the world, recognizing their value, is ever ready to applaud the preaching and the preacher. The reason for this is that these Christian virtues are commonly supposed to be attainable by the efforts of the natural man apart from the help of God's Spirit. Honesty, kindness, gentleness, the forgiving spirit, etc., all these the world commends as being desirable and worthy of pursuit. But when told that these things can, in full reality, be secured only by the agency of the Holy Spirit, then objection is at

once made and, instead of the commendation, there is opposition, persecution, and affliction at the hands of the world.

But while for these early Christians affliction was the result of their following the Lord, this was only the outward aspect. Inwardly they had the "joy of the Holy Ghost." The Lord had said, "If they have persecuted me they will persecute you" (John xv:20). But he had also said, "These things have I spoken unto you that in me ye might have peace" (John xvi:33).

In the third place they manifested their Christianity by publishing the Lord's word. Being taught by the Holy Spirit they knew that only the word of the Lord was capable of bringing permanent good. They knew that Word was necessary for the impartation of spiritual life, and to produce real Christian growth, and to guard from error, and to supply joy to the heart in every bitter experience, and finally to assure them of success in all their spiritual service (1 Peter i:18; ii:2; Matt. xxii:29; Psa. i:1-2; Jer. xv:16; Eph. vi:18).

Hence in order to please God, to bless men, and for their own spiritual growth and enjoyment, they were instant in publishing the word of the Lord. Sound doctrine produced fruitful service for these early Christians and they became remarkable for their missionary zeal and activity. They published the Word through all that section of their world, covering a territory as large as Great Britain. How did they do it? They were without any railroads, they had no great missionary boards, they did not possess printing presses, nor had they any of the most ordinary equipment of modern missionaries. But they had heard, from the same Word from which their knowledge came, the pressing injunction "go tell," and they attempted to obey as far as in them lay; and the attempt was owned and blessed and forwarded by the Holy Spirit. Their missionary activity proved their possession of the life of God. They felt within them the urge to tell; they desired to publish abroad the glad tidings. They were like David when he wrote, "My heart is hot within me, while I was musing the fire burned; then spake I with my tongue" (Psa. xxxix:3). Or like Jeremiah

who said, "His word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing and I could not stay" (Jer. xx:9). Or like Paul when he cried, "Woe is me if I preach not the Gospel" (1 Cor. ix:16).

The *scope* of their Christianity is revealed in the words, "*ye turned to God from idols, to serve the living and true God, and to wait for His Son from heaven . . .*" (i:9, 10).

They conceived of their Christian life as beginning when they "turned to God from idols." They had turned to the unseen from the seen, to the real from the unreal, to the supernatural from the natural, to the Divine from human conceptions of God. And they turned to God because of his drawing power, not because of the repelling character of their idols. Otherwise their salvation would be merely from *things*, being delivered from this or that evil, a negative thing, and so never coming to full deliverance. Their Christianity in that case would be nothing more than a legal observance of a set of rules and their question would be, for the settlement of every action, "Is this lawful for me?"<sup>2</sup> Thus they would have a religion for which the death and resurrection of Jesus Christ would be entirely unnecessary and hence a religion which could not be termed Christianity. It would result in constant effort to "give up" this or that evil. It is to be feared that much that passes for Christianity today is nothing better than this "give up" regulation of life and has little of true Christianity in it.

On the other hand, the question of one who has turned *to God from idols*, as the Thessalonians did when they heard the Gospel of Christ, is not, "Is this lawful?" but "Is this expedient?" For such a one "all things are lawful . . . but all things are not expedient" (1 Cor. x:23). To the one who has in truth turned to God from idols all things are lawful; he is beyond being incased and bound by a set of rules or laws; he is free, with the freedom of the sons of God, from all binding and hindering restrictions, and his only effort is to be well pleasing unto the God to whom he has turned. Hence his only question is "Is this expedient?" "*Turned to God from idols*" results in liberty to serve God acceptably, set free from selfishness that one may serve and

please him only; but "turned from idols to God" results in bondage to self, being hindered always by the constant effort to benefit self.

They had turned "to serve the living and true God." They no longer yielded service to the lifeless idols but to the living God. They no longer had to do with unreality but with reality. Their service was rendered not to mankind nor to themselves, it was neither social nor selfish; it was rendered to their newly found God, the living and true God. It was not humanitarianism, or social reform, or eugenics, or education, though all these, and much more, might have a part, but the one great terminus of all their service was above and beyond human needs or wants; it was found in the God to whom they had turned. Henceforth their service was to be rendered intelligently to a God who was present and real, living and true, a *personal* God. They did not think of themselves as being called to the service of humanity but to the service of God. Hence they would endeavor to serve man as God would serve man. That service is expressed in the best known text of the Bible, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have eternal life" (John iii:16). Here is the service God renders man. It is a deep consideration of man's greatest need, and intense interest in man's highest welfare, and an attempt to meet that need and forward that welfare. Hence these Thessalonians, in serving the living and true God, expressed that service by sounding forth the word of the Gospel. They knew, what it would be well if all so-called Christian workers knew today, that the word of God alone could meet man's greatest need and forward his highest welfare.

While constantly engaged in such service they were "waiting for His Son from heaven, even Jesus, who delivered us from the wrath to come." They were waiting for a person to come from heaven. This event would end their service on earth and mark the end of their earthly journey. This was the hope of true Christianity in that day; the coming of Christ from heaven. This is the hope of true

Christianity today. Further on in this Epistle he goes more fully into this subject but here he merely mentions it as being the end of their life on earth, the end for which they hoped.

*The second coming of Christ* is held up to ridicule by many religious people today, and by some who are undoubtedly Christian people. But with one voice every student of the Scriptures, whether liberal or conservative, modernist or fundamentalist, declares that the primitive Christians had just one hope, i. e., the second coming of Christ. If modern Christianity is to be true Christianity it must be patterned after the example set before us by the model, this Church of the Thessalonians.

The hope of the great majority of Christians today takes various forms: they are hoping for the conversion of the world, or the introduction of a warless world, or the establishment of a righteous world, or the baptism of the Holy Spirit, or the fulfillment of some Old Testament prophecies; hopes numerous and being multiplied, but all unscriptural. The one preeminent hope of Christianity, primitive or modern, was and is the coming of God's Son from heaven, even Jesus, who delivered us from the wrath to come. The Thessalonian Christians knew, what many modern Christians are wholly, because wilfully, ignorant of, that both Jesus and wrath are coming. They had already been delivered from the latter and were eagerly awaiting the former. The wrath comes for those who have not turned to God from idols, the Lord comes for those who have. And it is just this which marks human beings as being Christian or non-Christian.

Christianity has not changed through the centuries since Paul wrote, however philosophers and preachers may twist and turn and distort it into a religion fitted for the much talked of "modern mind." Christianity, i. e., true Christianity, abides ever the same yesterday, today, and forever, like its Founder. It has never changed, it is rooted in the Book that will not change, and it comes from a God who cannot change. The only source of Christianity is in the Book which alone reveals that changeless God and the

changeless Christianity found there. Hence if modern Christianity would be found to be true it cannot be other than the Christianity that characterized the Thessalonian saints.

It will be noted here that there are clearly marked distinctions between primitive, or true, and modern Christianity. The latter grows out of man's reason, the former comes from God's heart. The latter, in the final analysis, is nothing more than a binding legalism; the former, in the final analysis and in spite of its accompanying affliction, is a heavenly freedom and spirituality. The latter demands a life time of hard service and never produces settled peace and rest of heart and mind; the former calls only for simple faith in Jesus Christ, and brings the inward joy in the Holy Ghost which makes the possessor superior to all the afflictions of the present evil world.

To sum up, true Christianity is founded in the Gospel of God concerning his Son; it is manifested by following the Lord's person, trusting the Lord's Spirit, and publishing the Lord's Word; and its scope is seen in turning to God from idols, serving the living and true God, and waiting for his Son from heaven.

(To be continued)

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## Current Events In the Light of the Bible

**World Conditions at the Close of 1930.** The world conditions we are facing at the close of another year are fully corresponding to the prophetic forecast in the Bible. Infidels, Atheists, Modernists and other enemies of the Word of God charge the Bible with being out of date. The Bible is never out of date. It is always up to date. As to our age, the age which began with the coming of the Holy Spirit and which ends with the return of our Lord, the New Testament is very positive that it is an evil age and hence it cannot become a better age. It lieth in the wicked one. Its end is clearly predicted. It will end with a great world

disaster, with a world revolution and a world tribulation. This world revolution against all law and order as well as against the truth of God, yea God Himself and our Lord Jesus Christ, is prophetically seen in the opening verses of the Second Psalm. Daniel predicted it (chapter xii:1-2). Other Prophets beheld it. Our Lord spoke of a great world disaster and tribulation. He also said when that time came there would be "upon the earth distress of nations, with perplexity; the sea and waves thereof roaring; men's hearts failing them for fear, for looking after those things which are coming on the earth, for the powers of the heavens shall be shaken" (Luke xxi:25, 26). The world is approaching this crisis. Everything points to it.

Looking to old Europe first of all we find there a greater unrest than ever before. Germany has burst forth in a dangerous Fascist Nationalism, which seems to endanger the Republic. Surprising it was that Communism should manifest such a strength in seating seventy-five reds in the "Reichstag." England is held in the coils of unemployment and economic depression. There is France with her parliament hopelessly divided and the Tardieu government riding a dangerous rail. Twenty thousand voices cried recently at one time in Spain, "Down with the King." The whole country with the Berenguer dictatorship is struggling along in a very uncertain existence. Italy with its Fascist regime, with an iron hand to perpetuate this control, has her serious problems, and some day may have another upset. Austria is isolated and is gasping economically for existence, as well as relief. Hungary is in a similar condition with a decided leaning towards a recall of the Hapsburgs. What else do we find over there? To the South Alexander's dictatorship with the question whether Jugoslavia as a nation is to remain or go to pieces. Then there is Rumania with her recalled king and disrupted household. Poland with the Pilsudski regime, but discontented and restless may burst into flames at any time. And there is the horrible world-nightmare, the Soviet Republic in the grasp of certain vicious, atheistic leaders, and a half starved populace, yet clinging to her satanic plans of world revolution.

Nor must we forget the unemployment situation in every one of these lands.

To remedy these conditions and to put Europe upon the ground of stability the agitation for the "United States of Europe" continues. It will come for such a united Europe, the political restoration of the Roman Empire is written also on the pages of prophecy.

A glance at Asia reveals even worse things. There is China. Who can number the thousands which were murdered in that unhappy Empire during 1930? The revolution has been called a "red revolution" and that is what it is. It is all under the control of the group of murderers in Moscow. We have shown before that the Russian Reds have been the instigators and supporters of this Chinese revolution.

India is in greater unrest than ever before. All Asia is rushing towards a great catastrophe. Tribes in Afghanistan, while we write this, are massing for war. The conditions in Palestine have quieted down, but are not settled. Ere long Zionism will find out the truth of the Word of God, for Palestine will become the storm center of the great tribulation.

Egypt is like a smoldering volcano, and even in the interior of Africa and along the coasts the red agitation to foment a revolution is very pronounced. In South America the Argentine Republic, Peru and Brazil have become affected by the leaven of revolution, and Cuba has had her upset.

The leading statesmen are pessimistic. They confess that the outlook is serious. They tremble for the future.

One thing is sure, there is today in the world a rising tide of unrest, of lawlessness, an attempt to burst every restraint. There is an increase of crime of every description, and the nation which boasts of being the most enlightened, civilized and progressive—that is our own country—is foremost in this respect. There is likewise an increasing hatred throughout the world against the Gospel of Jesus Christ and supernatural religion. It is the shadow of the fulfillment of the coming great tribulation. It cannot be far away.

To the true Church, waiting for her Lord, these conditions should speak loudly. "Watch, for ye know not the hour."

**What About Conditions in the United States?** It does not need to be stated that this country is passing through a period of the greatest depression. We have men, well meaning, who try to inject new confidence, and every once in a while we read that conditions are improving, but actual conditions show that there is no improvement; some even declare that it is worse. The unemployment situation does not show much change and all agree that the oncoming winter will bring much suffering. The same restless and lawless spirit which pervades the whole world today is also with us. This year has brought the agitation and propaganda of the Reds to light. It seems as if the country was about awaking out of its indifference. Representative Hamilton Fish, Jr. demanded a Congressional investigation into the activities of the Soviets in our land. He has uncovered the serious conditions, and because he has been so aggressive in exposing the vicious attempts to plunge this country into a revolution, the Soviets over in Red Russia have condemned him to death. The investigation shows that communism is growing. But the real menace is "the friends of Soviet Union," among whom we find modernists, evolutionists, atheists and others. Preachers, educators, college professors of the infidel-modernistic type are endorsing the Reds. Lest we forget—the President of the Union Theological Seminary, Dr. Coffin, expressed sympathy for the Reds when the police handled them as they should be handled, and a number of the Union Theological (?) Students did picket duty for the Red strikers, and were promptly arrested. That the Reds are very active, with their friends, may be learned from the following report.

"Four thousand enthusiastic Communists packed themselves into the Star Casino, at East 107th Street and Lexington Avenue, yesterday afternoon and alternately booed and cheered as seven speakers denounced the Fish Congressional Committee to Investigate Radicalism, and lauded the Union of Soviet Socialist Republics. The meeting was held under

the auspices of the Friends of Soviet Union and was orderly throughout.

“Moissaye J. Olgin, editor of the ‘Freiheit,’ Jewish Communist daily, told how he had testified before the Fish committee, which, he said, was merely an anti-Communist propaganda organization intended to distract the attention of unemployed city workers and destitute farmers from their troubles.

“Dr. Robert L. Carey, an instructor in economics at Columbia University, who has just returned from a three months’ trip to Russia, told of advances which had been made there recently.

“‘Under the five-year plan,’ said Dr. Carey, ‘by which the Soviet government has undertaken to export as much as possible of her agricultural produce for that period, and import agricultural machinery, great success has been attained. The program will have been in effect two years on this October 1, and for this year production quotas in many fields have been over-subscribed, particularly in the coal, iron and cement industries, and in automobile and tractor manufacture.’”

How these Communists tried to create a panic in the grain market is well known. What other schemes they are working in secret may come to light later.

Another alarming fact is the ever-increasing spread of infidelity among the young people in institutions of learning.

That infidel, Professor Barnes, spoke in Princeton University. All colleges and universities are honey-combed with the propaganda of Atheism, which is rising everywhere. As a result the moral conditions among the young people are very low.

In the American “churches,” apostasy sweeps along. There is no sign of a great spiritual revival, because the predicted time is here, when they will not endure sound doctrine. Such modernistic leaders as Bishop McConnell of the Methodist Church, and Dr. Fosdick and others are rushing these conditions so long ago prewritten in the Word of God. It looks dark, very dark. How long will God tolerate these conditions? It is surely coming, that which the Spirit of God has revealed.

**Can Russia be Trusted?** Certain American business men are in favor of recognizing the Red Republic, because they wish to sell their goods over there. Millions of dollars' worth of contracts have already been made between manufacturing plants and the Reds. One of the reasons why our Government has refused recognition is the fact that Russia owes us many millions of dollars which they have refused to pay. Can, then, Russia be trusted? Can a nation which has for its head atheistic schemers be trusted?

The following from an English exchange will give the answer.

There were some in this country who genuinely believed that, whatever her past record, Soviet Russia could now be trusted in business transactions and that it was folly for any other country to hold aloof from her in this respect. The Lena Goldfields case will shake the credulity even of such hopeful people. A few years ago the Bolshevik Government (*not*, be it noted, its Tsarist predecessors) granted concessions to the Lena Goldfields Company to prospect in Russian territory on terms specifically laid by contract. For a time all went moderately well, and the company, employing some thousands of workers, succeeded in producing large quantities of gold and in making fair profits for its international shareholders. Then the Soviet began a policy of interference and irritation, which at length made it impossible for the company to continue its operations. The contract provided that matters in dispute should be submitted to arbitration, and the Soviet so far acquiesced in this condition as to be represented when the arbitration proceedings began abroad. When the Court met in London for the later stages, however, the Russians declined to send a representative, and the eminent German neutral arbitrator was compelled to continue his hearing in the absence of a direct statement of the Soviet case. Every effort was made, nevertheless, to consider the position thoroughly from the several points of view, and last week the Court awarded judgment to the Lena Goldfields Company for £13,000,000. No one imagines that the Bolsheviks will pay this or any other sum, since their withdrawal amounted to a repudiation of the arbitration clause. Yet, if they do not pay, their other international creditors may become so uneasy that the Russians will suffer much more damage than the sum now at stake.

**Zionistic Activities are Increasing.** Corporations to stimulate the commercial and industrial development of Palestine, so that Jewish immigration into that country will be accelerated, are now being planned by American Zionists. The development of the country is to be accomplished through a series of corporations which will stimulate industry and commerce instead of the agricultural colonization, the principle on which the Jewish national aspirations formerly were founded. The executive committee has engaged experts to

study the various fields of industry and to make final reports upon which would be the most suitable to the Palestine region. Corporations handling the Dead Sea concessions, citrus grove mortgages, engineering and contracting concessions, home industrials and the packing industry, will probably be established by the committee in its efforts to industrialize the country.

Another interesting task is the rebuilding of one of the colonies. Forty members of the Jewish Legion, who in the World War helped the British to conquer Palestine, are starting to rebuild the colony Beir-Tuvia, razed during the Arab riots a year ago. The ex-Legionnaires propose settling there with their families. The emergency fund, which following the riots was raised largely by American Jews, will furnish \$165,000, the Legionnaires giving \$5,000. Part of the area is to be planted with grapes and bananas.

There are other signs of an increasing Zionistic revival. It must be so. As Christendom goes into apostasy and Gentile political dominion collapses, as it does in our times, heralding the end of the times of the Gentiles, the Jew and his activities come to the front. Israel's long night is drawing to a close. The true Church waits for the rising of the "Morningstar," and the Jews wait for the rising of the Sun of Righteousness, after the final night of suffering and tribulation.

**Adolf Hitler—Will He Be Germany's Dictator?** A newspaper correspondent to the *Herald-Tribune* (N. Y.):

Probably not since the days of Louis Napoleon, who, after having been imprisoned in the fortress of Ham following his attempt to seize the throne established by his famous uncle, later became Emperor of the French, has any politician made a comeback so dramatic as that of Adolph Hitler, the leader of the German Nationalist-Socialist Workers' party.

Seven years ago, at the time when Germany was being hit hardest by the occupation of the Ruhr and by the inflation of the German currency, Hitler, in collaboration with General Erich von Ludendorff, staged a "putsch" in Munich. It proved a fiasco and Hitler landed in a German prison. But the episode had made such a laughing-stock of this Fascist leader, in the eyes of the people, that the Reich Government contemptuously released him after a few months, feeling sure that the Republic had nothing to fear from him.

In so doing, the German authorities made a tremendous mistake, as they realize today.

For this erstwhile conspirator, as a result of the recent Reichstag election, heads the party with the second largest representation in the German Parliament and, if English parliamentary terminology could be applied to German political conditions, he would be entitled to be called "leader of His Majesty's Opposition." Tomorrow he will perhaps be "Prime Minister."

He seems to have a wild program of leadership. He is adored by thousands of women whom he seems to captivate. He is an outspoken enemy of the Jews—one of the most fanatical anti-Semites of Europe. The near future will show if he will succeed.

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## Notes on Prophecy and the Jews

When the Gadarenes came out to see what was done, after the herd of swine were drowned in the lake, they found him who had the legion of demons, and who was so graciously delivered by the Lord, sitting at the feet of Jesus, clothed and in his right mind. That poor demoniac in his dreadful state is a picture of what the nations are in the grasp of Satan; the entire heathen world is in this sad condition. He was possessed with many demons and was driven about in the wilderness by the devil. His abode was in the places of death. No one could bind him with chains; no man could tame him, and often he had burst the fetters. And then he cried and inflicted punishment upon his body, using stones to cut himself (Mark v:1-5; Luke viii:26). This is alas! the state of millions of human beings today, and no fetters of civilization, education or legislation can arrest the dreadful conditions of heathendom. Behind the idolatry, superstitious and moral evils of the pagan stands that mighty being, the god of this age, the devil, and with his legions of demons he controls the nations. Much in heathendom is demon possession, and missionaries have often observed such demoniacs as described in the Gospel records. If the devil torments the heathen and the nations today, without being present in person, what will it be when he is cast out of heaven and comes on the earth? "Woe unto them that dwell on the earth, for he has a great wrath"; is the

answer of the Scriptures. The deplorable condition of the Gentile world is indicated in the first Gentile world ruler, Nebuchadnezzar. That judicial madness which came upon him so that he had to dwell with the beasts and act like a beast is more than history; it is a foreshadowing of the end of the times of the Gentiles.

But the Lord Jesus Christ is coming again, and with His second coming the great change takes place for which the nations of the earth, sitting in darkness and the shadow of death, are waiting. Then Satan will be bound "that he should deceive the nations no more" (Rev. xx:3). Then, like the poor demoniac possessed by the legion of demons, the nations will be delivered while the devil is shut up in the abyss. The heathen world will be in their right mind and become subjects of the Son of Man in His Kingdom.

Like Nebuchadnezzar at the *end of the days* the Gentiles will lift their eyes to heaven and bless and praise and honor the Most High (Dan. iv:34).



Our readers will remember that the riots in Palestine in which many Jews and Arabs were killed and wounded, originated with the claims made by Jews and Arabs as to the right of access to the "Wailing Wall." This wall it is claimed is a remnant of the original temple wall. An international commission on this question of Jews going there to weep over the past glory was appointed, consisting of a Swiss, a Swede and a Dutchman. The Jews, through Dr. Adler, presented the following interesting document to substantiate their claims:

1. That through the ages and under all conditions the Jews regarded the site of the destroyed Temple as a holy place and that whenever opportunity offered they gathered in its neighborhood for prayers and lamentation.
2. That these were actual gatherings for definite and formal services and not for sporadic prayers of individuals.
3. That as early as the third century, in literature, and as early as the tenth century, in definite reports of travelers, it appeared that of whatever remained of the Temple, the western wall, regarded in tradition and accepted by archaeologists as of Solomonic origin, was the particular holy place before which the Jews congregated. That aside from any other services which might have been in existence, since 1708 a printed form of prayers to be used before the western wall, a book of

more than forty pages published at different times and in various countries has indicated that the wall was a place of pilgrimages for Jews outside the Holy Land as well as for the Jewish inhabitants of Palestine, who resorted to the wall with a regular order of prayers.

4. That, as the Jews in the Holy Land increased, the practice began of having regular daily services at the wall, with various religious appurtenances, and since the services were long, occupying from several hours to the entire day, depending upon the occasion, stones or chairs or benches were brought there from time to time for the convenience of the aged.

5. That, as among all Orthodox Jews, there was a separation of men and women at religious services, the women used to stand huddled in one corner of the alleyway and the men distributed themselves among the rest. When the services became long, a small screen or flat form of separation was set up to satisfy ritual requirements.

6. That from the time of the Moslem conquest of Jerusalem and the building of the mosques on the Temple area, with only slight interruptions, no objection was made by the Moslem community to prayer before the wall, although the usage was made the occasion of exactions of money by various authorized and unauthorized persons. No effort was made to keep the alley clean or the pavement in repair, in fact, the Moslem attitude was one of tolerant neglect and indifference.

The day is surely coming when the godly Jews will have no need to weep over the departed glory, for another temple will be erected in the holy city and then their weeping will be turned into laughter, but not before He comes back. Their greatest weeping is right ahead, during the coming great tribulation.



Why has not God been more definite in speaking concerning the future and why has he kept the day of Christ's return a secret? This question is frequently asked. Our answer is, because He is all wise and merciful as well. How fearfully depressing and deadening it would have been to early Christians, if they had clearly seen the long centuries of darkness and corruption which were to elapse before the Lord's Return. How much unhappiness they were spared by not knowing the events which should take place! If the saints during the Roman Empire, and the dreadful persecutions, could have known of the eighteen centuries to come, they might have almost despaired. If Polycarp had foreseen the present state of his great field, Asia Minor—or Ignatius, that of Syria—or Chrysostom, that of Constantinople—or Irenaeus, that of France—or Athanasius, that of

*O U R H O P E*

367

Egypt—their hands might well have trembled and their knees waxed faint.

Let us count up the dark and painful pages of which there are thousands in Church history. Remember the heresies, false doctrines and apostasies, of which there has been such a rank growth, and the end is not yet. Then place before your mind's eyes the centuries of ignorance and superstition before the Reformation, and of coldness and formality since Luther's generation passed away. Think also of the crimes which have been perpetrated in the name of Christianity—the massacres, the burnings, the persecutions within the Church, not forgetting the Waldensians, the Albigenses, the Spanish inquisition, the slaughter of the Huguenots and the fires of Smithfield. And if you think this over you can hardly avoid the conclusion, that it was all wise mercy not to reveal all these things in detail. It was wisdom which showed the early Christians a glorious light in the future, but did not tell them how far it was away. Wise mercy showed the far off harbor lights, but not the miles of storm between.

Who thinks of telling little children in their tender years, every trial, pain and misery which might be their lot? Who thinks of filling their young ears with tales of physical ills and all kinds of disasters? We do not do it, because they could not understand it, and could not bear the thought of it if they understood. So our heavenly Father has kept many things back from the full knowledge of His people, for He considers our frame. But this one thing we know, "the night is far spent, the day is at hand." There are still storms coming, yea a great storm cloud is gathering over this world, and we know definitely from God's Word that the age ends in the darkest night. But that storm does not break over the head of the true Church. It is the storm for the world, for apostate Christendom and for Israel.

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## **Maranatha Chimes**

### **Our Lord is Coming!**

O how sweetly they are ringing,  
Precious Maranatha Chimes!  
Peace and joy and solace bringing  
To all ages, to all climes!  
Pealing ere the earth's creation,  
Chiming forth redemption's plan,  
Lauding Christ in sweet elation,  
Son of God and Son of Man.

Maranatha! Christ is coming!  
Eve in Eden heard the sound.  
Maranatha! Christ is coming!  
Pardon, comfort, hope she found.  
Maranatha! Christ is coming!  
He shall crush the serpent's head.  
Maranatha! Christ is coming,  
Bringing life unto the dead.

Maranatha! Maranatha!  
Prophets heard the music swell.  
Maranatha! Maranatha!  
Christ shall come,—Immanuel!  
Glorious bells, dispelling sadness,  
Pealing in eternal calms;  
Flooding David's heart with gladness,  
Echoing in holy psalms!

Maranatha! Pealing yonder,  
Shepherds heard the music sweet,  
Filling them with joy and wonder,  
Giving fleetness to their feet.  
Maranatha! Pealing nearer,  
As they hastened to the stall;  
Maranatha! Sweeter, clearer,  
Christ has come, the Lord of All!

Thus He came, in lowly station  
Maranatha to fulfill,  
Dying for the world's salvation  
On the crest of Calv'ry's hill.  
"Without blood there's no remission,"  
Thus declares the great I AM.  
All who come in true contrition  
Find redemption in the Lamb.

He arose, returned to glory;  
He is coming back again.  
Advent bells repeat the story  
In a wonderful refrain.  
Maranatha! Maranatha!  
Hear the heav'nly message now.  
Maranatha! Maranatha!  
Every knee to Him shall bow!

Wars and conflicts, breakers roaring,  
 Cannot hush the holy chime.  
 O'er earth's tumult higher soaring  
 In a resonance sublime,  
 Still it cheers the deserts dreary,  
 Still it comforts hearts distressed.  
 Still it brings to wand'ers weary,  
 Hope and peace, and joy and rest.

Martyrs heard the strains melodious,  
 When in death they praised their Lord.  
 Cruel tortures, vengeance odious,  
 Lions, dungeons, fire and sword,  
 Could not hush the bells' sweet pealing,  
 Bringing balm to anguish sore,  
 Unto conq'ring faith revealing  
 Crowns and thrones forevermore.

Maranatha! Maranatha!  
 Lovely music of the spheres!  
 Maranatha! Maranatha!  
 Ringing on till Christ appears.  
 Savior, by Thy Holy Spirit  
 Grant us grace to heed the call.  
 Keep our hearts attuned to hear it,  
 Till we crown Thee Lord of All!

Maranatha! Maranatha!  
 Lo, the hour is waxing late!  
 Maranatha! Maranatha!  
 Lo, the Lord is at the gate!  
 Maranatha! Maranatha!  
 Harbingers of Harvest Home!  
 Maranatha! Maranatha!  
 Come, Lord Jesus, quickly come!

ANNA HOPPE,

Milwaukee, Wis.

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## A Message for Each Day

**December 1.** "The beginning of his *Kingdom* was Babel"  
 (Gen. x:10).

This is the first mention of a civic kingdom. Four cities were its capitals, indicating *universality*. Nimrod the founder was a "mighty hunter before the Lord." This singles him out as boldly defiant of the Lord. In rebellion, as his name meant, he hunted even men, and made no secret of his violence. Thus, under such a leader, and in such a spirit, began man's first attempt at consolidated government.

**December 2.** "For the *Kingdom* is the Lord's, and He is governor among the nations" (Psa. xxii:28).

What a comfort to be told this when to the natural vision all earth's affairs look so confused. Misrule may now distress the godly; but let us never doubt but God is holding the course of human affairs. Gentile

times shall end; and when the best of men in authority have proved their inability to govern one another, then Jehovah will openly interpose, and "the Kingdom shall be the Lord's" (Obad. xxi).

**December 3.** "The *Kingdom* of heaven is at hand" (Matt. x:7).

The phrases, "Kingdom of heaven" and "Kingdom of God" are essentially *one*. Matthew uses both expressions with the same intention (vi:33). "The mysteries of the Kingdom of heaven" in Matthew, are in Mark called "the mystery of the Kingdom of God." One describes the heavenly *origin*, and the other the divine *character* of this kingdom. Though long promised before, it was never "at hand" till John's time, when Messiah, the king, stood among men.

**December 4.** "Fellow workers unto the *Kingdom* of God" (Col. iv:11).

While everything done by the Church today, through preaching, is "unto the Kingdom of God," yet the Kingdom itself, which will be the rule of God on earth through Jesus Christ, cannot begin until the Father sends His Son a second time into the world to judge and reign. But as "fellow-workers" with Christ, we may hasten the Kingdom by helping to complete the *fulness of the Gentiles*, which must precede the Kingdom.

**December 5.** "An entrance shall be ministered unto you abundantly into the everlasting *Kingdom*" (2 Pet. i:11).

Even if these were Jews addressed, they were saved Jews, then in the Church (i:1). So we find the Kingdom is *larger* than the Church. The Church will be *in* the Kingdom, but is not, as some teach now *the* Kingdom. The Church is only one of the *mysteries* of the Kingdom. Peter tells of two kinds of entrance into the Kingdom. Some shall enter with glory and rewards; others will be barely saved, as by fire, like Lot.

**December 6.** "Translated us into the *Kingdom* of His dear Son" (Col. i:13).

This is the only place where believers are said to be *now* in the kingdom. It answers to another Scripture which affirms that we are now in "heavenly places." Both of which mean that what is now *present* to faith, is *prospective* to hope. But as regards *experience* the believer *has* been translated out of the tyranny of the old sinful citizenship, and his life transfused with the blessedness of the new Kingdom of love and holiness.

**December 7.** "Thy *Kingdom* come. Thy will be done on earth" (Lu. xi:2).

God's will is nowhere now *completely* done on earth. This alone proves the prayer yet unanswered. The *kingdom* bears ten distinct titles. When *one* is fulfilled, they all must be likewise. Two names are, "The Kingdom of Israel," and "The Kingdom of Jerusalem." In neither of these phases does the Kingdom now exist. Let us then continue to pray for that time to soon come when God's laws shall be perfectly and unceasingly obeyed by men on earth, as they are now by angels in heaven.

## O U R H O P E

37

**December 8.** "At His appearing and His *Kingdom*" (2 Tim. iv:1).

These words are most conclusive. They link the *Kingdom* and the *Advent*. When one comes, the other will be present. When He reigns we shall reign with Him. While the King is absent, the Church should mourn like Mephibosbeth. An Absalom, a usurper, "is yet to plot for the Kingdom; but the oath to David is sure." Let us speak to one another about "bringing the King back," and anoint ourselves "to go to meet him."

**December 9.** "God . . . hath in these *last days* spoken unto us in a Son" (Heb. i:1, 2).

"Last days" do not mean end of the ages. Other days are yet to follow. The phrase designates the end of the *seasons* and *forms* by which God had formerly communicated His will. The Rabbins always understood the words to refer to Messiah's times. These days are the last dispensation of mercy to the world. There can be no new scheme for man's recovery. God formerly spoke *through* prophets. Now He speaks *in the person* of a Son (Heb. ii:1-3).

**December 10.** "I may tell you that which shall befall you in the *last days*" (Gen. xlix:1).

This phrase "last days" is large enough to include God's utmost intention down to the end of Millennial times. While in a partial sense the twelve tribes have all along conformed to these moulds of prophecy, yet much remains to be realized. Though these words do not particularly concern us, yet they ought to *comfort* us today, for they show how wonderful is our Bible in which we believe. No other writing has, or can sketch men's lives in advance. "He knoweth the way that I take."

**December 11.** "In the *last days* the mountain of the Lord's house shall be established in the top of the mountains" (Isa. ii:2).

This must be a time yet to come, for the conditions accompanying it have never been seen on the earth. *War* shall cease, and whole *nations* by one consent shall gravitate to one sacred place of worship. How foolish to try to figurize it. How much more foolish for the Church to monopolize and spiritualize the promise, when literal Israel, and literal Jerusalem are the very core of the prediction (Micah iv).

**December 12.** "The word that I have spoken the same shall judge him in the *last day*" (Jno. xii:48).

Awful is the peril of that man who lightly regards the dignity of the Lord Jesus. There is a *last day* coming. People will not always be buying and selling and rushing as they are now. As banks have their reckoning days, so shall God. He who now sneers at the Bible, shall then find that his eternal destiny rests not upon science or character, but upon that very *Word* which the learned had decided *was not inspired and infallible*.

**December 13.** "There shall come in the *last days* scoffers walking after their own lusts" (2 Pet. iii:3).

There is a *double* here, like Rev. xiv:2. Read, "scoffers, scoffing." There have always been *mockers* and *lustful* people. These features alone do not prove it is the "last times." The point is they sneer about the *Second coming of Christ*. That the mockers of former ages could not do. Brethren, if you meet a man who derides the second coming, be comforted. First it proves *you* are in line with the Bible. Second, it proves that blessed event to be very *close at hand*.

**December 14.** "Ye have heaped treasure together for the *last days*" (Jas. v:3).

More accurately read, "*In the last days*." A few years ago this prophecy seemed to have little meaning. Now it is demonstrating itself alarmingly. The words go hand in hand with verses 4, 5, 6. *Riches, Fraud, Pleasure*, are the three marks of this latter time. But behold! how God is *scattering* men's ill-gotten wealth. An earthquake, a flood, or a famine devour millions in a moment. Verily our prosperity is an *advance*, but an advance towards *judgment*.

**December 15.** "In the *last days* perilous times shall come" (2 Tim. iii:1).

The word "last" not only means *final*, but it indicates *degeneracy* and *descent*—days getting *worse*, and not better. So it is rendered in Luke xvi:9. The term "perilous" is used but twice. In Matt. viii:28, it describes a *demoniac*. In secular language it is applied to hurtful dogs. Men who deny Scripture tell us the times are *improving*. Scripture says that fierce, furious, intolerable times are imminent. *Which are we believing?*

**December 16.** "Enoch *walked with God*" (Gen. v:24).

These words sound *slow* in these days when everybody wants to *ride* as fast as they can. Not by swift moving motor car, but at nature's jogging pace, did Enoch and his Lord journey on. The thought is very comforting to the poor and obscure who cannot afford artificial, high speeding locomotion. Here is *quiet* and *leisure* and *calmness*. No special *clothes* are needed; there are no *risks*; we all may walk this walk to glory (Neh. ix:21).

**December 17.** "As ye have therefore received Christ Jesus the Lord, *walk ye in Him*" (Col. ii:6).

Ten distinct words are used to express walking. Some only mean to *go and return*; others to *walk over* a place, as Zacharias and Elizabeth *externally* kept the law (Luke i:6). This word means to walk round as *in an enclosure*. Christ Jesus is to be the sole sphere of the believer's activity. As Paul elsewhere states it, "To live is Christ." *In Him*, and only in Him we are to "live and move, and have our being."

**December 18.** "*Walk* worthy of the vocation wherewith ye are called" (Ep. vi:1).

"Worthy" is the emphatic word. It means *suitably*. Christian life may here be compared to a *business*. What should we think of a man going to the theater or ball in a coal heaver's smutty clothes? But such clothes are all right in the coal-pit. So we being called to the highest and purest of vocations, are to put off all the filthy habits

of the old life. As a tidy business requires tidy clothes, so the servant of God must wear the livery of heaven.

**December 19.** "I see four men *walking* loose in the midst of the fire" (Dan. iii:25).

The miracle was the walking *loose*. The men were bound fast enough when bundled into the furnace. It is the Devil's prerogative to *bind* (Luke xiii:16). It is the Lord's exclusive right to *loose* (John xi:44). There is consuming fire for the sinful (v:22). There is liberating fire for the righteous (Num. xxx:23). So in all our afflictions, the whitest heat will seem cool as the snow of Salmon, if the Son of God walk with us in the furnace.

**December 20.** "*Walk* before me, and be thou perfect" (Gen. xvii:1).

Be under my countenance continually. This is an Old Testament direction. As stern fathers make their children walk *in front* of them to observe their conduct, so God commanded His servants of old. The New Testament gives us something better. The Lord Jesus goes *before* His sheep. Our failures are not set in the light of His countenance, but behind His back; and we are not *driven* by a commandment, but *led* by a Person.

**December 21.** "Also *walk* in the steps of that faith of our father Abraham" (Rom. iv:12).

This expressive word sets forth the *unity* of destination, and *harmony* of advance in all believers, no matter under what dispensation they lived. The word means *keeping step* as in a martial procession. Abraham is the *leader* and *parent* of all the faithful; but like in the army, *individual distinction* is lost sight of. All wear one uniform; all keep step to the same rhythm; all obey the same orders; and all are controlled by one Spirit.

**December 22.** "Yea, though I *walk* through the valley of the shadow of death, I will fear no evil" (Psa. xxiii:4).

Four blessed words are here linked together. The believer's earthly experience is a *walk*, implying calmness or tranquility (Isa. xxviii:16). It is a walk *through*, meaning there is an end to his sorrowful pilgrimage. It is a *valley* indicating humility, but also greenness and shelter, like earth's beautiful fertile valleys. It is the valley of a *shadow*. All the terrible realities of a broken law are vanquished, and only shadows of them remain.

**December 23.** "Except a man be *born* again he cannot see the Kingdom of God" (Jno. iii:3).

A mineral cannot grow and smell like a rose; a rose cannot move and think like a man; because each belong to separate kingdoms. No more can a natural, unregenerated man apprehend things spiritual, except he be *born from above*. Ezekiel calls it "taking away the stony heart." Paul calls it "becoming a new creature." Peter calls it "being made partaker of the divine nature." John calls it "passing from death unto life." Our Lord sums it all up as a *new birth*.

**December 24.** "Declare His righteousness unto a people that shall be *born*" (Psa. xxii:31).

These are singular words. They declare something which has never yet taken place. All other nations are formed by the slow accretions of territory, laws and commerce. Elsewhere it is said this "nation shall be born at once," "in one day" (Isa. lxvi:8). As the Church was born "suddenly" at Pentecost, so Israel of the Millennial future shall come to maturity. We then who love Israel are to be looking, not for human colonization, but praying for the touch of Divine miracle.

**December 25.** "Unto you is *born* this day in the city of David a Saviour, which is Christ the Lord" (Lu. ii:11).

This wonderful being was Saviour by *covenant*, Christ by *commission*, and Lord by *right*. Was ever so much authority compressed into so small human limits! Here lay the "Seed" for whom Eve and Abraham looked; the "Royal Priest" Melchizedek typified; the "Prophet" of Moses; the "Lamb" of Aaron; the "Prince" of David; the "Son" of Isaiah; the "Star" of Baalam; the "Consolation" of Israel; the "Shepherd" of Jacob; the "Desire" of all nations; the "King" of the Jews.

**December 26.** "Where is He that is *born* King of the Jews" (Matt. ii:2).

In our rejoicing as Gentiles, that unto us a Saviour has been born, let us not forget that our participation in the great salvation is after all only an *incidental*. The first *primary* purpose of the blessed nativity is in reference to *Israel*. When questioned by Pilate, "Art thou the King of the Jews?" the answer of our Lord was, "To this end was I born." Never yet has He been *King of the Jews*. Thus the chief intention of Christmas remains to be realized.

**December 27.** "He was seen of me also, as of one *born* out of due time" (1 Cor. xv:8).

Paul humbly speaks of himself as an "abortive," which is puny and feeble (v:9). The word also describes an *advance birth*. In relation to his nation Paul was an advance sample of how Israel shall be reborn in the end of this age. He was converted by a blaze of glory. When Messiah comes in power and great glory, "every eye shall see Him." Israel shall look on Him whom they pierced, and the dazzling sight shall break their hearts.

**December 28.** "The children being not yet *born*, neither having done any good or evil" (Rom. ix:11).

The mysterious doctrine of Divine election is here elaborated by four statements—the children were not born—consequently had done neither good nor evil—but were chosen of God's will alone—to show that election is never of merit or good works. If we believers know that we have been "chosen of God and precious," and "quicken by His promise"; let us wonder, and adore that love whose mercy passed by the noble, to alight upon us.

**December 29.** "Whosoever is *born* of God sinneth not" (1 Jno. v:18).

Why? Because "He having been begotten of God, it—the divine generation—keepeth him." "His seed remaineth in him; and he

cannot sin." Practically we may say the regenerated man does not any more sin *habitually*. In proportion as he realizes his new life, the Devil cannot fasten upon him. As regards the flesh, like Paul, he hates the things he does; he *wills* for holiness; and *seeks* that keeping power of the Spirit which is able to preserve him (2 Tim. iv:18; Jude xxiv).

**December 30.** "Jesus Christ, the *same*; yesterday, today and forever" (Heb. xiii:8).

The full name given shows He is the *same* both in *Person* and *Office*. His *glories* may increase. His *character* never varies. He who as Author and Finisher of faith supported the old worthies, will sustain you and me. As ships at anchor sway with the tide but never truly move, so we, anchored to Jesus Christ, may fluctuate through circumstances, but can never drift away from His *faithfulness*, which is eternal security.

**December 31.** "Thou art the *same*, and thy years shall not fail" (Heb. i:12).

Our glorious and eternal Lord is contrasted with all created things. It were possible that even the life of angels might fail; but He, the *uncreated*, knows "neither beginning of days nor end of life." As our mortal years pass, and decay comes upon us, it is strong consolation to have it affirmed to us, that as He is eternal, so hath He given to us everlasting life. "This is the record, that God hath given to us eternal life, and this life is in His Son."

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## The Olivet Discourse

### "A Picture of the End."

AN EXPOSITION OF MATTHEW TWENTY-FOUR  
(Continued)

BY G. A. GRISWOOD

#### 4. THE ABOMINATION OF DESOLATION

(Matt. xxiv:15-20; Mark xiii:14-23.)

The abomination of desolation immediately connects us with the book of Daniel (Dan. ix:27). Every scripture-enlightened Jew would know at once to what our Lord referred (Luke ii:25-38). The "When ye" of verse 15 certainly means the Jews, so then, when they see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place, where it ought not, they were to flee. Under God Daniel prophesied that seventy weeks or four hundred and ninety years were determined upon his people

(Israel) until everlasting righteousness should be brought in. (See Author's charts "Daniel's seventy weeks"). It is further stated that Messiah, the Coming one was to be cut off at the expiration of the sixty-ninth week or four hundred and eighty-three years and receive nothing. This left one remaining week (seven years) unfulfilled. In the middle of this last week of Jewish prophecy the coming Roman prince will make a covenant with Israel then in the land and cause sacrifice and oblation to cease. Between the sixty-ninth and seventieth week God is visiting the Gentiles taking out a people for his name—the Church (Dan. ix:24-27) with (Acts xv:13-18).

Messiah appeared and presented Himself to Israel. The nation, led by the rulers, scribes, and Pharisees, cried, "Away with him; he shall not reign over us; we have no king but Caesar" (John xix:15). He was cut off out of the land of the living. The tender plant was not allowed to take root (Isa. liii:1-2). Israel slew the heir and cast him out of the vineyard.

At the expiration of the sixty-ninth week Messiah cried, "Father, forgive them. It is finished. Into thy hands I commend my spirit" (John, Chapter xix). Prophecy fulfilled to the very year. Messiah "cut off" receives nothing. Cut off without exercising His kingly rights. Pilate asked, "ART THOU A KING?" Yes! TO THIS END WAS I BORN (John xviii:37).

Messiah was the prince that did come. If this second prince is Messiah, then His own people, the Jews, are guilty of destroying city and sanctuary. This is proof conclusive that the second prince is not Messiah. The people of the coming prince (Romans) destroy city and sanctuary. We take this to be a direct reference to the Romans under Titus in A. D. 70 (See Luke xxi:20-24).

After a long period of wars and desolation Jewish worship will be restored under the protection of this end-time prince. He makes a covenant with them for the remaining week (7 years). In the middle of this week (3½ years) he causes sacrifice and oblation to cease. From 2 Thess. ii:3-9, Matt. xxiv:15-22, Rev. xiii:1-10, Dan. vii:19-27, Isa. xxviii:

17-18, Rev. xvii:3, Isa. x:20-27, Dan. xii:11 we learn the reason for the broken covenant. Exaltation and deification of himself. He sits as God in the temple of God. The Lord refers to this, "the abomination of desolation" *idolatry image worship*. This is the signal for the Jews to flee, when he sees it standing where it ought not. This blasphemy goes on during the last 3½ years of Daniel's week; the abomination overspreads (becomes universal) until that determined (God's wrath) is poured out upon the desolator (the prince).

When ye (Jews) see the abomination of desolation spoken of by Daniel the prophet (notice Christ notifies us that this is a sign of the end of the age and sign of His coming) standing in the holy place—those that read will understand. They (the Jews) were to flee, praying that their flight would not be on the Sabbath (because he would be delayed by observing it) nor in the winter time (because of delay through exposure), and woe unto them with child or having young upon the breast (because of the frightful disadvantage of flight under such conditions); For THEN (time word) WHEN? After the image is set up in the restored temple at Jerusalem; THEN after the end-time prince causes sacrifice and offering to cease. THEN in the middle of Daniel's last week (7 years); THEN when the Beast deifies himself by forced worship of his image (universal idolatry); THEN Israel was to flee, horror stricken to the mountains of Judea; THEN the time of Jacob's trouble would start; *then would be the great tribulation; then would come the worst period in the world's history.* Nothing can compare with it before or after, and except those days be shortened no flesh would be saved.

It is during the last three and a half years of Daniel's week that the emperor beast opens his mouth in blasphemy against God and those that dwell in heaven. Energized by Satan he carries on his nefarious work for 42 months (3½ years). He makes war against the saints (Jewish saints). His power becomes universal and all worship him whose names are not found written in the Book of Life. God can never forsake Israel, so He has a place prepared for

them in the wilderness where He will nourish them for 3½ years (duration of Beast's reign) Rev. 12. God will hide them until the indignation be passed until the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood and no more cover her slain (Isa. xxvi:20-21). Then during that awful period if any say, "Lo, here is Christ," believe it not. Again our blessed Saviour warns of false prophets who will show great signs and wonders in an attempt to deceive the very elect (1 Tim. iv:1-3). Israel needs to beware for the False Prophet during the tribulation will bring down fire from heaven. It is on account of this that many acclaim his Elijah-like ministry (Rev. xiii:11-18).

Demon activity will increase and flourish in the end of the age, hence the warning to go not forth to the secret chamber, a clear reference to Spiritualism. The true Christ, the Son of the Living God, who died for us on Calvary's Cross is not found there. But the spurious manifestations of the Devil are "Go not forth" (Lev. xix:31; Deut. xviii:10-11).

(To be continued)

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## The Heart of the Lesson

BY ARTHUR FOREST WELLS

STEPHEN

Dec. 7. Acts vi:7-10, vii:54-60  
Golden Text, Acts vi:5

Daily Readings

Mon., Dec. 1, Isa. liii:1-12. Tues., Dec. 2, Mark vi:14-29. Wed., Dec. 3, Matt. x:16-42. Thurs., Dec. 4, John iv:1-26. Fri., Dec. 5, John iv:27-45. Sat., Dec. 6, Luke xx:9-18. Sun., Dec. 7, Matt. xxvi:57-68.

THE OUTLINE OF THE LESSON

I. The Growth of the Church in Jerusalem (Acts vi:7). II. The Ministry of Stephen (Acts vi:8). III. The Opposition to Stephen (Acts vi:9-10). IV. The Death of Stephen (Acts vii:54-60).

THE HEART OF THE LESSON

Stephen was one of seven men who had been chosen by the Jerusalem Church to take care of an emergency which arose in its daily ministrations. He might be called a deacon. He is credited with having been a man of the congregation "of good report, full of the Spirit and of wisdom," "full of faith," "full of grace and power" (Acts vi:3, 5, 8).

To this I would like to add a thought which a friend passed on to me some years ago. It is in respect to what is said of him in Acts viii:2, namely, "And devout men buried Stephen." My friend had given an excellent exposition on Stephen at a ministers' meeting, and, at the close of it, an elderly minister made the following remark: "We ministers are frequently called upon to accompany a party of mourners to the cemetery where preparations have been made for the burial of their departed loved one. At such times we are often asked to ride with the pallbearers. Now the pallbearers are often chosen from among the friends of the deceased. Their character and conduct are therefore a good indication of his. It is said to the credit of Stephen that devout men buried him. The godly character of his pallbearers is a fine commentary upon that of the martyred saint."

This man, although appointed to take care of certain temporalities in the Church, broadened his ministry by working "great wonders and signs among the people." I take it that this was in connection with the Gospel testimony which he was bearing. We are not told, in the sixth chapter, just what the particular statements of his witness unto the Lord Jesus Christ were. But we may be assured that whatever he said was in perfect agreement with the statement of verse 7 that "the word of God increased." I know that the sixth chapter records the accusations of the enemies of Stephen, who indicted him of blasphemy and sacrilege; but I am not going to bother about those fellows, because they are the same ones who twisted my Lord's testimony. We have, however, a very good sample of what must have been Stephen's message in the seventh chapter. It seems as if Stephen took his text from the words of our Lord which are found in John iv:21-24, "Jesus saith unto her, Woman, believe Me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and Truth: for such doth the Father seek to be His worshippers. God is a Spirit; and they that worship Him must worship in Spirit and Truth." We are also made to think of the words in Solomon's prayer of the dedication of the temple: "But will God in very deed dwell on the earth? behold, heaven and the heaven of heavens cannot contain Thee; how much less this house that I have builded (1 Kings viii:27)! Stephen's speech emphasized the spirituality of God and His rule in the affairs of men, but it had to be coupled with a personal defence and a denunciation of his adversaries.

The address of Acts vii:2-53 is one of the longest in the Scriptures. The first thing to be said about it is that it follows a historical outline. This is one of the great characteristics of Bible sermons. Only the Jews, and the Christians after them, could give a historical testimony of the grace and faithfulness of God. I do not mean to deny that He showed abundant mercy to the Gentiles (Rom. i:20), but I do mean to state the testimony of Psa. cxlvii:19-20: "He showed His word unto Jacob, His statutes and His ordinances unto Israel. He hath not dealt so with any nation; And as for His ordinances, they have not known them. Praise ye Jehovah." Stephen showed that His ways among His people were ways of blessings, blessings which were interrupted only by their own unbelief. He also testified that God always honored his faithful servant irrespective of the judgment which He was forced to put upon his wicked contemporaries. Once again, he declared that God's fellowship with his faithful child was never limited to a material structure. God communed with Abraham and Moses before there was a temple for His worship. Such is the con-

structive part of Stephen's speech. With it he had to couple a statement of the steady manifestation of the hatred of the unbelievers toward the things of God. And, looking into the faces of those who had condemned his Lord, he said, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye."

This was as much as the disputers cared to hear, and so they lynched him, in spite of the fact that they had seen "his face as it had been the face of an angel," and that he had said nothing but what was true in the grace and power of the Holy Spirit. But as the hating mob beheld its cruel work, Stephen was received by the Lord Jesus, who, as the Son of man, was standing on the right hand of God.

#### SAUL OF TARSUS

Dec. 14. Acts xx:3-15

Golden Text, Phil. iii:8

#### Daily Readings

Mon., Dec. 8, Rom. vii:7-25. Tues., Dec. 9, 1 Cor. ii:1-16. Wed., Dec. 10, Gal. vi:11-18. Thurs., Dec. 11, Ephes. iv:1-16. Fri., Dec. 12, Phil. iii:1-21. Sat., Dec. 13, 1 Thess. ii:1-20. Sun., Dec. 14, 2 Tim. iv:1-22.

#### THE OUTLINE OF THE LESSON

I. The Life and Conduct of Saul the Jew (Acts xxii:3-5). II. The Conversion of Saul (Acts xxii:6-13). III. The Commission of Paul as an Apostle of the Lord (Acts xxii:14-15).

#### THE HEART OF THE LESSON

This is one of several accounts of the conversion and call of Saul of Tarsus to become a child of God and an apostle of the Lord Jesus Christ. This text is taken from a Hebrew speech of defence to his own nation, as it was represented by the multitude that clamored for his life in Jerusalem.

His first point is that he had been a Jew who had been faithful in the customs of the Jews. He sat at the feet of Gamaliel, an approved teacher in Israel, who added to his instruction concerning the strict observance of the law of their fathers. Indeed, he went beyond the faithfulness required of a Jew in private, and took an active part in the maintenance of his religion because of his zeal for God. He persecuted those whom he considered to be enemies of his faith in full approval and by the consent of the elders of his people. He was a natural, intelligent, faithfully religious and zealous Jew, before he was saved. He hewed so close to the line of orthodox Judaism that there was no possibility for anything to spring up out of that life to pervert or change it or the course of it.

But then something happened. But the thing that happened—be it remarked again was not due to any potentialities of his early life; it did not come from within, but from without. Yet again, this life-changing event took place at the very time when he was engaged in a zealous prosecution of his pharisaic ambitions. That is to say, it did not come to him voluntarily. The conversion of his soul came from without and originated in the will of Another.

After such an introduction, Paul describes his blessed experience. He says a great light shone from heaven about him, and a Voice said to him, "Saul, Saul, why persecutest thou Me." He says that he then asked a question, which answered itself, saying, "Who art Thou, Lord?" I say that he asked a question which answered itself; because

## OUR HOPE

381

in his search for the identity of the Speaker, he has already identified Him as the Lord. He made no mistake in doing so, for the answer comes quickly, "I am Jesus of Nazareth, whom thou persecutest." This is one of the important references to the human name of our Lord. It meant far more in this connection to hear that the crucified Jesus was speaking to him from heaven, than to have been told that the Son of God was speaking to him. The fact that Jesus was speaking to him from heaven proved his resurrection and ascension, and demanded faith in every one of His claims, among them His Deity and His Lordship. Accordingly, in Acts ix:20, which follows the first account of Saul's conversion, we are informed that "straightway in the synagogues he proclaimed Jesus that He is the Son of God." Since then it was God who intervened in the course of his actions, what could he have done, or what should he have done, but obey? Paul is not apologizing for his captivity to Christ Jesus his Lord; but he is giving a persuasive and missionary answer to his adversaries of the Divine origin of his happy union with the Son of God. He is preaching the Gospel to them far more than he is defending himself.

He adds a note of confirmation to this by informing his hearers that "one Ananias, a devout man according to the law, well reported of by all the Jews" of Damascus, recognized him as a brother, and interpreted to him the purpose of his recent experience as follows: "The God of our fathers hath appointed thee to know His will, and to see the Righteous One, and to hear a voice from His mouth. For thou shalt be a witness for Him unto all men of what thou hast seen and heard." Thus Paul not only relates the story of his conversion and commission, but gives his reason and witness for its genuineness. The point of the Jewish opposition to Paul was not so much that he himself had become a Christian, but that he was seeking to have others become such. Of course they perverted the matter by trying to frame up a case against him about the misuse of the law among the Gentiles; but that is another matter. The missionary activity is what bothered them. Beloved, the devil, next to trying to keep us from becoming Christians ourselves, seeks to keep us from being faithful in our Gospel work for others. The devil hates Christians as such; but he hates Christian missionaries more. Paul proved that he had to become a Christian missionary as well as a Christian. Compare carefully now 1 Tim. i:12-17.

## TIMOTHY

Dec. 21. 2 Tim. i:1-6, iii:14-16

Golden Text, 2 Tim. iii:15

## Daily Readings

Mon., Dec. 15, Acts xiv:1-5. Tues., Dec. 16, Acts xvii:10-15. Wed., Dec. 17, Acts xviii:1-11. Thurs., Dec. 18, Acts xix:1-22. Fri., Dec. 19, Acts xx:1-6. Sat., Dec. 20, 2 Tim. iii:1-17. Sun., Dec. 21, 2 Tim. i:3-14).

## THE OUTLINE OF THE LESSON

I. Paul's Salutation to Timothy (2 Tim. i:1-2). II. Paul's Prayer for Timothy (2 Tim. i:3-5). III. Paul's Exhortation to Timothy (2 Tim. i:6). IV. Paul Cautions Timothy (2 Tim. iii:14-16).

## THE HEART OF THE LESSON

Our lesson introduces Timothy to us as a believer in the Lord Jesus Christ who was actively engaged in the work of evangelism. Paul thanks God for his faith. This is of first importance. Timothy

became a Christian by faith, and he served his Lord by faith. We do not know the date, nor are we certain of the circumstances of his conversion, if the event did not take place at the time of Paul's visit to Lystra, when, after bearing a faithful testimony to the Lord, he was stoned and dragged out of the city as dead (Acts xiv:6-20). It is quite certain that he was a convert of Jesus Christ through the ministry of Paul, for Paul refers to him as his "beloved and faithful child in the Lord" (1 Cor. iv:17), and as his "true child in faith" (1 Tim. i:2). We are encouraged to hold this view because we know that the Apostle delighted to think of those whom he had won for Christ as his children. Philm. i:10 is very plain on this point. There he intercedes for Onesimus in these words, "I beseech thee for my child, whom I have begotten in my bonds." And in Gal. iv:19 we have this pregnant passage, "My little children, of whom I am again in travail until Christ be formed in you." This latter passage deals with the course of the life of faith rather than with its origin, but I mention it to show the meaning of the figure which Paul used to describe his converts. What a beautiful thought it presents! Of course we are not the converts of any man or woman; we are the converts of the Lord. If we were the converts of a human teacher only, we would be in great need of being born again. But Paul is writing with the intelligence of the Holy Spirit, and therefore we say that it is a beautiful thing to think of those who have been won to the Lord through us as our children in the Lord. I hope that we may all know the joy of such parentage. And let us pray that such children of ours may add to our joy by their faithful life of service in Christ Jesus. It is with such thoughts that our lesson begins.

The next thought of the text is in the form of an exhortation in regard to the enthusiastic use of the gift with which the Lord Jesus Christ endues His servants. Paul reminds Timothy to stir up his gift of God. The Greek puts it very descriptively. According to it Paul said to Timothy, "Stir into a flame the gift of God." The gift referred to here is the gift which he received through the laying on of the apostle's hands. Faith and faithfulness are primary requisites; but they must be joined by the fire of devotion. "In diligence not slothful; fervent in spirit; serving the Lord" (Rom. xii:11). I am not referring to any such lip-service of shouting, with which one meets at times, but to such holy devotion to which our Lord referred in John ix:4, where He says, "We must work the works of Him that sent Me, while it is day: the night cometh, when no man can work." What is worth doing, is worth doing, not only well, but with holy zeal. Recall that when our Lord cleansed the temple, "His disciples remembered that it was written, Zeal for thy house shall eat Me up" (John ii:17). How much there is to regret about a service in Church or Sunday School that, while it seeks to be faithful to the Lord, yet lacks the smile and fire of the Holy Spirit! I heard an evangelist say that we ought to stir up our gift of God as one stirs up the sugar that has fallen to the bottom of the cup. I repeat the exhortation, but I ask you also to note that it is not simply a matter of stirring something from the bottom to the top; the stirring must create a flame, a dignified but hot fire.

But there is yet another thought. There must be an abiding steadfastness in the fundamentals. Our enthusiasm must not go to seed; nor must it be allowed to carry us beyond the limits of the truth. We can conceive of one having knowledge without zeal. Such a condition is sad. Again we can conceive of zeal without knowledge. Such a state is dangerous but hopeful. I think now of Apollos of whom it is written, "This man had been instructed in the way of the Lord; and being fervent in spirit, he spake and taught accurately the things concerning

## O U R H O P E

383

Jesus, knowing only the baptism of John: and he began to speak *boldly* in the synagogue" (Acts xviii:25-26). The hopefulness of such a situation was justified by the subsequent ministry of Apollos; for it is recorded that, after he had passed over into Achaia, "he helped much through grace them that had believed; for he *powerfully* confuted the Jews, showing *publicly* by the Scriptures that Jesus was the Christ" (Acts xviii:27-28). Note the words for zeal in this account. But such a ministry was possible only after he had been shown "the way of God more accurately" (Acts xviii:26). We can conceive now of a third condition, and that is knowledge and zeal both in their proper place. Paul, having written concerning the faith and flame of Timothy, now exhorts him to abide in the Scripture. His zeal must grow; but he must stay within the proper limits. Of course, there is really no opportunity for the exercise of holy zeal beyond the truth of Scripture; but the text presents another consideration, namely, that there is no need to go beyond them. The Bible is sufficient for every need of the Christian life and service. It was a Bible-taught home that produced an evangelist like Timothy by the grace of God. The keywords of this lesson are *faith, flame, fidelity*.

## REVIEW

December 28. Golden Text, Phil. ii:5

## Daily Readings

Mon., Dec. 22, John i:1-18. Tues., Dec. 23, Luke i:26-38. Wed., Dec. 24, Matt. i:18-25. Thurs., Dec. 25, Luke ii:1-20. Fri., Dec. 26, Matt. ii:1-12. Sat., Dec. 27, Luke ii:21-39. Sun., Dec. 28, Heb. ii:5-18.

## THE OUTLINE OF THE LESSON

I. Zacharias and Elisabeth (Luke i:5-80). II. Mary, the Mother of Jesus (Luke ii:15-19; John ii:1-5, xix:25-27). III. Simeon and Anna (Luke ii:29-39). IV. World's Temperance Sunday (Gal. v:13-26). V. Simon Peter (Mark viii:27-29; Luke xxii:31-34; John xviii:25-27, xxi:15-17). VI. Thomas (John xi:14-16, xiv:5-8, xx:24-29, xxi:1-2). VII. The Believing Centurion (Matt. viii:5-13). VIII. The Rich Young Ruler (Mark x:17-27). IX. Zachaeus, the Publican (Luke xix:1-10). X. Stephen (Acts vi:1-7:60). XI. Saul of Tarsus (Acts xxii:3-15). XII. Timothy (Acts xvi:1-3; Phil. ii:19-22; 2 Tim. i:1-6, iii:14-16).

## THE HEART OF THE LESSON

The purpose of the lessons of this quarter has been to set forth the grace of God in and through some of the representative men and women of the New Testament. Zacharias and Elisabeth were the first to be presented to us. We found them setting forth a picture of the life in a pious Jewish home. Theirs was a home founded and sustained in righteousness, a home of prayer, where hearts were made the dwelling places of the Holy Spirit, a home filled with joy and service for the blessing of the world by the Lord.

Next we met with Mary, the mother of Jesus. We found her to be an humble believer who, like Abraham, believed God in hope against hope, giving glory to Him. We found that, although there are some passages which appear to put her in an unfavorable light as to faith in the Lord Jesus Christ, she gave us some sound advice, namely, "Whatsoever He saith unto you, do it," and that she left an unmistakable sign of her faith in Him by her fellowship of prayer with the Lord's disciples after His ascension.

Next came Simeon and Anna. Simeon's experience showed that if a man is righteous and devout he will therefore look for the consolation of Israel, or, from another point of view, he will yet have to look for the comfort of God; since only Christ satisfies. We saw that his vision of Christ gave him a fuller vision of God, that this led him to yield himself anew to the Lord as his Master, and that this act of faith became the channel of God's peace in his heart. He, together with Anna, then speak of God's redemption. Simeon blessed God first, and then he blessed the parents of Jesus. The word "bless" has different meanings here. Note that he blessed Mary and Joseph with Jesus in his arms.

After a lesson on the right use of Christian liberty, we dealt with Simon Peter. He was Simon, the son of John, but grace made of him Peter, the child and apostle of God. In a life of many stumblings, he became the channel of hope and glory. He was won to the Lord through the message of His Messiahship; and he carried that note with him through life, but he learned to see its harmony with the Gospel of the Cross.

Thomas was at first a man of uncertainty, but who, in spite of his pessimism, stood loyally by Christ in his days of doubt. There came a time when he came perilously close to making a decision against Christ; but, being doubtful of his doubt, he let the door of return open for faith, should proper evidence present itself. The Lord Himself met Thomas with more proof than he had asked for; and Thomas leaves us with the note of yieldedness and worship.

The Gentile centurion was an example of great faith in what the Lord Jesus Christ can and will do. His experience of grace tells the story of the salvation of God to the needy sinner.

The rich young ruler reveals the fact that it matters not how many credits the sinner has; he is lost if he does not have Christ. Again, he shows that head-knowledge of the law is of no eternal value if it does not lead to the heart-knowledge of self and of Christ. The narrative of his action presents the awful truth that the responsibility of separation from Christ lies with him who refuses to come to Him. The Lord drives none away from Him. The sinner departs through his own sin.

Zacchaeus says that where there is a will there is a way; he overcame physical as well as spiritual hindrances to see the Lord. When the Lord found him, he manifested the genuineness of his faith by philanthropy and restitution, two companion exercises much needed today.

Stephen, a layman who had been appointed with six others to take care of certain temporalities in the Jerusalem church, walked in the ways of testimony and suffering of our Lord and Saviour Jesus Christ. Being accused of sacrilege and blasphemy, he answered by means of a historical sermon on the grace and rule of God, and showed that the way of blessing was never closed to individuals that would serve Him; but that his accusers were true to the color of their unbelieving forefathers. He died with a vision of His welcoming Lord as Jesus at God's right hand.

Saul of Tarsus presents a great argument for the sovereignty of God's grace, and for the great need of it in even that life which is zealously religious apart from Christ. The very argument which he presented to show that there was nothing in his past life to create an evil man of him, was his own depreciation of himself as a producer of the fruit of the Spirit. It takes preventing grace to save every man, even such a man as Saul of Tarsus.

Timothy was a child of God who grew up in the atmosphere of the Scripture, and later became a Christian and a servant of Christ through the ministry of the apostle Paul. His life is characterized by faith, holy zeal, and fidelity to God's Word.

# OUR HOPE

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## Editorial Notes

**We Shall See Him** “We shall see Him.” This is the goal of glory in store for the true Church. Every member of the Body of Christ, that is, every true believer can say in fullest confidence “I shall see Him.” Now we only see Him by faith. We see Him and His glory in the Word of God. The Holy Spirit in us glorifies Christ, makes Him known to our hearts, so that faith can never lose sight of Him. We rejoice in Him; we glory in Him; we love Him; we adore and worship Him. “Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory” (1 Peter i:8). We may constantly receive a greater knowledge and a greater vision of Himself. Our spiritual growth and development depends on how we see Him, behold Him, consider Him in all His glories and in His wonderful beauty. But some blessed day, we shall see Him, not with eyes of faith, but we shall see Him literally and physically. We shall be face to face with Himself. How it thrills our hearts when we think of it—at last face to face with Himself! At last at home with Him. At last forever with Him in His glorious presence!

And “we shall see Him as *He is*.” We shall not see Him as He was. The face of His humiliation is not beheld in glory. His face once marred and smitten is no longer seen, nor His thorn-crowned head. Only the nail prints and the pierced side are preserved in His glorious body, as the evidences of His passion. We shall see Him as He is, that is we shall see Him in His glory. His face shines out the Glory of God. Then shall we receive “the knowledge of

the glory of God in the face of Jesus Christ" (2 Cor. iv:6).

But who can even imagine what that vision will be! How can the finite imagine the infinite! How can a creature of earthly limitations grasp the fulness of the glory of the Creator-Redeemer! It transcends our human thinking, all our imaginations and all our experiences! How unspeakably great will be His glory which we all shall behold! And here we rest—and faith in expectant and holy anticipation looks forward to that day of glory, and to the glory of that day when redeemed Saints will meet face to face Him who has washed them from their sins in His own blood.

And when at last the glorious goal is reached, when at last we meet Him, when at last we shall be in His presence, what will happen? God's eternal purpose will be consummated. "For whom He has foreknown, 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*" (Rom. viii:29, 30). God's eternal purpose, the hope of His calling, is our glorification, and that glorification is nothing less than to be conformed to the very image of His Son, the Son He gave, the Son who died, the Son who arose from among the dead, the Son to whom He gave all the glory He can give.

We shall be like Him. This is the matchless experience we shall have when we shall see Him as He is (1 John iii:1-3).

"The glory Thou hast given Me I have given to them" He said in His great prayer (John xvii:22). When we shall see Him as He is, His prayer will be answered. Then all fetters which bind us now will fall, all human limitations will cease, we shall no longer look into a glass darkly. The body of our humiliation is no more and the great transformation "like unto His own glorious body" will take place.

Then will He be glorified and admired in all them who believe. Each Saint will shine out His own glory. His masterpiece is now complete and tells out His matchless grace.

And when shall it be? When shall we see Him as He is?

## OUR HOPE

387

When He shall appear. When He fulfills His promise given to His own: "I will come again and receive you unto Myself."

And when will that be? It is His secret. God's waiting, watching Saints have said it for many generations—It may be this year perhaps. They had a perfect right to think and to speak thus. We have a perfect right in the beginning of another year of our pilgrimage to say—*Perhaps this year we shall see Him as He is; perhaps this year will be the year when we shall meet Him and be ushered by His mighty power into His glorious presence.*

May this glorious hope take on with us all, beloved reader, a new meaning. May this glorious hope and the possibility of its blessed realization go with us from day to day and become the power of a surrendered and separated life. May this assured destiny in its imminency lift us above all the trials, sufferings and circumstances through which we have to pass.

Oh! take it with you and let the Spirit of God press it deep in your consciousness—"We shall see Him as He is." Perhaps this year!



**Comfort Ye,  
Comfort Ye  
My People** Paul in writing to the Corinthians speaks of God as "the God of all comfort" and adds "who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by

the comfort wherewith we ourselves are comforted of God" (2 Cor. i:3, 4). God's people need comfort and encouragement, if they live in separation. They are not of the world as He is not of the world. They go against the stream. They have their conflicts with the trinity of evil, the flesh, the devil and the world. They have afflictions and sufferings and therefore need His comfort in their struggles.

"Comfort ye, comfort ye My people, saith your God" opens the second part of the book of Isaiah. It is true it is the comfort for the godly remnant of Israel. But who would say that God's comfort and God's promises, God's assurances and God's mercies are confined in the Old

Testament to His earthly people only? They belong to all His people. We need to read what the Lord said to the godly in Israel, for He is the unchangeable Lord. While it is true that the comfort in this section of the great evangel-prophet Isaiah was addressed prophetically to the returning remnant from Babylon, and has also its meaning in connection with the godly remnant of Israel in the future, we all who belong to His heavenly people can read, claim and enjoy the same comfort.

And how we need it in these days! A new year opens with world wide distress. Perplexity of nations, not one, but all nations, is only too evident. The future is dark. Atheism increases. All supernatural truths are swept aside. The powers of evil are at work as never before in man's long and sad history. The world trembles about the future.

Such are the days we live in and therefore we need His comfort. So we listen to Isaiah, the son of Amoz and the Word of the Lord as it came to him, and through him to the remnant of Israel and to us as well. Can there be anything more sublime than the divine challenge in the following words:

“Lift up your eyes on high, and behold who hath created these things, that bringeth out their hosts by numbers, He calleth them all by names (the stars of heaven) by the greatness of His might, for that He is strong in power, not one faileth. Why sayest thou O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. He giveth power to the faint, and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fail, but they that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint” (Isa. xl:26-31).

What a comfort is ours! The God, the eternal God, the almighty God, the omniscient, omnipresent God, the God

## OUR HOPE

of power, the Creator, before whom nations are as a drop in a bucket, who weighs mountains in a scale, who holds the waters, the mighty oceans in the hollow of His hand and metes out the heavens with a span (verses 12-17)—this God is our God and we are His people. The God who does what the creature never can do, who knows the innumerable heavenly bodies by their number and calls them by name, is our God, who knows us by name, and more than that, who loves us and is with us. It is He by whom and for whom all things were created, and who upholds all things by the word of His power. His power and His might are on our side. He who upholds all in His Creation promises to uphold and to keep the feeblest saint, who trusts in Him.

God's people never need to fear anything, for the Lord of love and power, whose mercy towards His own endureth forever, has spoken many times "Fear not"! How sweet and precious to faith it is to read what comes from His loving heart!

*"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.*

. . . . For I the Lord thy God will *hold* thy right hand, saying unto thee, *Fear not!* I will help thee. *Fear not,* thou worm Jacob (the place we gladly take in His presence), and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel" (Isa. xli:10-14).

And these are but a few of His comforting words. We listen to a few more, which have been words of strength and power to His saints in all ages. "But now saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not, for I have *redeemed* thee, I have *called* thee by thy name, thou art *mine*. When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee, when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle on thee. For I am the Lord, thy God, the Holy One of Israel, thy Saviour" (xlili:1-2). May faith lay hold upon all these blessed comforts He has given to His children! Take them with you, beloved, on the threshold of another

year. But let our chief concern be to walk with God, to cling close to Him in our fellowship with Him. Then let come what may we shall be kept and sustained in every trial and be victorious in every conflict.



**Increasing Responsibilities** With that coming day rapidly approaching, the responsibilities of every believer increase. What are they? Our foremost responsibility is to exalt the Lord Jesus Christ and to magnify His Name. The increasing apostasy robs Him of His glory. He is dishonored and rejected, and while rationalists and liberalists cannot deny that He lived on earth, they class Him with other great men, so-called. His Deity is no longer believed. His atoning work as the sin-bearer is branded as a relic of a barbaric theory of blood atonement. Recently modernism has produced several new hymn books. In vain one looks for the grand old hymns of the Church in which redemption by blood is praised in song. It is therefore the responsibility of every true believer to exalt Christ and His precious work of redemption through His blood.

Our responsibility is to live the life of separation into which the grace of God has called us. In the close of the age there is a constant increase of those who profess Christianity, but they are lovers of this world. Their characteristics are found in the second Epistle of Paul to Timothy (2 Tim. iii:1-5). They are lovers of pleasure more than lovers of God, as well as lovers of themselves and lovers of money. They have the outward form of godliness, in a creed or in a boasted religious affiliation. They deny the power of godliness, which enables to live soberly, righteously and godly in this present age. So much the more is it our responsibility to bear witness by a godly and separated life to Him who has called us out of darkness into His marvelous light. And as the faith once and for all delivered unto the Saints is set aside and ridiculed as unscientific, when one divinely revealed truth after the other is challenged and no longer accepted, it is our solemn responsibility so much the more to contend earnestly for that faith. Leo X gave to

King Henry the VIII the title "Defender of the Faith," which he certainly was not. But every true believer should be such a defender. Our responsibility is to uphold every doctrine by our testimony and to refuse fellowship to institutions and persons who deny the doctrine of Christ.

It is furthermore our increasing responsibility to keep the unity of the Spirit as to the oneness of the body of Christ. True believers must lose sight of their outward differences and divisions and be brought into closer fellowship. This is the time we should read more and fully practice Hebrews x:23-25. "Let us hold fast the confession of hope without wavering; (for He is faithful that promised). And let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more, as ye see the day approaching." Everything which divides in anyway those who hold like precious faith should be shunned.

And here is a dead, professing Christendom and an unsaved world rushing onward into the days of the predicted world catastrophe, the great tribulation ending in judgment, when He shall be revealed in flaming fire with His holy angels. How great is our responsibility to hold forth the Word of Life, to reach out for the unsaved masses and to preach the Gospel, to warn of the wrath to come and to invite to come to Him, who still receives sinful men.

May all our readers feel with the new year these great responsibilities and discharge them every day. Soon all conflict and also all opportunities may be over, and we shall stand in His presence to hear His "Well done, thou good and faithful servant."



**Good Times** The world constantly speaks of good times to come. They dream of things becoming better and better, and though evil is rampant and distress evident everywhere with still greater disaster threatening, they try to persuade themselves that good and better times are coming. This is practical evolution. The thought that this age ends in

moral darkness and worldwide trouble is pronounced unnaturally pessimistic.

In the "Toronto Star" appeared sometime ago a little poem, which shows this optimistic tendency:

Think "good times"—  
It is the state of mind  
That brings prosperity  
And puts dull days behind.

Talk "good times"  
No matter what they say;  
Sane, optimistic talk  
Will drive the clouds away.

Act "good times"—  
Be equal to the test;  
Compel "good times" to come,  
Resolve to do your best.

Spread "good times"—  
By thought and word and deed;  
With sturdy faith and confidence  
Know you will succeed!

When the Editor read it he thought of another word, the word "Good News." The Gospel of Jesus Christ is God's Good News. It is the Good News of our salvation, our peace with God, our acceptance in Christ and our eternal glory with Him. The four things which this poet mentions in his poem are applicable to this Good News we have in our salvation in Christ Jesus our Lord.

*Think "Good News."* Let this be the state of your mind as a Christian that you think constantly on the things of Christ, the precious things pertaining to our redemption in Him. Think of it with praise! Think of it with joy!

*Talk "Good News."* Speak of it in your Christian fellowship; talk of it in your home. Tell your unsaved neighbors about it. If you talk this good news, though all about you might be dreary and discouraging, it "will drive the clouds away."

*Act "Good News."* Walk worthy of the Gospel of Jesus Christ. Let it be manifested in your daily life and walk that you are in possession of real salvation. Live in that separation which the good news demands.

*Spread "Good News."* You owe that Gospel, God's

Good News to all, to everybody. It has made you a debtor. Pass it on to others. Send it forth to those who have it not. Spread it through missionaries of the Cross in the regions beyond.

These four things are our Christian business, and if you think, talk, act and spread "Good News" you do that which is well pleasing in the sight of God.

Beloved reader! Use your opportunities and in this new year make more than ever before of the Gospel of Jesus Christ.



Some good Presbyterian Professors and **The Westminster** Preachers, who are conservatives, dislike **Confession** to be classed with Premillennialists, that is, with those who believe in the imminent coming of the Lord. They believe in the foolish and unscriptural program of postmillennialism, that the world must be converted first before Christ comes.

Now these good brethren seem to value the Westminster Confession almost next to the Bible, and they say they hold to the Westminster Confession. But what do we read there?

"So will He have that day unknown to men, that they may shake off all carnal security and be *always watchful* because they know not *at what hour* the Lord will come; and may be ever prepared to say, 'Come, Lord Jesus, *come quickly, Amen.*'"

This is the Editor's confession and also the confession of millions of believers on every continent. It is the premillennial faith once and for all delivered unto the saints.

Dr. Horatius Bonar, the great Scotch preacher and theologian of the eighteenth century wrote: "This watching takes for granted the suddenness and uncertainty of the day of Christ. It does not say, the Lord *must come* in my day, but it says the Lord *may come in my day*, therefore I must be on the lookout. This *may come* is the watching spirit. Without it we *cannot* wait and watch. We may love and hope and wait, but we *cannot watch*. Our lamps are always to be trimmed. Why? Not merely because the Bridegroom *is* to come, but because we know not *how soon He*

*may come.* Our loins are always to be girt up. Why? Not simply because we know there is *to be* a Coming, but because we know not when *it* may be."

Our watching and waiting for Himself should become more intense amidst all the signs of the times, which herald His soon Coming as never before in the history of the Church. Watch, wait and pray!



**John's** John addressed his second epistle to the elect lady and her children. She was a  
**Second Epistle** Christian woman of note, generally known and beloved, having children, whom the Apostle found walking in the truth. The keynote of this little document is the word "Truth." John lets them know that he loves them, as well as other believers in the truth. That is the ground of real love; every believer is best beloved for the sake of the truth, the blessed truth, so abundantly revealed in John's first epistle—the truth, which is Christ Himself. And that truth "dwelleth in us, and shall be with us forever." Thus the truth known binds together in closest fellowship all who know Him.

The joy of the Apostle was that he found them walking in the truth, not only knowing and believing the truth, but walking in it. One who claims to have the truth and never walks in it, shows that he does not know the truth in his heart.

That the second and third epistles of John are closely linked to the first epistle may be learned by comparing the fifth verse with 1 John iii:23-24. It is the old and the new commandment. It is old because it was manifested in Christ Himself; it is new because it is as true in us as it is in Him. Divine love flows from love, and reproduces itself in all who know the truth, that is, who know Christ. And this is love, that we walk after His commandments. It means obedience to Him; and what else is obedience but love in exercise?

But why does John write all this? With the seventh verse he gives the reason. It is a very solemn one. Well

may we look to these words in our own days, for they have a great meaning for us, living as we do, at the close of the age. "For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." This was mentioned by John in his first epistle (Chapter iv). The denial that Christ is come in the flesh includes all phases of evil doctrines concerning Christ the Son of the Father. It is a denial of His essential Deity, His true humanity, His Virgin birth, His infallibility, His holy character, His physical resurrection, His bodily presence in glory and His visible coming again. Many such antichrists are about in these days. John brands them all as deceivers. No matter what names they may bear, what scholarship and honors they may claim, what beautiful characters they may assume as natural men, if they deny anything about Christ they are deceivers. He calls, therefore, to look diligently whether some of this awful leaven is not affecting them also. If in any way they would be contaminated with it, they, John and his fellow teachers, might lose the full reward. (See 1 John ii:28).

"Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." After this declaration comes a divine commandment which is just as binding as any other command in the Bible. "If there come any unto you and bring not this doctrine, receive him not in your house, neither bid him Godspeed—for he that biddeth him Godspeed is partaker of his evil deeds."

This is strong language and yet not too strong when we remember what is at stake. Any one who brings not the doctrine of Christ, the doctrine unfolded in John's first epistle, concerning Christ the Son of God come in the flesh, dying for sinners, and what clusters around it, is an antichrist. Furthermore, he makes God a liar and robs God of His glory and man of his salvation. And every man who denies the Virgin birth, or teaches the peccability of Christ, or denies His physical resurrection is such an one. He must be shunned. He is not to be welcomed to any Christian

home, nor is he to be given the common greeting. If met anywhere there is to be no acknowledgment whatever, not even a "Good morning" or "Good night." This is the meaning of the word Godspeed. But is not this intolerant? Yes, the intolerance of divine love. If such deceivers are welcomed and fellowship is had with them, even in the slightest degree, sanction is put on a denier of Christ. God will hold all responsible who fellowship any man or any institution which denies the Son of God and His glory. This is unpalatable to many. Nowadays it is called "Christian charity" or "Christian broadmindedness" to mingle with Unitarians, critics and baptized infidels of various character. Happy are we if we stand firm and refuse such fellowship, practicing this divinely given injunction of the Apostle of Love. God will surely be our rewarder.



Clarence Darrow is a great lawyer and  
**Clarence Darrow** he is also a great unbeliever. He does  
**a Christian?** not believe in God and of course he  
 does not believe in our Lord as the Son  
 of God, nor in His Virgin-birth, nor in His sacrificial death  
 and physical resurrection. He does not believe in existence  
 after death.

Rev. Clarence True Wilson is a Methodist preacher and, what might be called, a religious diplomat, for he represents the Methodist Episcopal denomination in the politics of Washington. His name is frequently mentioned in the newspapers in this capacity.

In the "Oklahoma News" of November the 10th appeared an article written by this Methodist preacher in which he expresses his great admiration for this poor, old man, this lost soul. We now quote Dr. Wilson:

"He (Clarence Darrow) is one of the squarest hitters, one of the frankest and friendliest men I have ever known. He is not religious but he has all the qualities and characters that religious people seek to cultivate.

"The fact is, if anybody can be a Christian without knowing it, I think it would be Clarence Darrow, for if you make a

list of the qualities a Christian ought to have, such as living according to the golden rule, loving everybody, taking up for the ones who need it most, standing against privileged and in favor of unprivileged, he lives what we teach as the best standards of life."

These words need no further comment. They reflect the blindness which is fast coming upon Christendom. We hear it constantly said that unbelieving men lead such "sweet Christian lives." A man can be a Christian without knowing it, though he denies the revelation of God, sneers at the existence of God, ridicules life after death, as long as he practises the golden rule, etc., he has the marks of a Christian. What blindness!

Such conceptions are the fruitage of modernistic denials of the Gospel of Jesus Christ. The apostasy, long predicted, is on. The peak is not reached. All waits for the leader, the man of sin.



**Very  
Amusing**

A brother and friend who has a good radio in his home told the Editor the following: "Several weeks ago I listened in to some speaker of the Federal Council of Churches. The announcer gave the information that a week later the speaker would be the Rev. S. P. Cadman, D. D., of Brooklyn, and that a great treat would be in store for the big radio audience. He evidently wanted to impress everybody with the great privilege they would have in hearing Dr. Cadman over the radio, and so he added: "I want you to know that of all the radio speakers Dr. Cadman is *the prince of the power in the air.*" Probably this well-meaning announcer does not know the Bible and is ignorant of the fact that to another one belongs this flattering title. But there is some truth in this amusing statement. If men speak over the radio and deny the inspiration and infallibility of the Bible, the Virgin Birth of our Lord and efficacy of His blessed atoning work, they are the mouthpieces of the real prince of the power in the air, Satan.



**These be your Gods** The magnificent Rockefeller-Fosdick "Church" on Riverside Drive, New York City, costing millions of dollars, was opened this past fall. Thousands crowded in and thousands could not be admitted for lack of room. It must be a beautiful building, catering to the senses, the artistic and the beautiful.

Dr. Fosdick massacred one of the most beautiful texts of Scripture on which he spoke. His text was part of John x:10. "I am come that they might have life, and that they might have it more abundantly." Nothing was said of the spiritual death of the natural man. Nothing was said of the verse which follows, "I am the good shepherd; the good shepherd giveth his life for the sheep." Nothing was said that the life the Lord Jesus Christ means is spiritual and eternal life, that it flows from His sacrificial death and must be received by faith through the operation of the Holy Spirit. The text was applied to material things, to earthly, worldly things. It was a great confirmation of what John, the beloved disciple, writes about the modernists of our sad times. "*They are of the world; therefore speak they of the world, and the world heareth them*" (1 John iv:5). The unsaved crowds by the thousands flock to hear these worldly things. We promise great success for the Fosdick "Church," till some day the Lord of Glory will spew modernism out of His mouth (Rev. iii:16).

And outside of that "Church" there are carved figures, as Cathedrals should have carved figures of Saints. We understand the figures in the Fosdick "Church" are not carved—just modelled in plaster. We do not know how many of the Saints are represented, but three figures are prominently in evidence, and all three are unbelievers: Ralph Waldo Emerson, Charles Darwin, and last but not least, an unbelieving Jew, Professor Einstein. **These be your Gods, ye Modernists!** †

**Dispensational Tracts** It seems we never have sent forth anything which has been so graciously owned by our Lord as these dispensational tracts. It seems as if the household of faith has

been waiting for such a testimony suited for a widespread distribution. Some 35,000 have been circulated free. And from everywhere we hear it—give us more!

The next one will have to be printed in an edition of 25,000. It is being prepared now and will be on "*The Church and the Tribulation.*" But at this time we do not know when we can publish it. Pray with us that the need for it may be supplied.



**Half a Century** All who have read this autobiography of a servant write of having received great help and blessing through it. Excellent reviews appeared in a number of magazines, including the Sunday-School Times, the Southern Churchman, Serving and Waiting and others. Interesting is the following communication from the Pastor of the First Baptist Church, New York, Dr. Isaac M. Haldeman:

My dear Dr. Gaebelien:

I have read through your new book "Half a Century." The style is clear as crystal, the matter of imposing interest, every page awakens wonder and raises the question how one man could do so much, cover such vast territory, give evidence of tireless energy and unflagging faith.

Your restraint under such a mass of suggestive remembrances is remarkable. Every line is warm with divine enthusiasm, and the story, as it unfolds, makes it evident that you have lived in the conscious presence of your Lord through it all.

The book is a demonstration what one man can do for God and man, who is willing to give himself up in entire surrender to the mastery of the living Christ.

I trust the book may have a phenomenal circulation.

It will be an inspiration to every young preacher who wishes to be mightily used of God.

I read it through with unbroken attention at one sitting.

Faithfully yours in a Living and Coming Lord,  
I. M. Haldeman.

Dr. Otho F. Bartholow has been the Pastor of the First Methodist Episcopal Church of Mount Vernon, N. Y., for over twenty five years. He has two great Bible classes attended weekly by at least a thousand men and women. He writes:

My dear Dr. Gaebelien:

Am so glad you have published the Autobiography of a Servant—"Half a Century." I have read it with keenest

delight and much profit. I hope a million Christians will read it. It would be a great stimulus and inspiration to all the preachers, if they would read it.

These are only a few of the letters received. Many suggest that the book should be put into the hands of the coming graduates of Seminaries and Bible Institutes. This would mean at least two thousand copies for free circulation, which we cannot undertake without the financial help of our readers. If you have not yet read the book, order one and you will also be helped.



**In Bulgarian** Paul Mishkoff, the representative and Missionary of the "American-European Fellowship" in Bulgaria, writes:

"I have the joy of telling you that your book "Christianity or Religion?" in the Bulgarian language has just been published. One of our prominent Bulgarian professors, Mr. Theodoroff, said: "This book will be an epoch-making event in Bulgaria." I trust God's blessing may rest upon its distribution.



**The Swedish Book** "Christianity or Religion?" in Swedish has been reduced to one dollar per copy. We hope all our Scandinavian readers will interest themselves in this volume.

We are told that on account of the inroads Modernism is making among the Swedish speaking Churches it is very much needed.



**The Fall Work** Our Ministry this past fall was greatly blessed and owned of the Lord, both in the Gospel and the teaching ministry. In **Winnipeg** we had the finest attendance we have ever seen in Elim Chapel and there was rich blessing in every service. We noticed the increasing attendance of young people. Elim Chapel has a fine young people's society of almost 150 members. They are a spiritually minded lot and very active.

Then the Editor visited **Minneapolis, Minnesota**. Here well attended services were held for one week in the Oliver Presbyterian Church, Norman B. Harrison, Pastor. The Lord's blessing rested upon every service. The Editor also addressed on invitation of Dr. W. B. Riley the student body of the Northwestern Bible Training School.

The Editor made a third visit to **Pauls Valley, Oklahoma**. This

was the best of the three conferences. There was an outpouring of great blessing, and many expressed themselves as having been greatly helped. Christians from other places including Ponca City, Wynnewood, Ada, Ardmore, Oklahoma, and Joplin, Missouri, attended. On our suggestion an **Oklahoma Bible Conference Association** is to be formed to continue to sow the seed in this great state. We were very much encouraged, and praise Him for His mercy.

The Editor addressed several good audiences in the Bedford Branch of the Y. M. C. A. in **Brooklyn, N. Y.** This is the Y. M. C. A. in which Dr. S. P. Cadman used to speak for many years.



**In 1931**

With the beginning of this new year of our Lord the Editor has promised, we trust under His gracious guidance and blessing, to fill the following appointments: January 4-9, **Bedford Branch Y. M. C. A., Brooklyn, N. Y.**; January 11-18 Bible Conference in the **Calvary Baptist Church, West 57th Street, New York City**; January 25-31, **First Presbyterian Church, Stockton, California**; February 1-7, **First Fundamentalist Church, Los Angeles, California**; February 8-13, **First Presbyterian Church, Hollywood, California**.

God willing, the Editor hopes to remain in California till the middle of March. At this writing we cannot give fixed dates for the remaining weeks.

Before us are invitations from Portland, Bend, Oregon, and Seattle. Also for later months we have reserved visits to **Pittsburgh, Pa.**; **Baltimore, Md.**; **Berne, Ind.** (meetings in German with the Mennonites); **Denver, Colorado**, and other places.

Increasingly the Editor feels the need of guidance. Hundreds pray for us, and we greatly appreciate this intercessory ministry.



**Only This Once**

The list of books slightly shopworn, but almost in perfect condition, which appears on the inside cover page of this current issue will not appear again. Please order at once. If you have some of these books order an extra copy and put these copies in circulation among your friends. It will do much good.



**The German Edition** of "Christianity or Religion?" (*Christentum oder Religion?*) published in Germany, is now ready for circulation. The price per copy postpaid is only one dollar.



**Sunday-School  
Teachers, Read!**

Our Annotated Bible covers the entire Bible. The volumes can be purchased separately, and many teachers have found them very helpful. Price for teachers and Bible classes, one-fifty per volume.



*From "The Presbyterian"*

This "Autobiography of a Servant" records the experiences of one of those rare personalities who leave themselves to God to guide. George Mueller was one; there have been others, and Arno Clemens Gaebelein is yet another. For fifty years he has gone up and down this country and been abroad in His Master's service. Here he records God's gracious leadings, the sufficiency of the Gospel of Christ as a

message for the preacher, and the many delightful contacts with God's other servants who have come in his way. The significance of Prophecy and the dramatic importance of Israel in the Divine plan has occupied the study of this man of God through the years. In it he is a master. He awaits with enthusiasm the Coming of His Lord. Like many another faithful servant, his testimony has been often like a "voice in the wilderness." He sees little future spirituality for the denominations. He records the defection of the Methodist Church, and a sermon by Dr. Cadman in his earlier and less known days; and his own final withdrawal from that communion, which he once entered as an ordained minister. If this inspiring book has anything like the popularity of the many other books which this great worker has issued, thousands upon thousands will read with pleasure and profit its message, and rejoice in the power of God.

S. M. R.

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## The Book of Psalms

### Psalms LIII and LIV

As previously stated, these Psalms in this section (Psa. lii-lv) give a prophetic picture of the coming great tribulation, when the man of sin, the final, personal Antichrist will rule during the last seven years of this present age. The fifty-third Psalm shows the moral conditions of these years of trouble. The evil is rapidly increasing and the God defiance and God opposition is reaching its predicted climax. Viewed in the light of present day events, the increasing infidelity in the very midst of Christendom, merging into Atheism, this Psalm has a most significant meaning.

The fool hath said in his heart, There is no God!  
 They are corrupt and have done abominable iniquity;  
 There is none that doeth good.  
 God looked down from heaven on the children of men;  
 To see if any understood or sought after God.  
 Everyone of them is gone back;  
 They have together become corrupt;  
 None doeth good, no, not one.  
 Have the workers of iniquity no knowledge?  
 Devouring my people, as if they ate bread!  
 They have not called upon God.  
 There were they in great fear, where no fear was,  
 For God has scattered the bones of him that camped against thee.  
 Thou hast put them to shame, because God hath despised them.  
 Oh, that the salvation of Israel were come out of Zion!  
 When God bringeth back the captivity of His people,  
 Then Jacob shall rejoice. Israel shall be glad.

The inscription of this Psalm is like the eighty-eighth, *Mahalath*. It means "in sorrow and in sickness," corre-

sponding to the mournful conditions of the last days of the age. While this Psalm is a repetition of the fourteenth Psalm, which also describes prophetically the same conditions, it is interesting to note that in both Psalms, the fourteenth and the fifty-third, the name of God appears seven times. In the fourteenth Psalm we find *Jehovah* used four times and *Elohim* three times. Here in the fifty-third Psalm *Elohim* is used seven times. *Elohim* is God's name as Creator. It is the cry of the fool, the educated, the prosperous, the intellectual, in company with the Communist and the Bolshevik, "There is no God!" His Creatorship is denied. We can easily trace the steps which lead into the night of atheism. First, God's revelation in the Bible is denied; the Book of books is no longer the trustworthy, infallible revelation of God. The opening chapters of Genesis are branded as folklore and myths. The direct creation of God is set aside. Evolution is adopted in its place. Evolution is followed by the rejection of God's plan of redemption, and the Deity of Christ is denied. Then follows the denial of a personal God, as a certain educator, president of one of the largest universities recently said, "We no longer take anything for granted, not even the existence of God." This is the spirit of Antichrist; he denies the Father and the Son (1 John ii:22). In the last days of the age the atheistic forces will head up in a person of whom it is written, "He opposeth and exalteth himself above all that is called God, or that is worshipped" (2 Thess. ii:4). It is the same one of whom Daniel wrote five hundred years before Paul received this revelation. "He shall exalt himself, and magnify himself above all that is called god, and shall speak marvelous things against the God of gods" (Dan. xi:36, 37). Corruption and iniquity follow, as they always follow atheism. Behind the atheism of our times and the modern infidelity in Christendom is found the stench of immorality.

And God looks on and knows. He beholds the universal corruption. How all this is applied in the Epistle to the Romans we have pointed out in the exposition of the fourteenth Psalm.

His people, here prophetically the pious, godly remnant

of Israel, suffer under these conditions. The ungodly devour them, as they eat bread. But then comes a rift in the cloud. God will act, and when He acts in judgment fear will take hold on them. What a judgment it will be, when the mass of atheists, the Soviets, with hands besmeared with the blood of millions, and their friends, the apostate educators and preachers, will have to face the God of righteousness, whom they so brazenly denied!

This Psalm ends, as does the fourteenth, with the longing prayer that the God of Israel might act and bring the promised salvation.

### Psalm LIV

This Psalm contains the cry of faith of the suffering Israelites during this time of trouble and distress. The historical background is interesting.

Abiathar, the son of Ahimelech, had escaped to David, who was then with six hundred men in the fortress of Keilah. He received the divine answer, that the inhabitants would give him up if Saul should besiege the town. Thereupon we find David in the wilderness of Ziph. But the Ziphites betrayed him and pledged themselves to capture him, on account of which David was in great straits, but he was delivered out of it (1 Sam. xxiii:19, etc.). So the Jewish remnant will suffer under the man of sin. We first hear their prayer-cry.

Save me, O God, by Thy Name,  
And judge me by Thy might.  
O God, hear my prayer!  
Give ear to the words of my mouth.  
For strangers are risen against me,  
And the oppressors seek my life;  
They have not set God before them. Selah.

They are in deep distress. The ungodly among their own brethren and the Gentile nations harass them on all sides, and their only hope is in the God of Israel for deliverance, and therefore they cry for help and deliverance through His righteousness.

Behold, God is my helper,  
It is the Lord who upholdeth my cause.

He shall requite evil unto mine enemies—  
 Destroy Thou them in Thy faithfulness!  
 I will freely sacrifice unto Thee;  
 I will praise thy Name, Jehovah; for it is good.  
 For He hath delivered me out of all trouble;  
 And mine eye hath seen my desire upon mine enemies.

Here the assurance of faith triumphs over present distress and fears. God will surely reveal Himself as their helper. Faith knows when that time comes that judgment will overtake God's enemies and theirs. Such a judgment is mentioned many times in prophecy; and faith believing what God has spoken can and does look forward to the fulfilment, for God will surely keep His promises. Then will they offer the sacrifices of praise unto Him when the Lord has delivered them out of all their troubles. The next Psalm gives us a complete picture of the man of sin.

(To be continued, God willing)

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## Notes on First Thessalonians

*(Continued)*

B. B. SUTCLIFFE

THE MINISTRY OF TRUE CHRISTIANITY

(ii:1-iv:12)

It is implied in this passage that there were some in the city of Thessalonica who charged the Apostle with seeking power and influence, with being dictatorial and assuming an authority which did not belong to him, and with being lazy and indisposed to work; to them he was a mere impostor. Paul now answers these charges and in doing so presents a picture of the model minister and evangelist. He shows by his own example the courage and devotion, the faithfulness to God and impartiality to man, the kindness and affection, and the holiness and consistency, which should ever characterize the servant of Christ.

The passage naturally divides into seven parts, viz.: The character of the ministry (ii:1-16); the opposition to the ministry (ii:17-18); the crown of the ministry (ii:19-20); the spirit of the ministry (iii:1-5); the comfort in the min-

istry (iii:6-9); the desire in the ministry (iii:10-13); and finally the instruction in the ministry (iv:1-12).

#### THE CHARACTER OF THE MINISTRY

“For yourselves, brethren, know our entrance in unto you, that it was not in vain:

▶ But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

For our exhortation was not of deceit, nor of uncleanness, nor in guile:

But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

For neither at any time used we flattering words, as ye know, nor a cloak of covetousness, God is witness:

Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ” (ii 1-6).

Here he speaks of himself as an evangelist imparting spiritual life through the preaching of the gospel.

His power as an evangelist was found, as he puts it, “in our God.” This was the secret of Paul’s ministry. His power did not lie in human ability, natural or acquired, or in human learning, or in any eloquence of speech, though he certainly had and used all of these. His power was “in our God.”

This gave reality to his preaching as nothing else could, and hence it was “not in vain.” It was not in vain because, as Acts 17 reveals, he “reasoned out the Scriptures” to them all, whether good, bad, or indifferent. Whether they were learned or unlearned, cultured or vulgar, rich or poor, moral or immoral, the Scriptures were suited to them all. The word of God alone could meet the needs of all conditions of men because however they might differ in other things all were alike in that “all have sinned and come short of the glory of God” (Rom. iii:23). Hence he reasoned out of the Scriptures concerning the death and resurrection of Jesus Christ, the basis of the gospel suited for sinners, and therefore suited for all people everywhere and in every age. Such preaching was not “in vain,” which means empty, false, having no reality. The word “vain” is used in Eph. v:6 concerning *words*, “let no man deceive you with vain words.” And it is used in Col. ii:8 concerning *systems*, “Beware lest

any man spoil you through philosophy and vain deceit." Paul had both words and a system, but his words were not vain nor false, and his system was one of truth and reality. Both his words and his system came from the Holy Spirit and this therefore made his preaching not "in vain."

Because his power was "in our God" it also gave courage in all his hardships. He was not turned back by the difficulties and the persecutions which constantly beset him in his work of preaching the gospel. The Book of The Acts reveals what need he had of endurance for the hardships which met him at every turn. Only by being bold "in our God" could he continue in his perseverance and zeal. He could not have been an impostor, nor influenced by hope of ease or material gain, when he went to Thessalonica; he was well aware that there he would meet the same treatment which he received at Philippi. But in spite of all the opposition he was unafraid, bold, brave, and devoted, "in our God." The only effect of persecution upon the Apostle was to add earnestness to his prayers, deepen his faith, and increase his fruitfulness (Verse 2).

Being thus bold in God also gave him strength to speak "in much contention." The contention he met in Thessalonica came from the Jews who believed not, and who accused him of preaching another king, one Jesus. They stirred up certain lewd fellows and set all the city in an uproar which soon assumed such proportions that, to deliver the Apostle from physical danger, the brethren had to send him, and his companion Silas, away by night (Acts 17). The word "contention" comes from a term applied to the Greek games and means the strongest effort put forth against desperate opposition. It means to contend as a soldier or an athlete. For Paul it meant to "fight the good fight of faith" (1 Tim. vi:12); to be able to say at the close of life, "I have fought a good fight" (2 Tim. iv:7); and to "run with patience the race set before" him (Heb. xii:2). For the Christian of today it will mean the same thing—contending against "spiritual hosts of wickedness in the heavenlies" (Eph. vi:12). And every true evangelist will find himself opposed and beset by difficulties and hardships, and will need to do his work in

much contention, being "bold in our God" after the pattern of this great evangelist Paul.

His preaching as an evangelist is designated as "our exhortation." This is what he taught, or his doctrine. And what he taught them was, according to Acts 17, the word of God. It was not social reform, or humanitarianism, or education, all good things and necessary things, but all of them together do not form the gospel by which souls are saved. All of these things can be preached and are preached apart altogether from the word of God. But Paul reminds these Thessalonian saints of the character of his exhortation. His doctrine is placed before his life, what he taught before what he did, his creed was foremost not his conduct. He well knew that sound doctrine was the only sure foundation or worthy guarantee for a sound life. The conduct would grow out of the creed, not vice versa. Modern thought declares that it matters little what a man's doctrine is if his living is right. Hence the amiable ways and manners of teachers of error are pointed to as an extenuation of the error being taught. Modernism forgets our Lord's scathing rebuke of mere natural amiability in the instance of the rich young ruler recorded in Matthew 19. Modernism also overlooks the fact that man sees only the outer, or dress parade side, while the Lord sees and judges by the inner, or actual, side of man. Long ago it was said "For man looketh on the outward appearance but the Lord looketh on the heart" (1 Sam. xvi:7). Modernism can offer only a salvation by works, and hence it must make conduct not creed the principal thing. But the message is not sanctioned by the preacher, the preacher must be sanctioned by the message. Many times the effect of the Scriptures is lost because they are listened to as though they were merely the words of man instead of being, as they are in truth, the words of God.

Paul's preaching had the right source. His exhortation was "not of deceit." This word means "wandering," "forsaking the right path." It is used in James v:20, "he that converteth the sinner from the *error* of his way." It is error because it is man's way. Paul's doctrine was true, without error, or deceit, because it was simply what

God said concerning Jesus Christ. He had a genuine gospel not a fatal delusion. It is the source which gives value to any preaching and Paul's preaching had the right source, hence it was not of deceit.

His preaching also had the right appeal. It was not of uncleanness, because it was concerning Jesus Christ. Sensuality and error are the handmaids one of the other and they are frequently found together. Paul did not appeal to the sensual, the psychical, the soul, but his appeal was to the spirit. He preached the word of God which is quick and powerful, dividing between soul and spirit (Heb. iv:12). Appealing to the psychical may stir the emotions and produce peculiar experiences in the souls of the hearers, but only as the word of God is brought into touch with the spirit of man will regeneration and permanent salvation result. And his preaching necessarily led to purity and holiness of life. He calls upon what they knew of the tendency of his preaching, and they knew it tended not to uncleanness but to purity of living. This is the exact reverse of the heathen philosophies, whether ancient or modern.

His preaching also had the right method. It was not of guile, because it was concerning Jesus Christ. He attempted to adapt the truth neither to their prejudice nor to their passion. And this he did as he "was allowed of God to be put in trust with the gospel." He felt to whom he was responsible and to whom he must answer, as he knew from whom he had been sent and for whom he labored. There was nothing personal in the preaching of the Apostle, but "our exhortation" was as before God and as unto God.

His practice as an evangelist is seen in verses 4-6. The key to these verses lies in the words "so we speak."

Paul was working *for* God who had entrusted him with the Gospel, and he was working *before* God who trieth the hearts. As he says elsewhere, "we make it our ambition whether at home or abroad to be pleasing unto him" (2 Cor. v:9 marg). He was living and working to please God who had sent him and not as pleasing men to whom he was sent. Hence there could be no wrong motives because he was

working not for men but for God. There was no seeking to please men in the Apostle's work, though doubtless he would be glad when he did so. He was not trying to win the applause of men nor to gratify their fancies. It is not to be supposed, however, that he deliberately decided to offend men, or that he thought their esteem of no value whatever, or that he was wholly indifferent whether they were well pleased or otherwise. But to please men was not the object of his preaching, his object was to obtain the approbation of God who "trieth the hearts." He was convinced that God knew all the motives of his preaching and that all would be revealed in a coming day. His faithfulness to God was a tremendous factor in making his preaching faithful to men. This, after all, is the only security of faithfulness for any preacher in any age.

His faithfulness unto men was manifest in that there was no flattery in his preaching. There was no softening of the truth by any compromise or omission. He did not praise them because of their wealth, or talents, or accomplishments; and on the other hand he did not refrain from uncovering their sinfulness, their guilt, and their danger.

Nor was he covetous among them. As to the flattery he says, "Ye know"; but as to the covetousness he says, "God knows." Man might be aware of the flattery but the covetousness, having its dwelling deep within the heart, only God is aware of. But there was no covetousness with Paul; he had not a business nor a mere profession, his was a calling. He could say, "I coveted no man's silver or gold or apparel" (Acts xx:33). How different from those preachers of whom it is written, "each looks to his own gain" (Isa. lvi:11). There can be little doubt that modern evangelism would have a greater appeal if the evangelists generally were known to be free from that covetousness which causes some of them to appear as though they were in a business or were merely practicing a profession.

While being faithful unto God and man, Paul was humble concerning himself, "Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ." There was no self seeking,

no vain glory, no striving for dignity, no exercising of undue authority, no demanding his rights, no seeking applause or fame from men. At the same time, he did, as an Apostle, have rights and claims had he cared to press them. Not all the teachers of heresy teach for material gain; some do it for the applause and glory that comes from men. But there was none of this about the Apostle's work. What an example for today's evangelists!

Here then we have the picture of true evangelism. The power of it was found "in our God," not in human ability or human learning; the preaching of it was "our exhortation" i. e. the word of God, not social reform or education; the practice of it is summed up in the words, "so we speak," not as pleasing men but God, and hence with all truth; as faithful unto men, and hence with all fulness and plainness; and as humble where self was concerned, and hence with all humility and meekness. It was such evangelism as this that gave to the Thessalonian converts their character and made them to be examples, or patterns, of all true Christians since that day.

(To be continued)

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## Waiting

I know not when, I only know He's coming,  
 My blest Lord Jesus, Son of God Most High,  
 And His return will end my pilgrim-roaming,  
 And hush forevermore each pain and sigh.  
 Within His Father's House are many mansions;  
 His Spirit has assured me one is mine!  
 What bliss to soar through yonder blest expansions,  
 And as the stars in endless glory shine!

I know not when, I only know He's coming,  
 And for His advent I will watch and wait,  
 At morn, at noon, at twilight, in the gloaming,  
 And when the evening hours are waxing late.  
 And should He find me wrapped in midnight slumber,  
 Still will my soul thrill to the trumpet-blare;  
 Then with His blood-bought saints in countless number  
 I shall ascend to meet Him in the air!

Once He came down His spotless life to offer,—  
 To shed His precious Blood on Calvary.  
 Once He came down, the curse of Law to suffer,  
 From sin and death and hell to rescue me.

Once He came down, the prophecies fulfilling,  
And this same Word declares He'll come again,—  
The anguished longing of creation stilling,  
As King of Kings, and Lord of Lords to reign.

All they who died in faith, shall rise to greet Him,  
Who once left Joseph's tomb to mount on high.  
His living saints shall leave the earth to meet Him,  
Transfigured in the twinkling of an eye!  
Blest bridal day, so wonderful, so glorious,  
No mortal tongue the rapture can declare,  
When He, Who left the battlefield victorious,  
Shall with His Own eternal laurels share.

I know not when, nor can I pierce the curtain  
That hides His glory from my mortal view,  
But this I know, His coming is as certain  
As His divine, eternal Word is true.  
And should my heart grow watch-worn, faint and weary,  
He bids me heed the signals of the times,  
And hearken, when the days are dark and dreary,  
To Salem's pealing Maranatha Chimes!

He may delay, but each day brings Him nearer,  
The signs abound in earth, and sea, and sky.  
Each day His Holy Word shines brighter, clearer,  
And well I know redemption draweth nigh!  
O precious hope, though dark the night of sorrow,  
He may return before this day is o'er!  
He may be here ere dawns another morrow,  
Then shall the Day-Star rise to set no more!

Anna Hoppe,  
Milwaukee, Wis.

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## **The Coming World Dictator, the Mystery of Iniquity and the Abomination of Desolation**

(In the Time of the End)

By G. A. Griswood

Daniel in his ninth chapter reminds us that he knew by the study of the book of Jeremiah that God was about to accomplish seventy years of desolation upon Jerusalem.

In Jeremiah xxv we find the actual prophecy stating that Nebuchadnezzar, king of Babylon, would come against Jerusalem and utterly destroy it. The reason being that Israel had refused to let the land have its sabbatic rest for 490 years according to God's command. They were then sent into captivity for seventy years as punishment for their

rebellion against God in this respect; the seventy years being one year for every seven in which the land did not rest. The fact that God forces His chosen people to accept the Babylonian yoke shows a change in His administration. The times of the Gentiles which begin with Nebuchadnezzar, king of Babylon, are now to be ushered in and God gives earth wide dominion to this Gentile king.

Daniel, a Jew and one of the captives now in Babylon, refused the king's meat. He maintains rigid separation from Gentile custom, yet finds favor with Nebuchadnezzar. He is gifted in the interpretation of dreams and visions and is soon promoted to a high position in the king's court, also fulfilling his high calling before God as "the prophet of the Gentiles."

### **"What Nebuchadnezzar Saw"**

In Daniel, chapter two, Nebuchadnezzar has a dream which he cannot remember. He calls for the magicians and astrologers who are dumbfounded that the king should seek an interpretation when the dream is not known. Daniel is called, and not only recalls the dream but also gives the interpretation.

Nebuchadnezzar saw in his dream a gigantic statue composed of a head of gold, a breast of silver, thighs of brass, legs of iron and feet and toes of mixed iron and clay. A stone from heaven cut out without hands falls upon it and sweeps all away.

### **The Interpretation**

The head of gold represented Nebuchadnezzar's world-wide kingdom, Babylon. The breast of silver represented the Medo-Persian empire. The thighs of brass, the Grecian empire. The legs of iron, the Roman empire. The feet and toes of iron and clay, the Revived Roman empire with ten kings in the time of the end. The Stone cut out without hands represents Christ coming as King of kings and Lord of lords to abolish Gentile power and set up His own everlasting Kingdom. The dream is true and the interpretation sure.

**“What Daniel Saw”**

Turn now to chapter seven of Daniel. Here Daniel has a vision. He sees four beasts coming up out of the sea. A lion, a bear, a leopard and a nondescript beast slain and consigned to the pit. Then a description of Christ setting up His kingdom. Daniel is much concerned and would know the truth of the fourth beast.

**The Angelic Interpretation**

The angel tells Daniel that the fourth beast is the Fourth Empire (Roman), and that at some time ten kings will arise. Also another one who will subdue three of them. This king will then pour out blasphemy against God and His saints. He will seek to change times and laws. His career is short, 42 months. Judgment comes. He loses his dominion and is destroyed. Christ then comes and sets up His kingdom of which there is no end.

**What John Saw the First Time (Rev. xiii:1-11)**

John saw a beast coming out of the sea with seven heads and ten horns, with a diadem on each horn and names of blasphemy on his heads. In appearance he was like a leopard with feet like a bear and a mouth like a lion. Satan gives him power, a throne and authority. He receives a deadly wound which heals and all the world wonders and people worship Satan because of his power. The people cry, “Who is like unto the beast? Who can make war against him?” He is a horrible blasphemer against God and His saints. His career is short, 42 months. He exercises power in many lands and homage is paid to him by those whose names are not written in the Book of Life. He leads into captivity. He goes into captivity. He kills with the sword. With the sword shall he be killed.

**What John Saw the Second Time (Rev. xvii)**

John sees a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. This beast was, is not, and yet is. He comes out of the pit and goes into perdition. The earth dwellers shall wonder at him, whose names are not written in the Book of Life.

**The Angelic Interpretation**

The Beast is the Revived Roman empire with its end-time dictator. The seven heads are seven kings; five are fallen, one is, and the other is yet to come. When he comes he will continue for a short space. The beast is the eighth, and is of the seventh and ends in perdition. The ten horns are ten kings that reign with the beast. They all war against the Lamb, but He overcomes them. The ten kings shall hate the woman in scarlet and purple and shall make her desolate. The woman is that great city, Rome, that reigns over the kings of the earth. .

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Having sketched briefly the three accounts, the only logical interpretation is that the three represent the same thing, the Roman Empire, corresponding with the feet and toes of Daniel's statue.

The prophetic Scriptures mention five kingdoms, Babylon, Medo-Persian, Grecian, Roman and Christ's everlasting kingdom.

There have been many attempts to establish a fifth world empire, such as Napoleon and Kaiser Wilhelm attempted, but without success. God will establish the fifth world kingdom, through His Son Jesus Christ, that will be neither an autocracy or democracy, but rather a theocracy and of this kingdom there will be no end. Before this kingdom is ushered in the Roman empire must be resurrected out of the dust of the centuries, flourish once more and then go down for ever at the King's return.

John sees ten horns that are ten kings who throw their power in with the beast, the Roman Dictator, the little horn of Daniel vii. These unitedly will stage the final form of Gentile power in opposition to God. This of course must end in universal disaster, as every other form of government that defies God. All nations that forget God shall be turned into hell.

We are also told that this Roman empire once existed, that it ceased to exist, and that it will exist again and that its revived life will be short. Its revival out of the pit is of

the devil and it must go into perdition. Rome was in power when Christ was born. Pontius Pilate, her representative, used his influence against Christ, the true King, and sent Him to the cross.

### **That Was Christ Appearing Before Pilate**

Remarkable indeed, that when this empire is resuscitated for the last time that the One whom it misjudged will judge the empire, breaking it with a rod of iron and casting its miserable dictator with the false prophet into the lake of fire. Later, at the Great White Throne to which all the wicked dead are summoned to face the judge of all the earth, Pontius Pilate will be called to face the Governor of the universe. Then his question as to "What is truth?" will be fully answered. This will be *Pilate appearing before Christ* (Acts xvii). Vengeance is mine, saith the Lord; I will repay.

Seven forms of Roman government have passed, but the ten kingdom confederated form with its imperial head is yet to arrive.

In John's second account (Rev. xvii) he states that the emperor-beast with his ten confederates will hate the harlot (the Romish church) and will burn her with fire and make her desolate. Before this is done, however, the woman in scarlet and purple will ride the state. The Beast Emperor also makes war against the saints (Jewish saints in the tribulation) and fights against the Lamb, but is overcome by Him.

### **The Coming World Dictator**

The world is certainly looking for some great master mind, a great world leader, a supreme dictator, a superman to solve all its intricate problems. The Scriptures we have considered predict such a person to come. The world dictator of Scripture is anti-christian in character, iron-handed in rule, brilliant in personality, subtle in diplomacy, despotic in power, universal in authority. He will have the philosophy of a Plato, the statemanship of a Caesar, and the leadership of a Napoleon, all combined. But withal a

blatant blasphemer who belches forth his intensified hatred against the saints of God. He is revived Rome's Dictator. Head of the confederated ten kingdom empire to be resuscitated in the last days to whom many nations bow the knee in homage and adoration. Under his short rule of forty-two months Satan will set up his last form of government in opposition to God. This kingdom in its end-time form will have Babylonian ferocity, Persian tenacity, Grecian swiftness and the iron rule of Rome combined. He is the little horn of Daniel's vision who had a mouth speaking great swelling words. He wears out the saints of the Most High God during the tribulation. His career is short. His great reign shall come to an end. He has killed with the sword, he must perish by the sword. He has forced people into captivity, into captivity must he go.

Mussolini's march on Rome and the many things he has done since stamp him as an iron-handed autocrat who will not allow any obstacle to thwart his ambitions. It is a well-known fact concerning his declaration to restore Rome to her ancient splendor. This places him in prophetic light.

Mussolini calls upon the modern Rome to believe in the genius of Mussolini, Rome eternal, that was resurrected from the dead in 1922, that has now ascended into her glory. The empire has been revived. It cries, "I am Italy, thy sovereign mother and goddess. There is none besides me; honor me and keep my feasts."

When the empire is fully restored, empire worship will be revived. The emperor, like his predecessor, will cry, "I am the state. I am thy Lord and God. I am that I am." Such will be the God-dishonoring blasphemy of this swollen-headed monarch to come. Here is certainly more Scriptural evidence for Mussolini being revived Rome's dictator than for him being the Antichrist, as many have tried to point out. There is a possibility of him being the first beast of Revelation xiii and Daniel's little horn. If not, he is certainly a forerunner of the coming world dictator, preparing the empire for him. However, one thing is certain. The Roman Empire is arising out of the dust of the centuries. What a testimony to the prophetic Word.

In Revelation **xix** the true King comes thundering down the sky, surrounded with glory and majesty in company with His glorified saints in dazzling array. His name is called The Word of God. He is King of Kings and Lord of Lords, and in righteousness doth he judge and make war. He comes to abolish all Gentile power and liberate Israel. He comes to tread down the nations in the wine-press of His wrath. He comes to bind Satan and cast the beast and the false prophet into the lake of fire. He comes to possess the Kingdom which is His by creative and redemptive right. He comes to strike through Kings and remove every tyrant and set up His everlasting Kingdom.

Be wise, therefore, ye Kings, and be instructed, ye rulers of the earth. Bow the knee in allegiance. Kiss the Son lest He be angry and ye perish in the way when His wrath is kindled but a little. Blessed are all they that put their trust in Him.

Immediately after the Church is taken, this great world dictator will show himself. He may be sighted by prophetic students before the Church's translation. Mussolini could certainly fill the bill. If not, he is easily the way-preparer for this great end-time ruler to come.

Friend, are you looking for the world's Super-man, the great Dictator, or are you waiting for the Lord from heaven?

### **The Mystery of Iniquity**

The mystery of iniquity, the secret of lawlessness, that sinister evil working insiduously since the Apostles' time, now has complete right of way since the Church's removal. God's Spirit, the Restrainer, has withdrawn. There is nothing to hinder. The leaven of the Apostles' time has now permeated the whole lump. Satan is now about to accomplish his master stroke. Rapidly he darts to and fro, innoculating mankind with the serum of lawlessness. Sin will be given loose reign and will break out in all the hideousness of unbridled desire. The flood gates of sin held back for centuries will collapse, covering the earth with a deluge of iniquity. The poor old world will rumble, toss and rock under the constant volcanic eruptions of sin, as it belches

forth its lava of corruption. The wicked, like a troubled sea, will heave and toss stirring up their filthy mire at the incoming tide of infidelity. God will give man over to strong delusion to believe the lie and receive the lying wonders of Antichrist who comes after the working and power of Satan. They give their allegiance to one who opposes and exalts himself above God. Having refused the TRUTH, they accept the LIE. They love sin and have pleasure in unrighteousness. These accept the religion of antichrist, worship the beast, receive his mark and number.

This final consummation of evil will head up for judgment with Babylon the Great and be a partaker of its awful judgments. It is here that every humanitarian scheme for world betterment ever concocted by man will receive its death blow. This frightful mystery of lawlessness has been developing for a long time. Since Cain, who was of that Wicked One, killed his brother and went out from the presence of God and founded a world system opposed to God, this mystery started on its long, slow winding march across the centuries.

Today we have more crime, murder, theft, rape, banditry, lawlessness and utter disregard for authority than at any other time in the world's history, with the biggest part of it going unpunished. Life was never cheaper and morals so loose. Divorces are the rule, rather than the exception. Companionate marriage and free love are strongly advocated and parental authority is thrown to the winds.

The presses of the enemy are going night and day. Atheistic literature is flooding the country. Modernism is on the increase. Evolution propaganda is being vigorously circulated. Science, so-called, claims the front page of our great dailies. Worldly periodicals joke and jest about the Book of God. The Great Apostacy is on. Professed christians are being swept into every false cult. Love of lucre prevails. Unbelief asserts itself. Anarchism raises its bloody head. Labor and Capital are at death grips. Self-will manifests itself. Passion rules. Lawlessness increases while blasphemy and unparalleled infidelity walk arm in arm.

Such has been man's sowing. What will the harvest be? He has sown to the wind; he must reap the whirlwind. He

has sown to the flesh; he must reap corruption. "Be not deceived, God is not mocked. Whatsoever a man soweth, that must he also reap." This applies to cities, states and nations. All the nations that forget God shall be turned into hell.

Friend, do you not realize the frightful conditions around you today? Stop and think. Are not things getting worse? Surely these signs of the times give some idea of what a veritable hell on earth it will be when God removes the Divine restraint, the Church. Have you found Christ, the Way, the Truth and the Life or will you be left in this sin-blighted world to be whirled away with the strong eddies of the mystery of iniquity to believe antichrist's lie?

### **The Abomination of Desolation**

Soon after the departure of the saints universal idolatry will be practiced. An idol or image will be made to the first beast, the world dictator. Antichrist causes all to bow down to this image and worship it. Antichrist sits as a god, opposes God and draws worship to himself and confederate, the emperor-beast. This image of the beast is not only worshipped throughout all lands, but is also placed in the sanctuary of the Restored Jewish Temple in Palestine. This impious act of Antichrist, causing the image to speak out against the Holy God, is the climax of apostate insolence. Poor Israel! To think that they have not learned their lesson regarding idolatry and Jehovah's intense hatred of it.

In the middle of the seventieth week of Daniel the first beast causes the sacrifice and oblation to cease and breaks his covenant with the Jews. Our Lord Jesus Christ, speaking of the things that would happen during His absence, said, when ye (Jews) see the "abomination of desolation" standing in the holy place flee to the mountains. This was to be a signal to the Jewish remnant to depart for the great tribulation is at hand, the last three and a half years of Daniel's week, the period known in Old Testament prophecy as "the time of Jacob's trouble."

Idolatry has always been dealt with by the severest chastisement from the hand of God. This last form of

idolatry is not bowing down to sticks and stones or worshipping the host of heaven, but the act of prostrating oneself before the image of the impious beast who is universally worshipped. To refuse to pay homage to this ungodly dictator is to incur his wrath and receive the death penalty. So the mark, the name, the number, and the image are secondary to the person. All those who dwell upon earth will wonder with great admiration after the beast, with whom none can make war. God's judgment is swift and sure against this blasphemous idolatry and those who have refused the voice of testimony to the true God, witnessed by the sealed Jewish remnant, must suffer the frightful wrath of God, for God has said, "Thou shalt have no other gods before me."

Sin will run its course. Tribulation days will be shortened for the elect's sake. The Lord of Glory will return and every God-hater and Christ-rejector will have to give an account of their ungodly deeds and ungodly speeches which they have committed against Him.

Friend, why not fall down and worship the true God and His Son, Jesus Christ your Saviour, now, or will you reject him and worship the abomination of desolation later?

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## **Current Events**

### **In the Light of the Bible**

**The League of Nations and its Recent Session.** According to reports when the delegates of thirty-two nations and states assembled in Geneva a few weeks ago, Maxim Litvinov, the Red Commissar of foreign affairs, occupied for a time the center of the stage. He belittled the five years' work of the league in a bitter speech. He also ridiculed the London Conference and predicted that soon Europe would be engulfed in another great war-catastrophe. The Bolshevik delegate in his sarcastic accusations directly challenged the honesty and sincerity of certain powers. He accused them of actually increasing armaments and secretly preparing for aggressive military operations against their neighbors, while piously sending representatives to Geneva.

Then this Red Commissar insisted that the Conference reconsider the Soviet proposals for drastic reductions in armaments. As our readers may remember these reductions were so sweeping that practically all armaments and preparations for war would be completely abandoned. The League rejected this strange proposal of the Reds some eighteen months ago.

Can Russia, Red Russia, Atheistic, vicious Communism be trusted? It is a well known fact that they possess far greater armaments than other nations. They have a great army for which even women are being trained. They can put ten million men into the field. They have more military airplanes than other nations.

What would happen if the nations should consent to disarm? It seems to the writer that in a very short time Soviet Russia would go at it and sweep Europe into a great revolution and carry out her bloody program. It can readily be seen why European preparedness for war is so obnoxious to Communism.

Chairman Loudon of Holland, who presided over the session of the League spoke truly when he said: "I trust that public opinion is under no illusion as to the nature of our work, as absolute disarmament remains ideal, the realization of which is scarcely conceivable in the present political and moral status of the world." Of course it is not conceivable; it is the most inconceivable thing. The Bible tells us it is inconceivable, for this present age is an evil age, under the domineering power of the god of this age. It ends in a great world disaster, the great tribulation, for which everything is getting ready in the beginning of another year.

The One who will bring disarmament and peace is He of whom it is written: "He maketh wars to cease unto the end of the earth; He breaketh the bow and cutteth the spear asunder; He burneth the chariot in the fire" (Psa. xlvi:9). It is the Prince of Peace, our Lord Jesus Christ. The condition of the world becomes more and more hopeless. He is the only Hope of the World.

**Russia's Bloody Work Goes On.** The Reds make a

desperate effort to force the peasantry to enter collective farming and to speed up grain collections, which, it is reported, are much less than last year. The peasants who refuse are mowed down in cold blood.

The paper "Latvis" says that the peasants who try to block the red program are treated in a horrible way. This paper reports another massacre of the population of two villages just across the Latvian frontier. Eighty persons are reported slain. The newspapers reveal that during the last week of October a tax collecting expedition had visited the villages of Dubki and Jelin, calling out soldiers when the peasants failed to produce the required amounts of grain. The soldiers refused to act and were sent back. A special punitive squad of Cheka agents was then ordered from Moscow. Residents of both villages, including women and children, were massacred. An orthodox priest was reported hanged on the charge of inciting mutiny.

According to the account in "Latvis" the executions were carried out with extreme cruelty. The younger children, it alleges, were throttled by the Chekists when they found several still alive.

What horrors these are! And this goes on still in different parts of that land. How long, O Lord, how long?

Yet we have senators and congressmen who advocate the recognition of Soviet Russia.

**Is It Getting Better?** Now and then one sees in the newspapers reassuring statements that the crime situation is improving and that everything begins to look brighter again in the world. We wish it were true, but it is not. On our recent trip to the Northwest crime was in evidence everywhere. While in Winnipeg several hold-ups occurred, among them a bank hold-up. Reports were of similar deeds taking place all through the Northwestern provinces—Manitoba, Saskatchewan, Alberta and British Columbia, in spite of the well known Canadian justice, and the lash which certain criminals receive.

It was not any better in Minneapolis. Burglaries, robberies, banditry and other crimes were daily reported.

Then picking up a Kansas City paper, en route to Oklahoma, we read the same story. In Oklahoma City hold-ups are daily occurrences, as well as in other towns of this state. The situation in the larger cities, Los Angeles, San Francisco, New York, Chicago, St. Louis, etc., is unchanged.

The men who think they can improve conditions by injecting a note of optimism, and who want people to believe that the age is getting better, are simply fooling themselves and others.

The perilous times with which this age closes, are here, and nothing can change them into better times. The improvement comes when He becomes enthroned upon His throne of righteousness.

**The Sky is Red and Lowering.** Our Lord spoke of the red and lowering sky as an indication that foul weather is coming (Matt. xvi:3). The sky is red and lowering in old Europe, and, who knows, but this year may bring another great conflagration. Russia has boldly charged Great Britain, France, Roumania, Poland and Finland with plotting against her, and a crisis like the one in July of 1914 may loom up at any moment. A keen observer, Mr. Simms, writes: "The almost unprecedented economic depression, which now hangs like a pall over most of the old world, may act as a wet blanket on the threatening conflagration. And the angry nationalistic outbursts which will doubtless follow the Russian charges, may, therefore, be kept under control. But unless later reports materially tone down first implications from Moscow, some exceeding adroit diplomacy will be needed if trouble is avoided. One nation does not lightly accuse another publicly, and before the whole world, of conspiring against its peace. It is generally regarded as a cause of war. Yet Russia not only openly puts herself in a position of accusing her neighbors of conspiring to make war against her, but specifically names officials like Foreign Minister Briand of France and Lord Churchill of England as directors of the plot. Diplomatic relations between Russia and all the nations mentioned in the conspiracy have

been strained for months. Now they are likely to be broken off altogether.”

The same informant says, what is indeed well known from other sources, that “the Soviets have for the last two years been working like ants to force the five year plan through to completion. At the same time, fearing war, she has been strengthening her army, particularly her air force. Visitors to Russia are impressed by the extraordinary number of soldiers they see on every hand.”

The military expert of Germany, Ludendorff, gives it as his opinion that a great European war is not far away and that when it comes it will mean the end of Germany, inasmuch as Germany is defenseless and will become the theatre of the contending armies. He believes a condition will follow in Europe like the condition of the thirty year war.

**Mussolini Speaks Again.** In a significant speech this great Italian statesman and leader of Facism advocated a revision of the peace treaties. Arnaldo Cortesi, the Roman correspondent of the New York “Times” says: “With this speech, the Duce has now definitely lined up Italy with the nations, such as Germany and Hungary, which want the treaty of Versailles and the other peace treaties revised, in opposition to such countries as France and Czecho-Slovakia, which want them maintained. This attitude, Signor Mussolini said, was dictated by his desire for peace, because he was convinced the present situation could not last. He hinted, rather than said, that he thought it better to revise the peace treaties peacefully now than to wait till some nations take the law into their own hands and revise them by force of arms.” He is evidently disgusted with the League of Nations and their attitude, which he calls hypocritical. He predicts a great and glorious future for Italy. And he made a significant and mysterious utterance when he said: “*On the tenth anniversary, in 1932, of the Fascist march on Rome, the capital will see the largest armed gathering in all its history.*” Surely all these events are pregnant with meaning for the student of prophecy. The events are developing rapidly, and before we can even dream of it the

final ending of the age with its catastrophe may be here—yet not till the true Church has been called home.

What incentive to watch and to wait!

**The Neglect of Religious Training of the Young and its Results.** We have called attention before to the fact that crime increases rapidly among young people. Over 50% of the criminals are young people. Some years ago Judge Lewis L. Fawcett of the Supreme Court of the State of New York gave in a letter his experience of twenty-three years on the bench.

“Permit me to state that my experience during twenty-three years on the bench, in which time over 4,000 boys under the age of twenty-one years were convicted of crime before me, of whom but three were members of a Sabbath-school, has satisfied me of the value of Sabbath-schools to the community, in helping safeguard it, to the extent to which Sabbath-schools exist, from the growth of criminals.

“My experience also satisfies me of their value to the individual.

“In 1,902 cases of suspended criminal sentences, in each of which a minister, priest, or rabbi became interested at my request, only sixty-two of the boys were brought back for violation of the conditions of parole. I believe the reform in the remaining cases (over 1,000) was prompt and permanent.

“In fact, I regard our Sabbath-schools, including those of all faiths, as the only effective means to stem the rising tide of vice and crime among our youth. Society carries the heavy burden of criminality, chiefly because of the lack of religious training of the youth.

“If all the children could be kept under the influence of the Sabbath-school, and the grown-ups were active in some church, we could close our prisons and jails, instead of being compelled to enlarge and increase their number.

“The problem of youth is the problem of humanity.

“There are over 17,000,000 boys and girls in this country growing up without moral training from any source—Protestant, Catholic, or Jewish.

“May your labor of love in teaching God to the children be fraught with most glorious results through their salvation and their work in His cause in the years to come.”

This communication should certainly arrest the attention of every thinking man and woman. It proves that the educators who reject religious training, who undermine faith in the Bible as God’s revelation and point by doing this to the road which leads into Atheism, are crime breeders.

## Notes on Prophecy and the Jews

Adolf Hitler the new political light of Germany, leader of German Fascism, who is ambitious to become a German dictator after the fashion of Mussolini, has announced a great program. The Versailles treaty is to be completely annulled. All industries are to be nationalized and the workmen are to be sharers in the profits. Germany is to have a great and powerful army, as she used to have. This army is to invade Soviet Russia and drive out the Soviets with the assistance of an internal revolution, and last but not least he wants a nation wide movement to drive all Jews out of Germany and disfranchise them. Such are the ambitions of Hitler. He has a large following and is an outspoken Anti-semitite.

The fact that he hates the Jews, despises them and wants to persecute them, marks the failure of all his undertakings. No Antisemite can succeed. The history of the past proves this. The first great Antisemite was the Pharaoh of Egypt, and we know his end and the end of his army. All through history, the history of four thousand years, God has done what He promised to Abraham, "I will bless them that bless thee, and I will curse them that curse thee." He still does it, and as nations have been blessed because they did kindness to the Jews, so other nations, like Spain, who hated and persecuted the Jews, have been cursed.

But as this age closes and the final end is almost upon us, new outbreaks of Antisemitism will be in order, till the great Antisemite, the man of sin, the son of perdition appears. He will be Satan inspired. Satan knows that Israel will ultimately be triumphant; that their King, our Lord, will return. That His return will result in the salvation of the Jewish remnant, the establishment of Christ's kingdom on earth, and will bring about Satan's complete defeat. All through history Satan has been trying to frustrate God's purposes, and his final attempt will be aimed once more at the nation of destiny. He will war against them, and like Haman in the days of Esther, will try to exterminate them.

But as Haman failed, even greater will be the final attempt against Israel.



“No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord” (Isa. liv:17). This is the true Israel’s comfort. By the true Israel we mean the remnant, so frequently mentioned in prophecy. The greater part of the Jewish nation will be, and even is today, like the Gentile professing Christians, unbelieving. The unbelieving part of the Jews will have no share in the future blessings. They will be swept away by the judgments of the Lord—as it is written: “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). This will happen at the close of the times of the Gentiles. The godly remnant, waiting for the coming of the King, suffering persecutions under Antichrist, will be delivered, and the ungodly, unbelieving masses will perish in the judgments of the Lord. No modern, infidel Jew has a right to claim such comforting words as the following: “For the Lord hath called thee as a woman forsaken and grieved in the spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer” (Isa. liv:6-8).

This is the comfort of the godly in Israel. It is also significant that this great chapter of comfort and assurance to Israel is preceded by the chapter which contains the greatest prophecies of the sufferings of Christ. It is written in the form of a confession. It is believing Israel’s confession in the day in which they will look upon Him, whom they have

pierced, and mourn for Him (Zech. xii:10-14). After that confession comes the great blessing revealed in the chapter from which we have quoted.



Zionists have been very much upset by the suggestion of Sir John Hope Simpson, that each Arab family living in Palestine must be provided for by a minimum grant of thirty acres of land. There are approximately 300,000 acres of arable land in Palestine. There is therefore, it is asserted, no more room for newcomers. Immigration for this reason must stop. Zionists desiring to spend their lives in the land of their fathers, engaging in the cultivation of the ground, would therefore be completely shut out.

The only qualification made by Sir John Hope Simpson is that further immigration may take place when the Arab farmers have reached a higher standard of cultivation. This, however, would take at least fifty years, which means that the plan for the use of Palestine as a national home for Jews is doomed. All Zionism is up in arms against this attempt to shut out Jewish immigration. The suggestion will in all probability not be adopted. Under Jewish management Palestine has seen already a great transformation. The production of oranges has increased over 50% and dairy products over 400%. The greater part of the Arab population is shiftless and unaggressive.



It has been a favorite contention of the school of "Higher Criticism" that *Melchizedek* was a myth. The legend in Genesis of his visit to Abraham and the blessing he bestowed upon the patriarch was an invention of the Jews in later years, so we have been informed. It was important that Jerusalem should be made to look dignified at an early date; hence this myth was woven into the literature of the Pentateuch.

Now mark the refutation. Portions of a royal library, dating from 1430 B. C., have been unearthed at the city of Tel-el-Amarna, in Egypt. It is ascertained beyond peradventure, by the study of these cuneiform tablets, that a century before the exodus great libraries existed in the land now called Palestine, and that a brisk correspondence was

kept up between the Governors of Provinces in that part of the Egyptian Empire and their superiors on the banks of the Nile—this in the face of the “higher criticism” assertion that Israel was not a literary nation until after the time of the Judges, and that no records in the Phoenician dialect run back of that age.

Well, what have these tablets to say regarding Melchizedek? They show letters from Melchizedek himself in which he speaks of his city as the town of Salim or Shalem, the god of peace; and sometimes he calls it Uru-Salim. Uru means city; so that Uru-Salim is just Jerusalem!

Thus positive records go back to the period before the exodus.

Prof. Sayce of Oxford, who has discussed these facts in an elaborate and luminous essay, very justly observes that they are a serious blow to the pretensions of conjectural “higher criticism.” The Professor says in conclusion: “Historical criticism is still a new science, and the assertions so often and so loudly made on its behalf must be tested before we can receive them. It has appealed to the monuments of the past, which it was believed were lost forever, and behold these monuments have risen as it were from the very grave to confute its pretensions.”



**Question No. 52.** Our preacher says that all the promises Christ gave as to His Second Coming were fulfilled on the Day of Pentecost; on that day He returned to earth. How can I meet this argument?

All true evangelical Christians believe that on the Day of Pentecost the Holy Spirit, the third person of the Trinity came from heaven to earth. He came in fulfillment of the promise of Christ as the abiding Comforter, who should take Christ's place in the Church till the Day when Christ comes back. How then can the coming of the Holy Spirit, the third person in the Trinity, mean, or fulfill, the return of the second Person, the Son of God? The statement of your preacher is *no argument at all*. It reveals shallow thinking and a deplorable ignorance of the Word of God. Anyone can see, even a babe in Christ, that the promises of our Lord demand a second, a visible, a personal and a glorious return of Himself.

**Question No. 53.** You do not believe in the first fruit

rapture but teach that all true believers will meet the Lord in the air when He comes. You say that we are worthy of it through His finished work on the cross. Please explain this belief in the light of Luke xxi:36, "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." Is not this exhortation addressed to the Church?

It is not addressed to the Church nor has it anything to do with the Church. The true Church will not meet Christ as the Son of Man, but the Church will meet Him as her Lord. The Son of Man appears visibly and in glory when He returns to the earth; the blessed hope of the Church is to meet Him in the air to be forever with the Lord. It does not say in that matchless revelation given to Paul when he wrote his first letter to the Thessalonians "For the Son of Man shall descend from heaven with a shout," but it is the Lord. The Lord Jesus Christ in all His prophetic utterances as to His return always speaks of His visible return, His glorious appearing on the earth to establish His Kingdom. Only once does He give a hint of our blessed hope and that is in the beginning of the fourteenth chapter in John, the promise that he will come for *His own* and take them to the place where He is.

The passage in Luke you quote means the faithful Jewish remnant on earth during the great tribulation, the time of Jacob's trouble. They are to "watch"; we are to "wait." By their watching and praying and their faithful witness bearing they will be accounted worthy to escape the awful tribulation and finally when Christ comes as King stand before the Son of Man. The theory of a First Fruit Rapture is unscriptural, confusing, and rests on a superficial study of prophecy. And worst than that it aims at the very Grace of God which alone can make us worthy to be with the Lord.

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## A Message For Each Day

**January 1.** "Things that *accompany* Salvation" (Heb. vi:9).

Not salvation itself, but graces associated with it, which alone are the *proofs* to the unsaved, that we are different to ourselves. The first of these is *love*. "By this shall all men know that ye are my disciples, if ye have love one to another." "He that dwelleth in love, dwelleth in God, and God in him."

**January 2.** "Owe no man anything" (Rom. xiii:8).

The word relates to pecuniary obligations. *Credit*, from vast national loans, down to weekly installment plans, is the false basis of society. Christians are to avoid this. Regard wages as a sacred duty. Pay your grocer and milkman regularly. Hold nothing back, possible, over night. \*Remember, this is an imperative "Accompaniment of Salvation."

**January 3.** "I will not be brought under the *power* of any" (1 Cor. vi:12).

The argument is for the *repression* of selfish desires. Many of us get the very *best* our purses can afford, in houses and clothes. If we follow the Apostle, we shall study how to spend little, and live simply. All that is purely ornate and extravagant will be avoided; and even our eating, will be, not for gratification, but for God's honor.

**January 4.** "Without *natural* affection" (2 Tim. iii:11).

This is one of the most manifest of the latter day signs. Dogs and cats are petted in childless homes. A man of sixty marries a girl of thirteen. A woman of fifty weds a boy of twenty. Legalized adultery is the common thing. Do we realize that all this means, that the index hand of God's prophetic clock, points to Romans i:26?

**January 5.** "Not with broided hair, or gold, or pearls, or *costly* array" (1 Tim. ii:9).

"Shame facedness and sobriety" are the *accompaniments* of salvation. Why do Christian women forget this, and load themselves with forbidden things? Why go beyond the *practical*, to the *ornate*? A watch or a brooch may be a necessity. A bracelet or a necklace is not. Sara, evidently, was conspicuous for "inward adorning."

**January 6.** "*Ruling* their children and their own households well" (1 Tim. iii:12).

If your piety is to be gauged by this rule, how is it with you my brother? May be you are out in the field, doing Christian work, keeping the gardens of others, while your own garden at home is not kept. Let us all remember the *parent* stands in the place of God to the child. Disobedience is a *last day* sin, demanding last day resistance.

**January 7.** "A *busy body* in other men's matters" (1 Pet. iv:15).

Is this your failing? Do you *watch* your neighbors? Do you pass *judgment* on their ways? Do you *gossip* a little, sowing seeds of contempt, by your *criticisms*? Scripture is very stern about this. You are to *study* to be quiet. You are to mind *your own* business. You are to *judge* nothing before the time till the Lord come.

**January 8.** "Handling the Word of God *deceitfully*" (2 Cor. iv:2).

Blasphemous handling of Scripture is a common sin of the day. Fiction is loaded with Biblical allusions, thought to be very clever. *Radium*, the new found secret of nature, is called "The holy of holies." The trial of a notable *murderer* is "his Gethsemane." The "Gospel of Fashion" is another smart saying. All this is *awful* to God. Avoid the least taint of this sin.

**January 9.** "Not *foolish* talking nor *jesting*" (Ephes. v:4).  
Am I not to laugh, asks the Christian of cheerful disposition? It

is strange, but *laughter* is everywhere discouraged in the Bible; and put for *contempt*. The Scripture rule is, "Is any merry? let him sing Psalms." There is an "oil of gladness" which soothes life's frictions. But this is not joking, or bantering.

**January 10.** "In journeyings often" (2 Cor. xi:26).

Yet never for *pleasure*. All Paul's trips were because "necessity was laid upon him." We knew one godly missionary, who at the close of his life, could say, "Though I have travelled much, I have never gone one mile to take an outing for myself." Rich Christians have great temptation "to seek the world"; and great hankering for "change of scene."

**January 11.** "Job Sinned not, nor *charged* God foolishly" (Job. i:22).

Constantly trials come, which the natural mind can neither understand, nor justify. Here is the practical power of a surrendered heart. Don't try to find out God. Don't even search yourself to discover *why* God is chastening you. Simply say, My Father knows; and believe with all your soul that *afflictions are the highest mercies*.

**January 12.** "They shall perish, but *thou* remainest" (Heb. i:11).

What a comfort to know that there is one *Being*, one *Place*, and one *Thing* that never changes. Our houses decay; our clothes wear out; our intellect fails; our limbs grow feeble. And that God is *our* God. That Place is *our* Heaven; that Thing is *our* salvation. "All are yours. And ye are Christ's; and Christ is God's."

**January 13.** "The bones came together, bone to his *bone*" (Ezek. xxxvii:7).

Meditate on the word "bone," as developed in 1 Cor. xii:12-27. Have you found out your place in the Lord's body? A finger is not joined to a rib. But a finger often *serves* a rib. You can not be what you are not chosen to be. But "by love we can all *serve* one another." *Dislocation* is what all believers should avoid.

**January 14.** "Your Father *knoweth*" (Matt. vi:8).

Make an inventory of a few things our Father knows. He knoweth our *frame*; so is considerate of us. He knoweth our *way*. It is dark, so he gives Shekinah light. He knoweth our *need*; so gives His Spirit without measure. He knoweth our *temptations*; and He knows how to deliver the godly. Can you say, "This I know, God is for me?"

**January 15.** "Sell *all* that thou hast" (Luke xviii:22).

Not necessarily material possessions. But devote whatever is *choicest* to the Lord. Thus Abraham offered his "only son," in the sense that Isaac was the *essence* of all expectations. Your "only" way be as it were, "two mites." Barrabas' "only" was the Island of Cyprus. Can you bankrupt yourself and then sing Hab. iii:17-19?

**January 16.** "Yet will I *rejoice* in the Lord" (Hab. iii:18).

Here is something to do when nothing else can be done. The prophet was hungry; but God kept a table in the wilderness. The prophet needed clothes; but God supplied garments of salvation. The present was *dark*, but the future was *light*. Everything else might go; his eternal salvation could not collapse, and in that he would exult.

**January 17.** "Bringing into *captivity* every thought" (2 Cor. x:5).

Let Christ be the Master of your thoughts. *Plan* nothing without His consent. *Meditate* nothing without His Spirit. *Slavery* is the idea. Lose your wit and wisdom in His *will*. Reformers do not encourage this. Sociologists tell us to cultivate good thoughts. The Bible says we have naturally no good thoughts; every imagination is evil (Gen. vi:5).

**January 18.** "Not *forsaking* the assembling of yourselves together" (Heb. x:25).

Like eagles, as we get *sight* of upper things, the tendency of the godly is to soar *alone*. This is right towards the *worldly*. It is wrong towards *brethren*. This is not the age for "seeing eye to eye." But it is the time for "loving as brethren." The allusion is to Israel, who pressed together, as the last rites of the Day of Atonement approached.

**January 19.** "Be ye *angry*, and Sin not" (Eph. iv:26).

Here is a *command*, as well as a *restriction*. Righteous anger against evil is a duty. Our Lord gave the pattern. He was angry for the desecration of His Father's house. Yet He wept because of the *men* who did it. If you can be angry, with *tears* in your eyes, you are perfectly justified in indulging in that kind of passion.

**January 20.** "There shall no wise enter into it anything that *defileth*" (Rev. xxi:27).

Some of us live in dirty cities; reeking with moral and actual filth. How blessed to think it shall not be forever so. By and by we shall remove to a *finished* city—no uncovering of noxious sewage in New Jerusalem. And a *quiet* city—nothing but harmonies, nothing but frictionless activity. Eagerly we expect thee, blessed country.

**January 21.** "If the Lord will, we shall live, and do this or that" (James iv:15).

The whole course of the world is against this tentative way of living. Laying plans, and "forecasting devices, is considered wise and sane. A Christian can hardly exist at all, and avoid doing so somewhat. But let us try in the secret domain of our own hearts, to live apart from entanglements; and not build "greater barns" like the rich man of Luke xii:16.

**January 22.** "*Helpers* of your Joy" (2 Cor. i:24).

Do you know the rare joy which comes from doing for somebody

else, what you were going to do for yourself? You planned a vacation. You saw somebody more tired than yourself; and you sent them, and stayed at home. It was in this way that Paul *brought joy* throughout his sorrowful life (2 Thess. iii:8, 9).

**January 23.** "Pray for the *peace* of Jerusalem" (Psa. cxxii:6).

The thoughts of this age are towards *war*. Every new invention of air-ship, balloon, or explosive, is valued according to its *destructive* power. In the Millennium it will not be so. Scientific discoveries will then be utilized for human *beneficence*. Let us hasten that day, by praying for the peace of Jerusalem.

**January 24.** "I have filled him with the Spirit of God . . . in all manner of *workmanship*" (Exod. xxi:3).

We generally overlook this phase of the Spirit's Ministry. We are quite sure of divine help in *preaching* and *teaching*. Here is a word of comfort for those who are not *public ministers*. Whether it is designing a garment, or driving an engine, the believing man or woman can claim the Spirit's assistance and guidance.

**January 25.** "Here a *little*, and there a *little*" (Isa. xxxiii:10).

When the burdens of the day pile up in appalling confusion, think on this verse: Try something *small* first. Go a *short* way at a time. You will be surprised how the work *lessens* like melting snow. Order will come out of confusion. Peace will fill you in place of perturbation. In what you accomplish, "a little one shall become a thousand."

**January 26.** "The Lord doth put a *difference* between the Egyptian and Israel" (Exod. xi:7).

Satan's persistent aim is to obliterate it. The Church is a "lily among thorns." Roses bear thorns for *repellant* purposes. The ungodly are bold in their encroachments. Let them feel the *prick* of your thorns, as well as smell the fragrance of your sweetness. You must not show love at the expense of loyalty to Christ.

**January 27.** "God blessed the *seventh* day, and sanctified it" (Gen. ii:3).

That was before Moses or the ten commandments existed. The *lax* times demand that Christians should be very rigid in their attitude towards Sabbath desecration. Let us not quibble over "law or grace," while a day of worship is slipping away from us. Neither man, beast, land or machinery can thrive without a day of rest.

**January 28.** "*Judge* nothing before the time, until the Lord come" (1 Cor. iv:5).

*Criticism* is one of the most stubborn of fleshly habits. Scripture demands its suppression. The fine thing about the conquering of this propensity is, that it is linked to the coming of the Lord. We are to

leave things unrebuked *now*, because *shortly* we shall "judge angels." We all go zig-zag now; when Canaan is reached, we shall march—"every man straight before him."

**January 29.** "If therefore thine eye be *single*" (Matt. vi:22).

Singleness means simplicity. Many Christians see *double*. They see *Christ*; but they see much of the *world* also. Thus their vision leads to "a divided heart"; and their service is like the cake of Ephraim (Hos. vii:8). Others are *purblind*. They see *present* promises. They do not see *prophecy*. May you, both see "Jesus only," and "see afar off."

**January 30.** "Be patient therefore, brethren, unto the *coming* of the Lord" (James v:17).

Here is proof the second Advent is a most *practical* doctrine. James does not deny but we all have great provocation for impatience. But he shows us the solution. Sociology will never right men's wrongs. The enthronement of an *All Wise* ruler will. That King is coming. Prophecy is the only pillow on which the distracted laborer can rest.

**January 31.** "So that ye come behind in no gift, waiting for the *coming*" (1 Cor. i:7).

Astonishing truth! All the "accompaniments of salvation" are linked to the return of the Lord Jesus! How shall we regard those believers who say, "It makes no difference!" Brethren, be on the side of Scripture. Do not lose the "gifts." Your dead will be raised when the Lord comes. You will be transfigured when the Lord comes. The triumph of missions will be when the Lord comes.

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## The Olivet Discourse

### "A Picture of the End"

AN EXPOSITION OF MATTHEW TWENTY-FOUR

(Continued)

BY G. A. GRISWOOD

#### 5. THE GREAT TRIBULATION

(Matt. xxiv:21-26; Mark xiii:19-23)

It is unfortunate that through the church's misappropriation of Israel's promises she has naturally accepted her warnings and punishments. This of necessity produces unlimited confusion and has caused many to believe that they will have to pass through "Jacob's trouble" (Jer. xxx). Some have gone so far as to declare that part of the church

will be raptured and part left for tribulation. Still greater discord is added by fundamental brethren who seek to explain away the tribulation as an event that transpired with the fall of Jerusalem A. D. 70. These and other interpretations cannot be commented on at this time. There is no doubt but what every time Israel suffers tribulation they may have thought this was their latter day tribulation.

Almost all prophecy has a local fulfillment, a continuous fulfillment and a final fulfillment. I believe that Jews today could legitimately read of Jacob's trouble and apply it to the frightful persecution they are now suffering, especially in Russia. The Thessalonians believed that the day of the Lord was at hand because of tribulation they were suffering (2 Thess. ii:1-2).

Again, the destruction of Jerusalem could easily be taken as the great tribulation—Israel's sorrow. Nevertheless, the present state of the Jews, the tremendous bulk of unfulfilled prophecy, the catalogue of appalling events that usher in the reign of Messiah all prove that the awful period of judgment known as the Great Tribulation, so unlike any before it or after, has not yet arrived. It is strictly defined as "latter days" (Deut. iv:30) "time of end" (Dan. xii:9), "the great tribulation" (Matt. xxiv:21), and "Jacob's trouble" (Jer. xxx:7).

In Daniel xii:1 we have mention of this unparalleled, unprecedented time of sorrow. Right after the delineation of Antichrist, Dan. xi:36-45, we read, "And at that time (the time of the end) shall Michael stand up, that great prince of Daniel's people (Israel) and *there shall be a time of trouble such as never was since there was a nation even to that same time.*"

Daniel predicts five world kingdoms consummating in Christ's everlasting kingdom. Before that is set up the kingdom will be counterfeited by a ten-kingdom confederation under the dictatorship of revived Rome's Imperial Head. This blatant blasphemer after securing a covenant with the Jews then in the land, allowing temple worship, breaks his covenant in the middle of the week (seven years) (Rev. xiii:1-10; Dan. ix:27). It is at this period that

Michael wages warfare in heaven, casting down Satan and his host. Satan is so enraged that he concentrates his effort against Israel's glorious remnant who are standing for God and will not receive the mark of the Beast. Michael stands up for Israel at that time and leads them to the place prepared of God in the wilderness, standing watch for God's elect. These are known unto God before the foundation of the world. Their names are found in His book. These awake to everlasting life and shine as stars forever and inherit the kingdom prepared for them from the foundation of the world (Rev. xii:7-17; Dan. xii:1-3).

There are numerous passages in both Old and New Testament that refer to the great tribulation; these cannot be considered in this present article. It can truly be stated that since the fall there has always been tribulation, especially as connected with the children of Israel. There is not a nation upon the face of the earth that has experienced such undying sorrow, unprecedented anguish and such continuous persecution as the Jews. The vitality and vigor of the Jew is phenomenal. He survives as did the burning bush; he can never be consumed. He is in a covenanted relationship with God and hundreds of prophecies concerning him await fulfillment. The Jew has been disciplined, dispersed, carried away captive, down-trodden, cast out, rejected, spit upon, burned alive, put to the sword, sent to sea in rotten ships, robbed, plundered and murdered. Yet he abides without flag, throne, *king*, temple or Holy City. He wanders on, little realizing that before Messiah can regather and restore them to divine favor in the land they must yet pass through a time which the Scriptures describe as *Jacob's trouble, the great tribulation*. Israel must pass under the rod. The furnace will be heated seven times hotter than ever before. But blessed be God, while these end-time Shadracks, Meshacks, and Abed-Negoes stand in the furnace of tribulation there appears with them *One like unto the Son of God* (Dan. iii:12-25).

The question is often asked, "Will the Church pass through the great tribulation?" *No!* In Revelation iii:10, Christ's message to the true church, He says, *Thou hast*

*kept My Word and hast not denied My Name*, and because thou hast kept the word of my patience, I also (Christ) will keep thee (the true church) from that hour of trial (tribulation) which shall come upon all the world (inhabited earth) to try them that dwell upon the earth. The church is not an earth dweller, but one whose citizenship is in heaven from whence we expect the Saviour to come according to his promise, and deliver us from wrath to come (1 Thess. i:10).

In Romans viii:1 Paul states there is no condemnation (judgment) to those in Christ Jesus, and God has not appointed us unto wrath (1 Thess. v:9). Christ says, passed from death unto life (eternal) and shall never (no, never) come into judgment (John v:24).

The tribulation is distinctly a judgment period in which the unmitigated wrath of God is poured out. Read Revelation, chapters 4 and 5, and see the true church in heaven before the tribulation begins.

For those who desire to study the great tribulation we refer to the scriptures that deal definitely with it. In every case it will be noted that the context refers to the Jews (Deut. iv:23-31; Jer. xxx; Dan. xii:1; Matt. xxiv; Mark xiii:14-23; Rev. vii:1-14; with Rev. vi-xix)\*.

After the true Church is taken to Heaven (1 Thess. iv:13-18) the 70th week of Daniel's prophecy begins. In the middle of this week (3½ years) there is a war in heaven. Michael and his angels fight against the Devil and his host and Michael prevails. A great paeon of praise goes up in heaven as the accuser of the brethren is cast down (Rev. xii:7-12). Licifer, Son of the Morning, The Shining One, The Serpent, The Devil, Satan, Enemy and Tempter is displaced. The great Red Dragon, The roaring Lion, The Prince of Demons, The God of this age and Prince of this world must relinquish his place in the heavenlies. The Prince of the power of the air, Beelzebub, Belial, Abaddon, Appollyon, the Prince of Demons is coming down to earth boiling with wrath for his time is short. His long career

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\*See authors' chart on "The Great Tribulation."

of crime is fast running out. Before he receives his final punishment, this monster of iniquity leads a great apostate world-movement against God. Beside the systems already under his hand, Romanism, Greek Orthodoxy, Mohammedanism, Brahanism, Confucianism, Shintoism, Buddhism, and Judaism, he has an innumerable host of modern cults preparing the way for his great end-time religious federation. His age-long slogan is "*ye shall be as gods.*" The following are a few of the Christ-dishonoring sects that deny Him in one way or another: Christian Science, Mormonism, Russelism, Seventh Day Adventism, Higher Criticism, Modernism, New Thought, Unity Christianity, Swedenborgism, Emanuelism, Spiritualism, Evolutionism, Coueism, House of David, Anglo-Israel, Theosophy, Ruscroucianism, Atheism, Universalism, Unitarianism, New Jerusalem, Babism, and Christadelphianism. These combined with the remnants of False Protestantism produce Babylon the Great (confusion) the antichrist's bride. They are Satan's united weapon to bludgeon to death the remaining things of God. He energises his two nefarious agents upon the earth, the Beast and the False Prophet. Later he leads the world forces at Armageddon (Rev. xix:17-21).

With the return of the true King he is placed under lock and key in his prison house for one thousand years while the true King reigns. At the end of this period he rallies the forces of evil again and heads up the last insurrection against God. Outwitted and defeated, the great arch-foe of God and man is consigned to the lake of fire where the Beast and the False Prophet are (Rev. xx:1-3, 7-10).

(To be continued)

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## The Heart of the Lesson

BY ARTHUR FOREST WELLS

THE BIRTH AND EARLY LIFE OF JOHN THE BAPTIST  
Jan. 4. Luke i:8-17, 80. Golden Text, Luke i:76

### Daily Readings

Mon., Dec. 29, 1 Chron. xxiv:1-19. Tues., Dec. 30, Exod. xxx:1-10. Wed., Dec. 31, Acts v:17-30. Thurs., Jan. 1, Gen. xviii:1-15. Fri., Jan. 2, 1 Sam. i:9-28. Sat., Jan. 3, Luke i:1-25. Sun., Jan. 4, Luke i:57-80.

### THE OUTLINE OF THE LESSON

I. The Birth of John the Baptist Foretold (Luke i:8-17). II. The Growth and Life of John the Baptist (Luke i:80).

### THE HEART OF THE LESSON

The New Testament opens with a manifestation of God's faithfulness and power. His faithfulness is His response to His promises; and His power is seen here as His rescuing help in the presence of man's weakness, which is symbolized, in the present lesson, by the barrenness of the woman Elizabeth, and in the prayer of the man Zacharias. Four thousand years or more had gone by since God first announced the evangel of His grace and glory. This original promise had been repeatedly amplified and ratified during the days of the Old Testament; and now that the time for its initial fulfilment has come, His faithfulness manifests itself on time to honor His word for the blessing of man. Many dark days had come and gone; but these did not effect the loving kindness of Jehovah. "When the fulness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law, that we might receive the adoption of sons" (Gal. iv:4-5). The birth of His forerunner indicates that the King Himself is not far distant. And thus God is seen to be faithful to His word.

The world was not any more fit to produce or even to receive the Saviour, or, His forerunner, now than at any other time of its history. When Eve brought forth her first-born, her sinfulness made it impossible for her to give birth to a holy child; and so all mankind has been born in sin! Sarah's womb was characterized by deadness when the hour had come for the conception of the child of promise. Moses' mother brought forth her son into a world that was waiting to kill him. Hannah was barren when the day dawned for the coming forth of the first of the line of prophets (Acts xiii:20). Elizabeth was just as helpless for the birth of the Lord's forerunner. And Mary could not have been the mother of Jesus even by a natural and legal birth; for she was not married. Indeed, the Incarnation proved that the man also was unproductive; for Jesus was virgin-born. The facts which we have cited are just a few among many that prove the awful sterility of the human race to bring forth life before God in its own strength. "Yea, we ourselves have had the sentence of death within ourselves, that we should not trust in ourselves, but in God who raiseth the dead: who delivered us out of so great a death, and will deliver: on whom we have set our hope that He will also still deliver us" (2 Cor. i:9-10).

The angel assured Zacharias that his supplication had been heard, and that he was to have a son. This is the only information that we have that Zacharias had been praying for a son. This priest was

not doing his praying on the street corners like the hypocrites did. He prayed in his inner chamber; and the Father recompensed him (Matt. vi:5-6). I wonder just how Zacharias and Elizabeth prayed! I wonder whether they told God what kind of a son they wanted! My belief is that when God answered their prayers, it was another case of overflowing grace, unexpected grace. "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) the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen" (Ephes. iii:20-21). Happy indeed should that person be whose parents prayed for his birth. Such a life should manifest the bounty of His grace.

The angel also told Zacharias that the boy's name should be John. John means "Jehovah hath been gracious." That is significant, and it is very suggestive. The New Testament opens then not only with a note of God's faithfulness and power, but with His evangel of grace as well. "And thou shalt call his name John." "Jehovah hath been gracious." Let us couple with that declaration the statement of Matthew i:21, which speaks of our Lord as follows: "And thou shalt call His name Jesus; for it is He that shall save His people from their sins." What wonderful harmony! What heavenly sequence! Grace and salvation! A forerunner of grace; the Bringer of salvation! But note another thing about the name of the Baptist, I mean his naming. It was done in and from heaven. A study of the use of the word rendered "were called" in Acts xi:26 suggests that the precious name of "Christian" is given to us by the Lord Himself. "And the disciples *were called* Christians."

The life of John the Baptist was just what the facts that accompanied his birth indicated that it should be. Read carefully Luke i:14-17, 80. He grew, waxed strong in spirit, and was great in the eyes of the Lord. The secret of such a life lay in his separation from evil, but especially because of his being filled with the Holy Spirit. Here lies an emphasis that we must not miss. Read prayerfully now 2 Corinthians vi:14-vii:1 and 1 Peter i:13-16.

#### THE CHILDHOOD OF JESUS

Jan. 11. Luke ii:40-52. Golden Text, Luke ii:52

#### Daily Readings

Mon., Jan. 5, 2 Peter iii:8-18. Tues., Jan. 6, Isa. xi:9. Wed., Jan. 7, 2 Cor. ix:6-15. Thurs., Jan. 8, Ephes. ii:11-22. Fri., Jan. 9, Ephes. iv:1-16. Sat., Jan. 10, Heb. v:11-vi:12. Sun., Jan. 11, Luke ii:40-52.

#### THE OUTLINE OF THE LESSON

I. The Boyhood of Jesus (Luke ii:40). II. The Boy Jesus in the Temple (Luke ii:41-50). III. The Youth of Jesus (Luke i:51-52).

#### THE HEART OF THE LESSON

Our lesson is made up of two texts, verses 40 and 52, and a demonstration of the truth which they declare. Verse 40 describes the growth and grace of the Lord Jesus Christ during the twelve years of His infancy and boyhood; verse 52 repeats the same testimony concerning His youth. The story of the Boy Jesus in the temple illustrates the fact of this blessed development.

Speaking now from the standpoint of the Lord Jesus Christ's humanity, we discover that He was the first, and He has been the only One, who has fulfilled God's ideal of perfect manhood. Adam, together with all his natural descendants, failed Him. Our hope is in the Son of God, the last Adam. This means more than that He is our Example

(1 Peter ii:21). He must first of all become our life (Col. iii:4; John iii:3-7). "Blessed (be) the God and Father of our Lord Jesus Christ, who according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead." "As children of obedience, not fashioning yourselves according to your former lusts in (the time of) your ignorance: but like the Holy One who called you, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy" (1 Peter i:3, 14-16).

According to Exodus xxiii:17 and Deuteronomy xvi:16, all the males among Israel had to appear three times a year—at the feasts of Passover, Pentecost and Tabernacles—at the central place of worship, the tabernacle or the temple. It was at such a time that the Boy Jesus accompanied His parents to Jerusalem, when He was twelve years of age. The word "custom" used by Luke, may refer to the manner of their travel instead of to the law concerning the feast (compare Luke i:9, ii:27, iv:16, xxii:39). Luke certainly does not mean to say that the Mosaic law was nothing more than a "custom," in the loose sense of that word. But we can add an even stronger testimony concerning our Lord. This was not simply a "custom" for Him; nor did He go only because the law commanded all the males of Israel to go at such a time as this to the temple. Recall that our Lord was but twelve years old, and, in the light of His age, hear His own statement: "How is it that ye sought Me? knew ye not that I must be in My Father's house?" and you will know that His going was prompted by His love for the things of His Father. Not custom; not law; but love! I am not forgetting or denying the statements of Galatians iv:4 and Matthew iii:15, that He was "born under law," and that it became Him "to fulfil all righteousness"; but I am thinking especially of the love that He had for His Father. Note what He said, just before His death, "I will no more speak much with you, for the prince of the world cometh: and he hath nothing in Me; but that the world may know that I love the Father, and as the Father gave Me commandment, even so I do. Arise, let us go hence" (John xiv:30-31).

This love for the things of the Father proves a prior fact, namely, our Lord Jesus Christ's consciousness of His only begotten Divine sonship. This is more than an inference from the logic of the case; it is the plain declaration of Jesus Himself. When His *mother* said to Him, "Child, why hast thou thus dealt by us? behold, thy father and I sought Thee sorrowing," He answered *them*, "How is it that ye sought me? knew ye not that I must be in My *Father's* house?" Strangely enough, "They understood not the saying which He spake unto them," but their wonderment only adds to the force of the testimony of our Lord's own knowledge concerning Himself.

I always hesitate to speculate about the time when our Lord Jesus Christ became—forgive the use of the word "became" if it is wrong—conscious of His Deity; but I rejoice to meditate upon the wisdom of the Saviour as manifested here, and elsewhere. Here it is an evidence of His human, intellectual advancement. For us this is one of many proofs that our salvation shall never lack the benefits of infinite, holy, knowledge either defensively or constructively; but it is also a challenge to our obedience of faith that we, like Him, may grow in the favor of God and men. Let the teacher teach this lesson in the light of 2 Peter iii:18, "But grow in grace and knowledge of our Lord and Saviour Jesus Christ. To Him (be) the glory both now and for ever. Amen." Note, however, that grace in the personal life of our Lord must have a different meaning from that of God's redemptive grace for sinners.

THE MINISTRY OF JOHN THE BAPTIST  
Jan. 18. Luke iii:7-17. Golden Text, Luke iii:8

Daily Readings

Mon., Jan. 12, John i:1-18. Tues., Jan. 13, John i:19-28. Wed., Jan. 14, John i:29-37. Thurs., Jan. 15, John iii:22-30. Fri., Jan. 16, Matt. xiv:1-12. Sat., Jan. 17, Acts xviii:24-xix:7. Sun., Jan. 18, Luke iii:1-22.

THE OUTLINE OF THE LESSON

I. John Preaches Repentance (Luke iii:7-14). II. The Expectation and Question of the People (Luke iii:15). III. John Preaches Christ (Luke iii:16-17).

THE HEART OF THE LESSON

The scene opens with a picture of the assembled multitude, who had gone out of their habitations to come out to this roughly dressed, plainly speaking preacher of repentance unto remission of sins. John meets them with an address that sets them forth in their condition of wickedness and craft. They not only needed his baptism; but they approached it with a dead formalism, as if this were just another thing that had to or could be done without the background of a changed heart. They are represented by this preacher as having been argued into believing that they—in possible contrast to the Gentiles—were immune from the judgment of God. The result of this persuasion, to which they had yielded, was that they proudly fell back upon their natural ancestry as a guarantee of their spiritual welfare. And thus, with a feeling of false security, they remained indifferent to their manner of life. Their answer to every appeal to their consciences was, "We have Abraham to our father!" John answers this unwarranted boast with a double warning: First, God is able to raise up a substitute generation to receive the promise which He made to Abraham—if the natural sons, who have become carnal, fail Him, He can produce a spiritual lineage, as if from the very stones of the desert; secondly, His judgment is imminent, "even now the axe lieth, at the root of the trees."

This part of the lesson should be studied carefully in the light of John viii:31-59, where our Lord contrasts the true and the false children of Abraham; also Romans iv:1-25, where Paul sets forth the one and only way of justification; and James ii:14-26, where James proclaims that "faith apart from works is dead."

When those who were pricked in their consciences questioned John about their obligations, he answered with an amplification of what he had already told them, namely, "Bring forth therefore fruits worthy of repentance." We must not mistake this as a substitute for the gospel of grace. John was talking to people who were supposed to be in the pale of God's covenant, but whose actions belied such a relationship. They were told to live as the sons of promise. But remember that for the unsaved everywhere the evangel is first of justification and then of sanctification: first of rebirth, then of growth.

Is it not significant that neither to his general warnings, nor to his specific advice to those who came to him, is there a testimony of faithful obedience on the part of his hearers or questioners. The multitude seems to have contented itself with listening and questioning. We are glad to know that, according to John i:35-37, two of his disciples—and that indicates that he had been having results—having heard him preach concerning the Lord as the Lamb of God, followed

Jesus. And later accounts show how these two, Andrew and John, became His Apostles. But here there is no indication of any fruit of his ministry. The only permanent results indicated by Luke in this connection are mentioned in verses 19 and 20, "But Herod the tetrarch, being reprov'd by him for Herodias his brother's wife, and for all the evil things which Herod had done, added this also to them all, that he shut up John in prison." 2 Tim. ii:8-9, "Remember Jesus Christ, risen from the dead, of the seed of David, according to my Gospel: wherein I suffer hardship unto bonds, as a malefactor; but the word of God is not bound."

What we have said about the results of the first part of John's preaching may be repeated in regard to his direct testimony concerning the Messiah, so far as the present account is concerned. The people were stirred; their Messianic expectations were aroused; and they wondered whether John were the Messiah. John replied by saying that he was not the Anointed One; but that the Mightier One was coming. Notice that John proved the difference between Himself and the Lord Jesus Christ by a reference to their respective baptisms. Compare John i:19-28; Acts i:4-8.

One thing stands out with a solemn note in our lesson: it is the necessity for holiness before the Lord. The people felt it; John declared it. It was when he preached repentance that they wondered whether he were the Messiah; and John, in announcing the coming of the King, announced the requirement of right living before Him. Heb. xii:14, "Follow after peace with all men, and the sanctification without which no man shall see the Lord."

JAN. 25. JESUS TEMPTED, LUKE iv:1-13  
Golden Text, Heb. ii:18

Daily Readings

Mon., Jan. 19, James i:1-18. Tues., Jan. 20, Heb. ii:10-18. Wed., Jan. 21, 1 Cor. x:1-12. Thurs., Jan. 22, Rom. vii:7-25. Fri., Jan. 23, Gen. iii:1-8. Sat., Jan. 24, 1 John ii:12-17. Sun., Jan. 25, Matt. iv:1-11.

THE OUTLINE OF THE LESSON

I. Our Lord's Return from the Jordan (Luke iv:1a). II. The Spirit's Guidance (Luke iv:1b). III. The Forty Days (Luke iv:2). IV. Our Lord's Victory in Three Temptations (Luke iv:3-12). V. The Departure of the Devil (Luke iv:13).

THE HEART OF THE LESSON

Let us note first Who it is that was tempted of the devil. It is He Whom the Father greeted as His beloved Son in Whom He is well pleased, and Who is full of the Holy Spirit. Since He pleases the Father, the devil will not be able to find fault with Him; and since He is full of the Holy Spirit, the devil will be defeated by Him. It must appear that Satan did not relish the thought of this encounter. The victory over the adversary of man was foreknown; but it was nevertheless most sternly real. Satan tried to do his worst; but though he tried "every temptation," it is he who had to leave in defeat. Well may we praise God for this glorious outcome for our Lord, for His own sake, for our sake whose Representative He volunteered to become, and for the peace and glory of the whole universe. This victory of our Lord over the devil did not redeem us; but it, among other things, proved His fitness to be our Substitute. After all, the Lord Jesus Christ did not save us by defeating Satan; He saved us by satisfying the righteousness of God in our behalf.

I. "And the devil said unto Him, If Thou art the Son of God, command this stone that it become bread." Such is Luke's record of the first temptation addressed to our blessed Saviour. Let us not consider it until we have heard our Lord's response. "And Jesus answered unto him, It is written, Man shall not live by bread alone." Note first that the Lord Jesus Christ answered Satan. God's Son has an answer for every question of the devil. And He alone can answer the interrogations of hell. Oh, that the youth of our present world might learn that lesson. But observe that our Lord answered Satan in terms of and from the Scripture of God. By so doing, He not only demonstrated His knowledge of it; but recognized its authority; and placed Himself under it. Let us watch Him carefully for here is guidance for us. Having stated His authority, our Lord then proceeded to correct the question of Satan. Satan addressed Him as the Son of God. So He is; but He was then being tempted in the capacity of the Son of man. I have found, in my dealing with university students, that I must frequently correct their questions, before I can give what I consider to be the right answer to what they might have asked. Do not answer every question as it is put; nor need we answer every question that is put to us. Our Lord also indicated that the real need of man is not bread, but God's word.

II. "And he led Him up, and showed Him all the kingdoms of the world (the inhabited earth) in a moment of time. And the devil said unto Him, To Thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and the whomsoever I will I give it. If Thou wilt worship before me, it shall all be Thine." Our Lord's reply follows. "And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Note that the Lord did not deny the claim of Satan to the ownership of the inhabited earth. He Himself called the devil "the prince of this world." See John xii:31, xvi:11, xiv:30. Paul called Satan "the god of this age" (2 Cor. iv:4). The Lord Jesus continues to stand on the Scriptures. He not only declared that only God should be worshipped; but showed that every worship ends in service. If you worship Satan, you will serve Satan. Compare Judges ii:13, "And they forsook Jehovah, and served Baal and the Ashtaroth." John viii:34, "Verily, verily, I say unto you, Every one that committeth sin is the *bondservant* of sin."

III. "And he led Him to Jerusalem, and set Him on the pinnacle (Greek, wing) of the temple, and said unto Him, If Thou art the Son of God, cast Thyself down from hence: for it is written, He shall give His angels charge concerning thee, to guard thee: and, On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone." The record of the Lord's answer is as follows: "And Jesus answering said unto him, It is said, Thou shalt not make trial of the Lord thy God." Here Satan makes use of Psa. xci:11-12; but Satan-like he garbles the quotation by leaving out a most significant part of it. Observe that Satan can quote Scripture! Our Lord does not stop to correct him here; but cuts him short with another Scripture, which forbids making trial of the Lord God.

The teacher will have noticed, we trust, that Matthew's *order* of the temptations is different; but the facts are the same. We suggest that notice be taken of the temptation of Eve and Adam, as recorded in Gen. iii:1-6, especially verse 6; John's analysis of the three temptations that come to men, as recorded in 1 John ii:15; and also James' statements about the origin and nature of temptation, and the way of victory over it (James i:13-14, iv:7).

## Book Reviews

BY KENNETH MACKENZIE

**Gleanings in Genesis.** By Arthur W. Pink. Cloth; pp. 412. Published by "Our Hope," 456 Fourth Avenue, New York City. Price \$2.00.

Those who have possessed these studies in the two volume form will welcome this one volume issue. To all who have not, we urge immediate ownership. Mr. Pink is a master at exegesis, his other works evidencing keen penetration into the things of God, and in this contribution he is at his best.

In our day, we must insist upon the fundamental character of Genesis. The entire body of Scripture is so related to it that any rupture of the unity which it demands, will lead to confusion. We may assert with conviction that the modern movement, beginning with the repudiation of this book, is now in its perplexing quagmire. Humanism, the last child of this attempted union of religion and intellect, quite well illustrates the trend; for with Genesis in the discard, there remains little to withstand the popular phantasy to have religion without God. On the other hand, they who devoutly accept the Genesis portion of the Word of God have no difficulty in relating it with the rest of the revelation.

We may congratulate the author upon having grasped the true meaning of the creation story. In this he agrees fully with that eminent scholar, Dr. Bartoli, who in no apologetic manner, sets forth the fact that creation was accomplished in the record of Genesis 1:1, and that what is usually assumed as creation, is historically a regeneration of an already existent earth, now restored to form and life. If our critics of Genesis would but surrender their proud assumptions there would be less friction in the world of religious controversy. For there is no need of evolution in the record as thus comprehended. A special creation of man is not only rational, but spiritually adaptive to the rest of the Bible concerning man's origin.

The character studies of the great men who figure in the Genesis history are fascinating and wholesomely instructive. Abel, Enoch, Noah, Abraham, Jacob, stand out not only as living men, God-ward in look, but representative of the Son of God or of His people. While, according to the laws of typology Joseph may not be declared to be a type of our Lord Jesus, his brethren, the rejecting Jews in the days of the Incarnation, Egypt, the world which is to be paternally saved in the era of His exaltation, yet, Mr. Pink discovers for us 101 parallels running through the life of this Old Testament character, which relate him to the Lord of Glory. If there were nothing more in the entire record of Genesis to win us to its credibility and spiritual value, this certainly must be conceded as a marvelous unveiling of the divine purpose.

Get the book. It will be of personal value; and if you are a teacher, it will qualify you for your best service.

**Beacon Lights of Prophecy.** By Professor Conrad Emil Lindberg, D.D., LL.D. Augustana Book Concern, Rock Island, Ia. 255 pages, \$1.50.

It is refreshing to read a book like this from the pen of the late Dr. Lindberg, an outstanding Lutheran Theologian. He is out and out premillennial. The Lutheran Church, especially the Missouri Synod, are set against what they term "Chiliaism." This volume is well written and convincing. It will have a great mission among Lutheran believers.

**Poems for Special Days and Occasions.** Compiled by Thomas C. Clark. Richard R. Smith, Inc., New York, N. Y. 163 pages. Price \$1.

This is a splendid collection of poems, which should be especially helpful to speakers who like to quote good poetry in their addresses.

**The Adventure of the Hereafter.** By William E. Biedewolf, D.D. 177 pages. Richard R. Smith, Inc. Price \$1.50.

We heartily recommend this volume. It should be put into the hands of those who mourn their loved ones. Read it, for it will make the unseen more real to you.

**Ruth's Roses.** By L. A. Barter-Snow. 122 pages, illustrated. 65 cents, Pickering & Inglis. Suitable for girls of 9-12 years. A charming Christian story.

**Merry and Cherry.** By M. E. Drewsen. 96 pages illustrated. 60 cents, Pickering & Inglis. A fine story for boys aged 10-14.

**William Carey, the Cobbler Who Became the Great Missionary.** Written for children to interest them in Missions. 64 pages, 40 cents.

**Nella.** By J. Goldsmith Cooper. 159 pages, illustrated. Pickering & Inglis, 65 cents. A fine Christian Story suitable for young people.

**Fisher Dan and His Little Friend.** 95 pages, illustrated. Pickering and Inglis, 50 cents. A good story for boys and girls.

These five children's stories may be ordered through us. It will take at least four weeks before they can be procured.

# OUR HOPE

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## Editorial Notes

### Christ in Hebrews

The Epistle to the Hebrews makes known, in a most wonderful way, the Person of our Lord Jesus Christ and His work in redemption. This was the great need of the Jewish-Christians to whom this epistle was addressed first of all. It is still the need of all His people. Christ, as revealed in Hebrews, is a precious theme to follow. Here we can trace His whole blessed path and behold His glory, past, present and future. He is the Son, by whom God made the worlds, who is the brightness of His glory and the express image of His person (i:1-2). He came to do God's will, and in incarnation received a body which was prepared for Him—"a body hast Thou prepared for Me" (x:5). He lived on earth holy, harmless, undefiled and separate from sinners (vii:27). But He came to put away sin by the sacrifice of Himself. He was once offered to bear the sins of many (ix:26-28). He purged, by Himself, our sins (i:3). Through death, He destroyed Him that had the power of death, that is, the devil (ii:14). Through the offering of His body, all who trust in Him are sanctified once for all (x:10). He has become the author of eternal salvation unto all who obey Him (v:9). "Neither by the blood of goats and calves, but by His own blood, He entered once into the holy place, having obtained eternal redemption"(ix: 12). Through Him we have received the promise of eternal inheritance (ix:15). And we have boldness to enter into the holiest by the blood of Jesus (x:19). The God of Peace brought Him again from the dead (xiii:20). He passed through the heavens (iv:14). He entered heaven as the glorified Man and sat down at the right hand of God (i:3).

Faith sees Him there crowned with glory and honor, and we know that He is now our High-Priest, touched with the feeling of our infirmities, able to save to the uttermost, ever living and interceding for His people. Blessed truths these are. How could we ever live without the knowledge of them! And to enjoy them more and more, we must constantly meditate on them.

But Hebrews has also much on the future work and glory of our blessed Lord. He who was once offered to bear the sins of many, shall surely appear the second time without sin unto salvation (ix:28). He left the earth and entered the highest heaven, taking His seat upon the Throne of God. This was predicted in the one hundred and tenth Psalm, quoted a number of times in Hebrews, and applied to the Lord Jesus. But He will not occupy that place at the right hand of the Majesty on high forever. He is there till His enemies are made the footstool of His feet. God will do this when He sends Him back again. For this He is waiting in glory (x:13).

In the beginning of Hebrews much is said of His glory as it is yet to be revealed. He is as the glorified Man constituted the heir of all things, and what His inheritance is may be learned from the opening chapters of this epistle. In the first chapter, several psalms are used by the Holy Spirit to show that He is made higher than the angels and has obtained, by inheritance, a more excellent name than they. The second psalm is first used to prove this. To no angel was it ever spoken, "Thou art my Son, this day have I begotten Thee." But this statement, declaring the Lord Jesus as the Son of God, will be made when He is set as King upon the holy hill of Zion, and there the nations will be given to Him for His inheritance and He will receive the uttermost parts of the earth for His possession. This is His coming vindication and glory. The ninety-seventh psalm is also mentioned as speaking of Him. "And again, when He bringeth in the First Begotten into the world (the inhabited earth) He saith, "And let all the angels of God worship Him" (chapter i:6). This verse does not mean His first coming, when He came here as the Only-Begotten, but His second coming,

## OUR HOPE

when He comes as the First-Begotten (from the dead) attended by the angels of God. The ninety-seventh psalm is a millennial psalm, beginning with the announcement that the Lord reigneth. "The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad." The Lord who reigneth will be the Lord Jesus Christ.

Another psalm is the forty-fifth. Here His Throne and the Sceptre of His Kingdom are mentioned. He is anointed with the oil of gladness above His fellows. This psalm, likewise, is a prophecy of His glorious Return as King. In the second chapter the eighth psalm is used to reveal His glory. He is the Son of Man to whom the world to come is put in subjection under His feet. The world to come is not eternity, but the inhabited earth during the coming age. When He comes again all things are to be put in subjection under His feet. "But now we do not yet see all things put under Him" (ii:5-8). When this is done and He receives His great inheritance, He brings many sons unto glory (ii:10), that is, His redeemed ones who will be manifested with Him in glory. Then, triumphantly, He will say, "Behold I and the children which God hath given me" (ii:13).

Still more truth of blessed meaning as to His coming glory is hidden in His Melchisedec priesthood, which is so fully mentioned in the Epistle to the Hebrews. Melchisedec was King of Righteousness and King of Peace, as well as a Priest of The Most High. When our Lord ascended into heaven, He was greeted by God in the words of the one hundred and tenth psalm, "Thou art a priest forever after the order of Melchisedec." While He is constituted such a King-priest, the full exercise of that priesthood has not yet come, for it requires His own throne. The prophet Zechariah announced this. "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). He will receive His throne and occupy that throne when He comes again. With that blessed, rapidly approaching event, His Melchisedec kingly, as well as priestly, office over this earth will be exercised by Him and by His glorified Church. And how the world needs this King of Righteousness and this King of Peace!

This Epistle also tells us of the coming shaking times. "Yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing of those things that are shaken, that those things which cannot be shaken may remain" (Heb. xii:26-27). The prophecy of the shaking of the heavens and the earth was given through Haggai (ii:6-9) and there we read that when this takes place "the desire of all nations shall come," that is, He whose right it is to reign and who alone can bring peace and rest to this earth.

Surely these shaking times are almost upon us. Our boasted civilization is being shaken, upheavals in every direction, and much more is to follow according to the Word of God spoken by the mouths of all His holy prophets. And when all this comes about, when these blessed words written in the Epistle to the Hebrews concerning His coming and His glory are fulfilled, we, His beloved people, shall be sharers with Him in glory. What a destiny and glory is ours! What power the vision of it in faith should supply for present need and service! No wonder the world, the flesh and the devil try, constantly, to blur this vision by the things of this present age.

The Lord fill all our eyes and hearts with Himself, with His coming and with His glory. "For yet a little while, and He that shall come will come, and will not tarry" (Heb. x:37).



"As Thou hast sent Me into the world,  
 even so have I also sent them into the  
 world" (John xvii:18). These precious  
 words our Lord spoke to His Father concerning  
 ourselves. The word "world" is found fifteen  
 times in His great prayer. He speaks of His own, who  
 believe on Him, as being given to Him "Out of the world."  
 He prayed for them, and still prays, that those who belong  
 to Him shall be kept from evil. Twice He said: "They are  
 not of the world even as I am not of the world." This is a  
 great and marvelous truth, which our hearts should lay hold  
 on more than we do. "I am not of the world" is the witness

*OUR HOPE*

453

concerning Himself. He is the Lord from Heaven, the mighty Creator, the Holy One. He was from above and nothing of that which is in the world could be in Him. We, by nature, are in the world, of the world, and all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life (1 John ii:16) are in us. The whole world lieth in the wicked one and we are there by nature. And now He declares of His own, that even as He is not of the world, so they are not of the world. The Father in His wonderful Grace has taken us out of the world, which lieth in the wicked one, and has linked us forever with His blessed Son. Before the foundation of the world He has chosen us in Him, that we should be holy and without blame before Him. And when we were poor, lost wanderers in the world, away from Him and enemies by wicked works, His infinite grace sought us. When we believed on Him, and received eternal life, we were born again and became the partakers of the divine nature. He took us out of the world, separated us from the world and its god (Satan), delivered us out of this present evil world and the condemnation which rests upon the world. We are therefore no longer of the world, though we are still in the world. And furthermore the new nature we have received is the divine nature, yea it is His life, which we possess. In this divine nature, the things of the world do not exist, for it is a holy nature, and the lust of the eyes, the lust of the flesh and the pride of life are as absent in this new nature as holiness is absent in the natural man.

But equally true it is, that we have still in us the old nature, the flesh; hence the many exhortations not to love the world, not to walk after the flesh, to have the flesh with the affections and lusts crucified, to put into the place of death our members, to make no provision for the flesh, to reckon ourselves dead unto sin. Yet as born of the water and the Spirit, indwelt by the Spirit of God, one with the Lord, we are not of the world, even as He is not of the world; He is from above and so are we in Him.

Child of God! it is but the simple truth of our blessed Gospel! Is it not? But how little we think of it! Have

you ever sat down and pondered over this great reality? Let your thoughts run in this wise—The Lord Jesus Christ came into this world, but He was not of the world. He was a stranger down here; the world had no power over Him; and I am through Grace, redeemed and saved, not of this world. The world was my home once, but since Grace met me, I am no longer of the world and am a stranger here. I am not of the world, even as Christ is not of the world. He dwells in me. “I in them and thou in me.” Oh! wondrous thought! If we were to hold this constantly before our hearts, how different our Christian lives would be!

But deeper still and even more blessed is the Lord’s word: “As Thou hast sent me into the world, even so have I sent them into the world.” How the Father sent Him here from the brightness of His glory, how He came, laid His glory by and made Himself of no reputation, how He always did the Father’s will, his meat and drink to do the will of God, how He glorified the Father and finished the work, all this is known to us. And “even so” He has sent us into the world. He was the representative of the Father. We are the representatives of the Lord Jesus Christ. This fact is as marvelous as it is solemn. He is in Glory, He who was the meek and lowly One on earth. He is in His people, who possess His Life and Spirit and who are on the way to meet Him in Glory! He was sent by the Father; we are sent by Him to be here for a little while. He was sent as the Servant; He has us in this world as His servants. He was sent to make known the Father and to glorify Him; we are sent to show forth His excellencies. And how much else we could add by way of comparison! How solemn this makes the Christian’s life! What responsibility this puts upon us! The man and the woman who realizes this cannot be indifferent or go on consciously with the things of the world. Take in these wonderful truths, and your life will be delivered from the state and the spirit of Laodicea, so prevalent all about us.

But it means much more. Because we are not of the world as He is not of the world, because we are sent into the world as He was sent into the world, *power, divine power is*

*on our side.* Victory over the world, victory over the flesh, victory over Satan and all his wicked spirits will be our blessed portion, if we live in faith, separated from the world and separated unto God. And if we lived constantly as not of the world, and sent by Him, always delighting to do His will, we would also find out that His word is true, "the world has hated them."

His service ended and ours will end. As His servants we are in his hands. He can recall us at any time. A beloved brother who passed away suddenly to be with the Lord, left the last testimony by saying: "I have finished the work thou gavest me to do." Even so the sent one has his work to finish, and as long as that is not done, he will remain here. But some day He will call us all to be with Him. How soon that may be! It seems as if the work of His Church is almost finished. Apostasy is ripening. Darkness will soon turn into "gross darkness." We are here just for a little while to glorify Him, to exalt Him, to serve Him. Let us make the best of it. Marvelous privilege to represent Christ, "to serve Christ" in the days of His rejection! And oh! the reward which will await us in that day! May it please the Lord to lead us all into the place of self-judgment and into greater reality of our position as redeemed ones in this lost world.



Two questions our Lord asked came recently before our heart. The one is in Matt. viii:26, "And He saith unto them, Why are ye fearful, O ye of little faith?" The other is found in Luke xxiv:17: "What manner of communications are these that ye have one to another, as ye walk, and are sad?" There is no need of being fearful and there is no need of being sad and discouraged. Such a state is the result of having lost sight of the Lord. When we look unto Him in faith, all fear and sadness must leave, and blessed peace and joy will take their place. Alas! how often we let circumstances produced by the god of this age and other matters weigh upon us instead of rising above them in faith. But all is the outcome of not having the Lord before our

hearts. Our eyes are holden as it was with the two disciples on the way to Emmaus. And the worst of it is whenever we as Christians are fearful, doubting, sad, discouraged and oppressed we give a bad testimony for our Lord. Some struggling children of God, perplexed and discouraged souls, will read these words. May you hear His questions, "Why are ye fearful—why are ye sad?" You are in Christ and Christ is in you. Christ is for us, Christ is with us, and soon we may be with Him. We have nothing to fear and nothing to make us discouraged.



**A Dangerous Position**      The days in which we live demand positiveness. Compromise is a dangerous thing. Our solemn duty, the duty of every true believer, is to be completely on the Lord's side.

Next to the holding forth of the Word of life, the Gospel of our salvation, which we owe to an unsaved world, we are also called upon "to contend earnestly for the faith once and for all delivered unto the Saints." When Henry the VIII had attacked Dr. Martin Luther, Leo the X, the Pope, complimented him by conferring upon him the title "Defender of the Faith." There is a tradition that Henry's court fool, coming into the court, and finding the king transported with unusual joy, boldly asked of him the cause thereof. When Henry had told the fool, he answered him, "O good Harry, let thou and I defend one another, and let the faith alone to defend itself." There are some who think this ought to be the course to be pursued in our days, that the Bible and the faith given in the Bible does not need our defense. In other words let corruption in doctrine and life go on unrebuked, bear no witness against it, God will take care of all. A very easy way to travel. But such a course would be direct disobedience to the command of the Holy Spirit "to contend earnestly for the faith once and for all delivered unto the saints" (verse 3 in Jude's Epistle).

The martyrs during the first centuries of the Church were all noble men and women, who bore an unflinching testimony to the truth of God. All other martyrs, especially those of

## OUR HOPE

the Reformation, were all defenders of the faith. Their uncompromising testimony led them by the thousands into the torture chamber and to the stake. They were all faithful unto death.

† We know little of this in our easy going days. We shrink from any kind of hardship. Many seek the honor and glory which comes from man, and those who are faithful in their witness, who refuse allegiance to anything which is not in accord with the Truth, do not get the applause of the religious world. They are at best ignored and sometimes ridiculed, if not slandered. The Editor knows what he is speaking about. But this is the reproach of Christ.

Some brethren who know the truth, believe in the faith, who are conservatives, seem to take the attitude of leniency toward those who deny the faith. They are called "middle of the road men." They do not want to be out and out with those who are outspoken in their testimony, nor do they want to be too close to the modernists. They follow a path between the two. They can fall in line with institutions and movements, with organizations and societies, which are unsound, which deny the faith, which are under the control of modernistic unbelievers and evolutionists. To be sure they must have a good motive in following this road. They think they can help those who are unsound, and perhaps they think they can act as a balance wheel.

We are deeply convinced that the position these brethren take is a most dangerous position. They are not acting in accordance with Scripture, and the demands of our solemn days. Scripture demands an out and out separation from the modernistic infidelity, which centers in the denial of Christ and the doctrine of Christ. They forget that the Holy Spirit has given instructions how to act as to fellowship with such. "Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds" (3 John ix:11). There is no middle of

the road business here. This exhortation demands a complete separation from the modernistic infidels of our times. The men who are disobeying this command by fraternizing with institutions and organizations which are in the modernistic swim are partakers of their evil deeds. And that is a dreadful thing in these days. The modernistic denials of the Bible, and the supernatural Christ of the Bible, lead onward into Atheism, the spectre which stalks throughout the world today as the harbinger of the end of the age, the great tribulation and the coming wrath of God. Atheism would not prevail as it does if it were not for the baptized infidels, who have rejected the Bible as God's infallible revelation and Christ, the Son of God, as the only Saviour of man.

These "middle of the road men" are in a dangerous position. They assist the apostasy. They strengthen the hands of the enemy. They are unfaithful. They cannot expect the blessing of the Lord upon such a course. The Lord will hold them responsible for their compromising attitude.

Korah, Dathan and Abiram revolted against the divinely established priesthood of Aaron. They refused to submit to it. They professed to have no need of the priest and the blood. Modernism is like Korah, Dathan and Abiram. They do not reject an earthly priesthood, but Him who gave Himself, shed His blood and has gone into heaven itself as our Priest and Advocate. The divine exhortation given through Moses in those days of long ago is binding today, and every "middle of the road" man should read it and heed it.

"Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs lest ye be consumed in all their sins" (Num. xvi:26).

These words we have written are the truth. May the Lord use them to deliver some from such a dangerous attitude, and make us all real "defenders of and contenders for the faith."



Our Lord calls Satan a liar. "He is a  
**His First Lie** liar and the father of it" (John viii:44).

He insinuated a lie when he said, "Yea, hath God spoken?" But his first lie was when he brazenly contradicted God and said to the woman "Ye shall not surely die" (Genesis iii:3). God had announced as the result of disobedience, physical death. But behind physical death there looms up the second death, eternal, never-ending separation from God. This is a solemn doctrine of both Testaments, and the father of lies has done his best, and is still doing it, to obscure, reject and pervert this truth. Some of his modern perversions are the unbiblical theories of Annihilation, that the wicked man dies like the beast; Conditional Immortality; Restitutionism; Second Chance; Reconciliationism and other theories which deny the never-ending night of the lost.

In our reading we came across a short paragraph which answers these theories, which claim that Christ's death means universal salvation. It was written over seventy-five years ago. We quote it in full.

"Scripture nowhere teaches that Christ bore the *sins* of the world. Had He done so, then no one could ever be lost. It is utterly impossible that Christ could have borne the sins of anyone, and that one not be saved. In John i-29 we read, 'Behold the Lamb of God that taketh away the *sin* [not sins] of the world.' So also, in 1 John ii we read, 'He is the propitiation for *our sins* [that is all believers]; and not for ours only, but also for the whole world.' The words—'the sins of,' ought not be inserted; they really teach the heresy of universal redemption. If Christ be the propitiation for the *sins* of the whole world, then every one must be saved, irrespective of the counsels of God, *and* of the work of the Holy Ghost producing a repentance and faith in the soul.

"We could not go up to an unconverted man in the street, and tell him that Christ bore his sins on the tree. We could tell him that He put away sin, by the sacrifice of Himself—that the veil is rent—that God has been glorified as to sin by the atoning death of Christ—that the way is open—that

the grace of God that bringeth salvation unto all men hath appeared—that whosoever will may take the water of life freely—that the glad tidings of salvation are announced to every creature under heaven—that none are excluded from the range of the glorious gospel—that God so loved *the world* that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have eternal life.

“All this we could freely and fully declare; and then, if through grace the man’s heart was really affected—if by the power of the Spirit of God he was led to bow to the testimony, we could further teach him not only that his *sins* were borne by Jesus, but that his sinful nature came to its end on the cross—that his “old man” was crucified—that ‘the body of *sin* was destroyed’—its power broken—its dominion gone for faith.

“If then it be asked, What is the meaning of John i:29? What is the real force of the expression, ‘taketh away the sin of the world?’ We believe that in order to see the full force of this precious statement, we must look onward to that glorious time when every trace of sin shall be forever obliterated from God’s creation. And, further, as to the present application of the passage, we rejoice to know that Christ has, by His precious sacrifice, laid the righteous foundation of God’s acting in grace, mercy, goodness, kindness and patient forbearance toward the world, as a whole, and toward each individual on the face of the earth, from the beginning to the end of time. That in virtue of the cross, God sends His rain upon the just and on the unjust, and pours His sunbeams upon the evil and upon the good. That it is in virtue of the cross that the infidel and the atheist live and move, and have their being. And, finally, that it is on the ground of the atonement of Christ, that the gospel is sent forth into all the world, and sounded in the ears of every creature under heaven.

“In short, nothing can be more precise, and at the same time more comprehensive, than the testimony of holy scripture on this great question. We invariably find that scripture accurately distinguishes between ‘sin’ and ‘sins’; and when the latter term is used, it is always in reference to

God's people—"He gave himself for *our sins*"—"Christ was once offered to bear the *sins* of *many*.' He does not say 'the sins of *all*.' 'Who his own self bare *our sins*, in his own body on the tree.' That is the sins of His people—of all true believers.

"The word of God carefully guards against the heresy of *universal redemption*; while, at the same time, it most clearly establishes the truth of *universal purchase*. Our Lord Christ has a purchased right to the whole universe, and to every man, woman, and child on the face of the earth. Hence we read in 2 Peter ii of certain 'false teachers who privily shall bring in damnable heresies, even denying the Lord that *bought* them.' He does not say 'that *redeemed* them.' He has bought all. But not all will be redeemed, because they do not believe."

The same godly man also wrote on John iii:36 as follows:

"It is as simple as it is solemn. It tells plainly that the wrath of God abideth on all who refuse to believe on the Son. I have been much struck with the power of the entire verse as meeting, with one mighty stroke, and completely demolishing two fatal errors of the day, namely, universal restoration on the one hand; and annihilation on the other. '*Shall not see life*.' Here the universalist gets his divine answer. 'The wrath of God *abideth* on him.' Here the Annihilationist gets his. If the unbeliever shall not see life, it is evident he cannot be restored. And if the wrath of God *abideth* on him, it is evident he cannot be annihilated. What living power—what overwhelming force in Holy Scripture!"

To all this the Editor says heartily, "Amen."



**Light! Light!** "The Christian Century" is the organ of liberal Churchism, representing the school of destructive criticism and its legitimate offspring, the modern, infidel "theology."

**LIGHT** In its issue of November 26 appears a small poem consisting of four lines only, but these four lines have a dreadful significance. The title of the poem is "*De Profundis*," which means "Out of the Depths." We print it as it appeared:

## O U R H O P E

*De Profundis*

“Light! Light! My soul’s  
 Incessant, yearning cry.  
 Father of lights,  
 Let me not lightless die!

Such is the cry of the unsaved soul, seeking light, dissatisfied, without peace, without hope. When the great Wolfgang von Goethe passed out of a Christless life into a Christless eternity, his last words were “more light!” He died lightless, because he had refused to accept the Christ of God.

But there is an answer and it is the *only answer* to the “incessant, yearning cry” of the human soul. “I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life” (John viii:12). But Modernism rejects the “I AM.” It has no use for the Deity of the Lord Jesus Christ, nor for the fact that He made atonement for our sins. The Christ of the liberal theology is a human being only, a religious leader, a teacher of ethics and a kind of a religious philosopher. Modernism has no use for the supernatural Christ. For them He is not THE Light, but only a light. The prayer to the Father of lights for light and peace is in vain, when He who is the way, the truth and the life is ignored and rejected. The above poem expresses fully the spiritual condition of a Modernist. Contrast it with the faith of a simple Christian believer who trusts in Christ, who died for our sins according to the Scriptures, who was buried and rose again on the third day according to the Scriptures. He knows Him who is the light, he has peace with God and fullest assurance of eternal life. If death comes he does not die “lightless” but knows he goes to be with Him who has redeemed him. But all who reject the supernatural Christ, be he an Atheist, like Clarence Darrow, an Atheistic Communist, a goody-goody Unitarian, Christian Scientist or Reformer, a Modernist Methodist, Baptist or Presbyterian, will die lightless, unless they repent and turn to the Lord Jesus Christ, the Virgin born Son of God, the Just One who died for the

unjust, who arose from among the dead and lives in His glorified humanity at the right hand of God. May God have mercy upon these poor souls who are groping in the darkness of Modernism and cry for Light, where there is no light.



**Cheering Experiences** If in answer to prayer the Lord sends means to continue in the work of the Gospel, in sending forth His truth, it is cheering, for it is the evidence that He is mindful of us. But there are other cheering and encouraging experiences. For instance in connection with the circulation of the Gospel Message "*His Riches.*" Scores upon scores of people have been saved by the reading of this Gospel sermon; and still we hear from them from different parts of the world. Of late it has been published in Bengali, the twentieth language. And here is another cheering letter, one of many similar ones.

Dear Mr. Gaebelein:

I want to tell you what an encouragement the book "The Church in the House" has been to my husband and to myself. He has been out of work for four months. Our finances have run very low and some of our prayers have not been answered, and Satan has been busy.

I went to the home of a friend and picked up your book. The sermon "The Suffering of the Righteous" caught my eye. I read and believed it and what a change it made in our lives and what comfort and rejoicing in Him it brought and victory over Satan. When my husband gets work and we can afford it I want to purchase one for myself to loan it to God's children. The Lord bless your efforts.

Yours in our Lord,

—M. H. D.

How good it is of the Lord that now and then He permits us to see a little and to know that "our work in the Lord is not in vain." But oh! what will that day bring when we shall find the harvest of all our sowing!



**Very Touching** Among the prayer requests the Editor received was one coming from the daughter of one of our oldest readers, now with the Lord. She requests prayer for a brother "who has been

sorely stricken. Two years ago an operation for hernia caused an embolism, which has affected his speech; his mind is not affected. But his deep conviction that the Lord's coming is imminent makes him desperately anxious to be able to talk to the young people, among whom he has worked actively and who are now being led into modernism. He has such great opportunity for good if his health is fully restored, as he is Editor of an influential paper."

Here is a brother anxious to bear testimony to the truth and his affected speech makes it impossible. But how many thousands there are who might give a testimony to Christ, the Gospel and His return, but they never open their lips, they are dumb, when it comes to witness bearing.

We sent this dear brother a message that he can pray for those young people and that, if it is His will, his speech may be restored so that he can carry out his desire.



Through the kindness of our Lord it has  
**Dispensational** been made possible to publish the fourth  
**Tract Number** Dispensational Tract. The preceding  
**Four** tracts dealt with the following interesting  
 Themes.

No. 1. *Dispensational Truths as believed in the Second Century.* A certain writer claimed that dispensational truths as taught today originated only recently. This tract proves that such a charge is false and that according to the oldest document of the post-Apostolic Church dispensational truths were believed then as they are believed today.

No. II. *The Coming Great Event and What Time is it?* This unfolds the Coming of the Lord and the Signs of the Times which herald the nearness of this event.

No. III. *The Literal Fulfilment of the Promises made to Israel.* This shows the spiritualizing method of Mr. Philip Mauro and Postmillennial teachers, who deny a literal fulfilment of Israel's promises, as illogical, unscriptural and unreliable.

This tract has been pronounced the last word in this controversy. It has done great good,

## O U R H O P E

465

Though these tracts were published in almost fifty thousand copies their supply has been exhausted long ago and we cannot furnish additional copies, except No. III.

Number IV deals with "*The Great Tribulation*" and with the "*Increasing Shadows of the Tribulation.*"

We are sure still greater blessing will rest upon this new tract in awakening the children of God to the solemn times in which we are living. We also hope that the unsaved will be reached by it, for it contains a Gospel appeal.

Now, this tract, including the postage, will cost over Four Hundred Dollars.

We send it out free. We would like to continue in this work in circulating dispensational truths and we hope all our readers will feel a responsibility in this direction to help us in keeping at it. Please pray about it.

The work is timely and is for the household of faith "Meat in due Season." It has our Lord's approval.



**World-Wide  
Testimony**

Our exposition of *Daniel* was recently published in a good edition in the Latvian language and also our smaller booklet, "Things to Come." May it please the Lord to use these two books in Latvia and make them a rich blessing to the children of God who speak that language, and also to the unsaved.

Few of our readers know that a number of our books and pamphlets have been translated and published in many languages. We mention the languages: *Spanish, French, Italian, Portuguese, Russian, Polish, Bohemian, Bulgarian, Dutch, Latvian, Icelandic, Swedish, Norwegian, Mahrati, Bengali, Korean, Chinese, Japanese, a Filipino Dialect, Hebrew, Yiddish, Judea-Spanish, Judeo-Arabic and in Arabic.*

And this is not all. Scores of papers published in foreign languages, in different parts of the world, print some of our editorials and shorter articles in different languages. Ours has been and still is a precious seed sowing. With John Wesley we say, "The world is my parish."

The remarkable thing is there is a hungry cry for more from many lands. From the Spanish speaking countries

we have been urged to publish Matthew, John and other books in Spanish. A Polish brother has translated "Christianity or Religion?" into Polish. We are not able to print it.

While the Editor has not paid for all these translations and publications, yet a good part of the money was furnished by the readers of "Our Hope" and by ourselves. Gladly will we continue in this world-wide testimony if our Lord makes it possible through His people.

We hear that the German edition of "Christianity or Religion?" has created a deep interest in Germany and in Switzerland. A number of our other books are to appear in German. The next will be "The Angels of God" and "The Jewish Question." Pray for this testimony. It is wonderful how the Lord has sustained us in this work, and without our seeking it, has made it a testimony in every continent. What a glorious time will be harvest time, when we all shall find the precious souls who were gathered in and how the seed sowing in faith and in tears achieved under His blessing such wonderful results.



The Editor held during January a Bible Conference in the **Calvary Baptist Church, West 57th Street, New York City.** The services were well attended and there was blessing.



He is now on the Pacific Coast, and meetings are planned for **Stockton, Calif.; Los Angeles; Hollywood; Pasadena** and other coast cities. He hopes also to make visits to hold Conferences in **Pittsburgh, Pa.; Baltimore, Md.; Bern, Ind., Denver, Colo.; Oklahoma City, Okla.; and Chicago.** Be our fellow helpers in prayer.



The **March issue of "Our Hope"** will be of special interest. So many of our readers write and say "each issue is better than the preceding one," and many times we hear that a certain editorial, or some article is worth more than the subscription price. We appreciate greatly such words, for they encourage us in the midst of much that discourages.



"**Half a Century**" has brought and is bringing great blessing to many. We cannot publish the letters which have been received. It is being used, just as we expected, with young people. It stimulates them to yield their lives to the Lord and to serve Him. Many have suggested that graduates of Bible Institutes and Seminaries should receive a free copy at their graduation. Who will make this possible?

Send in more 50c. subscriptions—January to June. Send it to some young preacher or anyone else. You do great good in this way.



#### WESTCHESTER COUNTY BOOK DEPOSITORY

Our readers and friends in Mount Vernon, New Rochelle, White Plains, Yonkers and other Westchester County towns and villages will be interested to know that all our books can now be ordered and also subscriptions for "Our Hope" placed at a book agency in Mount Vernon. **Mr. Robart Staats**, a shut in, has a complete line of our books in his bookshop, **138 Archer Avenue, Mount Vernon, N. Y.**

You are cordially invited to visit his shop and examine the books which are displayed there. When you are in Mount Vernon and wish to order books please patronize him.



**Preliminary Announcement.** The **Montrose Bible Conference**, which the Editor hopes again to conduct, convenes this year during the second week of August, August 11-16.

The **Stony Brook Conference for Constructive Bible Teaching and Prophecy**, which is likewise under the exclusive leadership of the Editor, will be held in **Stony Brook**, August 16-22. Last year's conference was marked by the outpouring of great blessing and a very much increased attendance. We are praying already for still greater things.

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## The Book of Psalms

### Psalm LV

This is the last **Maskil** Psalm of this series and has again a deep prophetic meaning. This Psalm introduces us to the days of the great tribulation in their darkest aspect. The man of sin, the personal Antichrist is here fully portrayed in verses 12-21. But who was in David's history the man who foreshadowed this final oppressor of Israel? We believe it must have been Ahithophel, the right hand and counsellor of Absalom. He also foreshadows Judas Iscariot in his character, whom the Lord called the man of sin and the son of perdition. This has led some to teach that when the final Antichrist appears he will be the same Judas raised from the dead. But this is only speculation and nowhere taught in Scripture. The Bible tells us Judas went to his place, and no more is said of him. He comes forth out of his place to stand before the Great White Throne to receive the sentence of eternal punishment with the rest of the wicked dead.

**I. In Deep Distress. (Verses 1-3.)**

Give ear to my prayer, O God,  
 And hide not Thyself from my supplication;  
 Attend unto me and hear me,  
 I am restless in my distress and moan,  
 Because of the voice of the enemy,  
 Because of the oppression of the wicked,  
 For they cast iniquity upon me  
 And in anger persecute me.

It is the prayer-cry of the godly remnant in the great tribulation. Great sorrow and distress prevails. They know Him as the prayer hearing and prayer answering God of Israel, and so they plead that He may not hide Himself from their supplication. The same thought is expressed in Lamentations iii:56—"Thou hast heard my voice; hide not Thine ear at my breathing, at my cry." They are restless, wandering hither and thither, and moan and groan. All the distress is occasioned by the enemy and the wicked. The voice of the enemy mocked and slandered them, even as David in his experience endured malignant slanders and vicious mockery. Then there were actual persecutions by the wicked who oppress the godly. All this will be repeated on a larger scale during that coming time of Jacob's trouble.

**II. Oh, That I had Wings like a Dove! (Verses 4-8.)**

My heart is writhing within me  
 And the terrors of death are fallen upon me;  
 Fear and trembling are come upon me,  
 And horror has overwhelmed me.  
 And I said, Oh that I had wings like a dove!  
 Then would I fly away and be at rest.  
 Lo, then I would wander far off;  
 I would make my lodging in the wilderness. Selah.  
 I would hasten my escape  
 From the whirlwind—the tempest.

These words contain their deepest distress amidst the ungodly conditions prevailing in those days. There is inward distress, and outward terror. The godly are in great fear and trembling and they long to escape from the city of their fathers, from Jerusalem, and so they sigh, "Oh, that I had wings like a dove!"

This longing to escape is indicated also in the first part of the Olivet discourse, that great prophecy of our Lord (Matthew xxiv). The first part of His prophecy is concerning the end of the age, the very close of it, the seven years of trouble and tribulation. He speaks of the abomination of desolation, of which Daniel spoke, that is when the man of sin, the Antichrist reigns in Jerusalem. The godly remnant will then have an opportunity to flee from the scenes of abomination in the city, for the Lord said: "Then let them which be in Judea flee into the mountains; let him who is on the housetop not come down to take anything out of his house; neither let him who is in the field return back to take his clothes . . . for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. xxiv:15-21).

They realize a whirlwind of wickedness and persecution is arising under the regime of the masterpiece of Satan, the Antichrist. They would hasten to escape and find a lodging in some wilderness. And behind this whirlwind of unrighteousness follows the tempest, the wrath which will be poured out upon the city once more.

### III. The City of Violence and Strife. (Verses 9-11.)

Swallow them up, O Lord! Divide their tongue!  
 For I have seen violence and strife in the city.  
 Day and night they go about it on the walls thereof.  
 And iniquity and mischief are in the midst of it;  
 Wickedness is in the midst thereof.  
 Oppression and deceit depart not from its street.

This is a description of Jerusalem in the days when the abomination of desolation is established in her midst. Here is one of the imprecatory prayers, which will be prayed at that time—"Swallow them up, O Lord! Divide their tongue!" Let there be another judgment as it was at Babel, when there was the confusion of tongues. Violence and deceit is found on all sides and wickedness reigns in the midst of the city. Such will be the condition of Jerusalem and Palestine during the great tribulation. It will be the great storm center of the end of our age, but the rest of the world will suffer likewise under it.

**IV. The Source of the Trouble. (Verses 12-15.)**

For it was not an enemy that reproached me;  
 Then could I have borne it;  
 Neither was it one that hateth me,  
 That hath magnified himself against me,  
 Then might I have hidden myself from him.  
 But it was thou, a man mine equal,  
 Mine intimate and my familiar friend.  
 We took sweet counsel together  
 And walked to God's house amid the throng.  
 Desolation be upon them!  
 Let them go alive down to Sheol!  
 For wickedness is in their tents, in their midst.

Historically this points clearly to Ahithophel. Absalom had stolen the hearts of the people and raised that awful revolt against the king, his own father. If it had been a sworn enemy, a Shimei, he could have borne it, as David indeed bore his curses patiently. But it was another one, a man his equal, an intimate, familiar friend. The Chaldee paraphrase inserts here the name of this conspirator Ahithophel. What a shock it was to David, when they told him Ahithophel sided with Absalom! (2 Sam. xv:31). The King as an outcast went to Mount Olivet, and wept as he went up with his head covered and barefooted. Yet this Ahithophel was one of the King's intimates; he was a K. C., the King's Counsellor (1 Chron. xxvii:33). They took sweet counsel together and walked even to the House of the Lord in company with other worshipers. Outwardly Ahithophel was devout, inwardly he was corrupt. Such was the character and treason of Ahithophel. He is a type of Judas Iscariot, the traitor. He was a disciple and outwardly a worshiper too, but an unsaved man who became the ready tool of the enemy. But with this the prophetic meaning of the passage is not exhausted. Another Ahithophel is yet to come, the head of the apostasy, the God defying multitude of apostates among Jews and Gentiles, the personal and final Antichrist. We shall soon find his picture and his politics in this prophetic psalm.

In verse 15 is another imprecatory prayer, so well suited to these coming days of trouble and apostasy. It reminds us of the fate of Korah, Dathan and Abiram. A sudden judgment came upon them; they went down alive into the

pit (Num. xvi). Such will be the fate of the apostates, het enemies of the Cross and Priesthood of Christ.

**V. The Prayer of Assurance and Hope of the Godly Awaiting Salvation.** (Verses 16-19.)

As for me, I will call upon God,  
 And Jehovah shall save me.  
 Evening, morning and noon will I pray and groan;  
 And He will hear my voice.  
 He hath redeemed my soul in peace,  
 That they could not come nigh unto me;  
 For there were multitudes about me.  
 God will hear and afflict them,  
 He that abideth of old. Selah.  
 Men who have no changes and fear not God.

Such is the prayer, the hope and the assurance of the godly remnant. It was, of course, David's prayer during the trying days of revolution. God did not disappoint him. And so the godly remnant during the great tribulation will have their prayers answered by the coming of the King. While they call upon God, it must be noticed that they expect salvation (an earthly salvation out of the tribulation) from Jehovah. The Lord Jesus Christ is the Jehovah. They will have to endure to the end and then they shall be saved (Matt. xxiv:13). The apostates who have no changes, who were never born again, who fear not God, will then be afflicted in the day of wrath and judgment.

**VI. The Prophetic Description of the Man of Sin.** (Verses 20, 21.)

He hath put forth his hands against those at peace with him;  
 He hath profaned his covenant.  
 Smooth like butter were the (words) of his mouth,  
 But in his heart was war;  
 Softer than oil his words,  
 Yet were they drawn swords.

This must be linked with the great prophecy which Daniel received from the Lord, communicated to him through Gabriel (Dan. ix). Here is a description of the character of the two leading actors of the last seven years of the age and their satanic politics. The one is the head of the restored Roman Empire, the first Beast of Revelation xiii

and the second Beast out of the land, who is the personal Antichrist. Both work together. The first Beast is the "prince that shall come" and he is a Gentile. The second Beast, the Antichrist, who is in view here, is a Jew. They make a covenant with the Jews who are restored partially to the land, but in unbelief. The covenant will permit them to resume their temple worship. Both of these Devil possessed beings come with smooth words, with flattery. Everything will go well for the first half of the seven years, but in the middle, after three years and a half are passed, both will unmask themselves. Rudely both will profane the covenant and break it, both working in harmony under the mastery of Satan. Then follows the abomination of desolation of which our Lord speaks in Matthew xxiv:15. Idolatry will sweep away the worship of the restored Jews and the man of sin will take his seat in the temple of God, demanding divine worship, and with lying signs and wonders attempting to prove that he is god.

**VII. The Comfort of the Righteous: the Fate of the Wicked. (Verses 22, 23.)**

Cast thy burden upon Jehovah, and He shall sustain thee;  
 He will never suffer the righteous to be moved.  
 But Thou, O God, shalt bring them down to the pit of destruction;  
 Bloody and deceitful men shall not live half their days.  
 But as for me, I will trust in thee.

It will be their comfort, and as it has been the comfort of all the Saints of God and is still sweet to faith. Says Bishop Horne: "He, who once bore the burden of our sins and sorrows, requests of us, that we should now and ever permit Him to bear the burden of our cares." Note the word burden in the Hebrew means "the portion assigned to thee." Blessed thought! Even our burdens and cares are under His gracious supervision. And what a terrible judgment is in store for the ungodly, the enemies of the cross and therefore the enemies of God, in the day of the King's glorious manifestation!

## Notes on First Thessalonians

(Continued)

B. B. SUTCLIFFE

### THE COMFORT IN THE MINISTRY

“But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:

Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

For now we live if ye stand fast in the Lord.

For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God?” (iii:6-9).

The relation of the Thessalonian believers to the Lord, as indicated by their faith, was ever uppermost in Paul's mind. He had given them the Gospel which they had received, but were they continuing in their faith after he departed from them and they found themselves undergoing trial and affliction because of that faith? He had in mind the possibility that their trials might prove too much for them, and cause them to go back from the stand they had taken. But when Timothy came from them to him and reported that they were standing fast in the Lord, Paul rejoiced greatly in the news. He was so bound up with them and their spiritual progress that he could say, as he does say to them, “We live if ye stand fast in the Lord.”

Added to the news concerning their steadfastness in the Lord, Timothy also reported that they had Paul upon their hearts in deep affection. The love expressed for him was another source of joy to the heart of the Apostle in the midst of his own afflictions and distress which fell to his lot in ministering unto others. Many imagine that the Apostle Paul was a man without the tender feelings that are associated with some other Bible characters, but underneath the seemingly severe exterior he had a heart which beat with the tenderest emotions, and any expression of affection for himself touched him deeply and caused him to give added thanksgiving to the Lord. The personal love, together with the steadfast faith of these converts of his, so

moved him that he found difficulty in properly voicing his thanksgiving to God for it all (verse 9).

Here is a pattern of a true minister who, in utter forgetfulness of his own distress and affliction, pours out his heart in thanksgiving as he hears of saints making progress, standing firm in the faith, and remembering with tender affection the man through whom they first heard the glorious Gospel of the grace of God. The unselfishness of such ministry seems to be its outstanding characteristic, and hence the comfort in it is all the deeper and more satisfying.

#### THE DESIRE IN THE MINISTRY

“Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith.

Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:

To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints” (iii:10-13).

Paul had a great longing to visit them once more, not for selfish purposes, but that he might perfect them in their faith which he knew to be lacking in knowledge. Their faith was excellent, but their knowledge was deficient. They were ignorant of many things connected with Christianity, as indicated by his instructions later on in this Epistle. Christianity was so unlike anything to which they were accustomed in their heathen religions that all would be strange and different. They had nothing in their old forms and practices which would be of help in understanding Christianity. They were also lacking in knowledge concerning the application of Christianity to their daily personal manner of life. Some of the heathen vices still clung to them and they were not wholly free from their pagan ways of living. This, Paul felt, would be corrected by his further ministry, and it was for this reason he earnestly desired to visit them.

But he would not move without the Lord's direction and hence he turns in prayer to the Father (verse 11) and desires that the Lord Himself would direct his steps. The word

“direct” used here means “to guide” as around obstacles in the path. As Satan placed obstacles in Paul’s path, Paul waited on the Lord to either remove them or to guide his steps around them. Satan is defeated and worsted at every turn by the one who calmly awaits upon the Lord to arrange all the pathway. Much that is difficult rises when the Christian attempts to defeat Satan by the self effort of natural wisdom. “Without me ye can do nothing” (John xv:4) is still true, but so also is “I can do all things through Christ who strengtheneth me” (Phil. iv:13).

While waiting for the Lord to open the way he betakes himself to prayer on behalf of these saints at Thessalonica, desiring that the Lord would make them to abound in love one toward another, and toward all men. There may be obstacles insurmountable to the feet of the saints, there are none insurmountable to the prayers of the saints. Paul reaches round the obstacles, and across the intervening space and what he cannot do by direct word of mouth he does by way of the Throne. He realized the tremendous hindrance to their love abounding toward all men when he remembered the afflictions coming upon them because of unbelievers. It was wholly contrary to nature but in the Lord there was strength, and he knew that progress in spiritual things is marked by the spirit in which the saint treats his fellows under all circumstances

Paul’s object was that the Lord “may stablish your hearts unblameable in holiness before God . . . at the coming of our Lord Jesus Christ” (v. 13). Everything was centered in that Coming; it would be the time of the crowning of all Paul’s hopes, when the saints would at last reach perfection. At present Satan may hinder, distance may divide, death may separate, afflictions beset; but then, all these things would be done away and all will be well with the Lord’s own. And this was no speculative theory to Paul but an assured certainty, a sure and blessed hope.

#### THE INSTRUCTION IN THE MINISTRY

“Furthermore than we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and please God, so ye would abound more and more.

For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: \* \* \*

But was touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

And indeed ye do it to all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

And that ye walk honestly toward them that are without, and that ye have lack of nothing" (iv:1-12).

This section comprises an exhortation concerning their walk before God, before one another, and before the outsider.

Before God, it was to be a walk "in holiness" (verses 1-8). It was to be such a walk as would please God, and they were to abound in it more and more. The religions of their time were mingled with the grossest licentiousness, and they were to learn that Christianity was a religion of sanctification and purity. They were to possess their bodies, not allow their bodies to possess them. The sanctification spoken of here means two things: separation unto the Lord, and the walk which becomes those thus separated.

Before one another, it was to be a walk characterized by "justly" (verses 9-10). This would be marked by love one toward another. Already they had been taught this, as each one born of God is taught it (1 Jno. v:1). They were to abound in it so that it would be more and more manifested among them. Note how Paul uses the words *abornā*, and *increase*, and *more and more*, when he speaks of Christian growth. No present attainment should satisfy the Christian, but there should be a constant pressing on to higher planes, "increasing more and more."

Before the outsider, it was to be a walk characterized by the word "unblameable" (verses 11-12). It is interesting to note the word in verse 11 translated "study." It means "to be ambitious" and is used three times in the New Testament. It is translated "labor" in 2 Cor. v:9, and "strived" in Rom. xv:20. Then the word "quiet" in this verse means "to be poised." Paul exhorts them to be ambitious, in view of their afflictions, as well as the excitement of religious experiences, to be poised. They were not to be carried away

by either the afflictions on the outside, or the experiences within to such extent that outsiders would have cause for criticism.

As some of them were ceasing from their regular employment because of their expectation of the Lord's return, the Apostle reminds them they were to be diligent in their business, working with their own hands. They were to watch as though the Lord was coming immediately, and to work as though he was not coming at all. Thus they would be "providing things honest in the sight of all men." We should remember, that beyond the ordinary affairs of life, there is still the burden upon the Christian who would be "honest" toward all, to give the gospel to all. No Christian can be wholly "honest" until he is attempting, as far as in him is, to fulfill the trust reposed in him, to wit, to "preach the gospel to every creature."

#### THE HOPE OF TRUE CHRISTIANITY (iv:13-v:11)

In this section Paul speaks of the supreme hope of Christianity: the coming of the Lord from heaven. In view of much that is said about this great doctrine, a few general remarks may be made before we think of the text before us.

It is often said that this doctrine is highly speculative, and hence is not to be seriously considered. But it cannot be more speculative than the doctrine of His first coming was during Old Testament times. Nor can it be any more speculative than the doctrine of heaven, or the resurrection of the body, or anything about the future of which the Bible speaks. And certainly it can be no more speculative than the hope of those who, week by week, in repeating the creed, declare that they believe in the resurrection of the body, and the life everlasting. We might ask, "From whence comes the hope of these Old Testament worthies, and these New Testament saints, and of these present day Christians?" Does it not come from the Bible alone? And from the same source comes the hope of those who are "waiting for the coming of the Lord Jesus Christ."

Again, it is often said that this doctrine is really unim-

portant. But the utterance of a specialist is always important. If the doctor speaks in times when disease spreads with epidemic proportions his words are important. If the financier speaks in times when panic stalks through the market place his words are important. These are listened to because they are thought to know whereof they speak. Hence when the Lord Himself speaks, whatever He may say must be of tremendous importance to all men of every race and every age. And it is the Lord who speaks through His chosen instruments of His second coming, even as it was Himself who spoke concerning His first advent. "God who at sundry times and divers manners spake in times past unto the fathers . . . hath in these last days spoken unto us by His Son" (Heb. i:1).

Moreover the issues involved give importance to any subject. When the nations meet in conference all the world eagerly awaits reports of the proceedings because of the importance of the issues being discussed. And when we consider a few of the tremendous issues involved in the second advent of our Lord some faint glimmering of its paramount importance comes to us. Who will say that such things as the overthrow of evil, the world-wide spread of contentment and good health, the complete suppression of lawlessness, and many other transcendent blessings for mankind are unimportant. And these are but a few of the issues involved in the doctrine of the second coming of Christ.

Further, when the Bible is acknowledged to be God's message to man, and when it is found that more of the Bible is occupied with this great doctrine than any other subject, it is wilful rejection of the Bible's message to say that such a subject is unimportant.

But it is to be regretted that such great confusion of thought exists concerning this doctrine. However, much of the confusion rises because of man's insatiable desire to know more than is written. And much of confusion comes because of the careless manner in which the Bible is read, and not from any special difficulties in the doctrine itself. Carelessness in reading results in confusing two different phases

of the doctrine, viz: Christ's second coming *with* His saints, and His coming *for* His saints.

The Old Testament over and over speaks of His coming with His saints, resulting in the setting up of His kingdom here upon the earth. The New Testament speaks mainly of His coming for His saints, which results in their removal from the earth. The coming *with* His saints is the time of His appearance again on earth (in fulfillment of the many prophetic utterances of His prophets of old) as the Judge coming to His judgment seat, or as the King coming to reign upon His throne, or as the Sun of Righteousness coming with healing in His wings, etc. The coming *for* His saints is the time of His coming to the air (not the earth) as the Bridegroom to claim His bride, or as the Lord coming to reward His servants, or as the Bright and Morning Star rising before the dawning of the day to be ushered in by the Sun of Righteousness. The coming *with* His saints, though at present unknown to them, is the hope of Israel, the Gentile nations, and of all creation. The coming *for* His saints is the peculiar hope of the Church which is His body and in which there is neither Jew nor Gentile.

There are not two second comings of our Lord but there are various phases of that one future event. As the first advent included His birth, His marvellous life of sinlessness, His penal and substitutionary death upon the Cross, His miraculous resurrection from among the dead, and His glorious ascension to the right hand of the Majesty on high; so the second coming includes various events, two of which, as has been said, are His coming for, and His coming with, His saints. The earth and its inhabitants have a hope (although, it must be repeated, they are wholly ignorant of it) of His coming to hush the groans of creation, to establish the kingdom to Israel, and to bring peace and contentment to the furthest corners of the earth. The Church also has her peculiar hope, which is His coming to the air when she shall be caught up to meet Him there and to be forever with Him. This is preeminently *the* hope of the Church, and it is this hope that the Apostle speaks in this portion of our Epistle.

(To be continued)

## Glimpses Into the Apocalypse

BY HENRY CAMPBELL

“There is no Book,” says old Isaac Williams, “in which we are so invited to read as the Apocalypse.” The initiation is in the form of a blessing!

“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things, which are written therein.”

Our little series of “peeps” will attempt no “exposition,” no “interpretation,” of this deep and profound Scripture, neither will they seek to start argument, nor provoke controversy. Ours will be a much more humble object: to follow out, inadequately no doubt, but at least joyfully, the exhortation of St. Paul, elsewhere expressed—“whatsoever things are lovely \* \* \* think on these things.”

And how lovely are the things to be found in this Book of unearthly beauty! Here are to be found “the treasures of the unseen poured forth in all the riches of the visible; the jewels of earth, the stars of heaven, seas, fountains, and rivers and mountains and hills, and every object of creation visible and invisible \* \* \* everything that can stir the imagination of man—armies and their array, the battle, and the siege \* \* \*. The mightiest and the fairest of the objects we behold, the rainbow and the morning star \* \* \* all find a place in this wonderful Book.”

Dear Reader, we propose to put before you in our own poor fashion peeps in the Apocalypse, gathering our material, quite unashamedly, from gleanings made from time to time from real harvesters in this golden field; *miscellania*, as it were; extracts from notes in an interleaved, and well-loved Bible; and, occasionally, if we may be so bold, adding a touch or two of our own, here and there, but never, we trust, wittingly adding unto, or taking from, the words of the Book of this prophecy.”

So—may the blessing be ours.

### 1. THE SEA OF GLASS

Rev. iv:6; xv:2

Heaven has its own sea! It lies beneath the Feet of

## OUR HOPE

481

God. It spreads, a boundless expanse, before His towering Throne—"bright sapphire." It forms a floor for Paradise—"the very heaven for clearness" (Exod. xxiv:10 R. V.). Twice are its shining waters disclosed in the Apocalypse.

First, thus:

"And before the throne there was a sea of glass like unto crystal."

Again, in this guise:

"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory . . . stand on the sea of glass having the harps of God."

"The Scriptures from the first page to the last," says someone, "acknowledge the existence of celestial waters, to which the rainwaters stand in the relation as it were of a finger-post pointing upward." We read in Genesis: "Let there be a firmament in the midst of the waters and let it divide the waters from the waters"—that is,—"the waters which were under the firmament from the waters which are above the firmament" (Gen. i:6-7).

So it might seem as if the ceiling of our world provides the floor for heaven; the blue of our sky the sapphire pavement for His Feet. For a pavement it is which this symbolic sea suggests. We are concerned with here, a part of the Palace of the Great King. Says a lovely old commentator, Moses Stuart, "The pavements or as we say, floors, of palaces and elegant houses of the East, are constructed with expensive and splendid materials. Here the idea is, that the pavements or floors are all of precious and diaphanous stones, appearing to him who should walk upon them pellucid, like the waters of the ocean."

Read now from the sacred page:

"And they saw the God of Israel; and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness" (Exod. xxiv:10).

It is interesting but only that and no more) to read in the Koran how Belkis (the Sabeian queen who is said to visit Solomon) is represented as supposing the pavement, on which she walks in the audience-hall, to be a *sea*.

This translation of the presence of natural waters over our heads into the picture of a beautiful blue pavement in heaven we find in the Psalms.

We have the naturalistic side of these upper waters—"hail, snow and vapor, stormy wind" (Psa. cxlviii:8)—but we have also the higher concept—"the waters saw Thee, O God, the waters saw Thee, they were afraid. . . Thy way was in the sea and Thy paths in the great waters" (Psa. lxxvii:16 and 19).

They sing, these same Psalms, of this earth of ours as "spread forth above the waters (Psa. cxxxvi:6) and of the Place of God's Presence as of One—"Who layeth the beams of His chambers in the waters" (Psa. civ:3).

In that vision of unparalleled grandeur which comforted the heart of Ezekiel in captivity we see again God's Throne borne by the cherubim on a basis of blue stone, etherial water. Above the heads of the cherubic chariot-bearers, and therefore below the Sovereign Seat, was "the likeness of the firmament upon the heads of the living creatures . . . the color of the terrible crystal" (marg. "ice")—terrible because "it excites awe by its splendor, in which that of the Creator is reflected" (Hengtenberg). Thus early is anticipated the Seers' account of the same expanse—"a glassy sea like unto crystal." The Ezekiel imagery shows that the Throne of the Divine Majesty rests upon four living creatures, who form its animated and moving basis. Instead of being like the thrones of earthly kings, i. e., resting upon inanimate and lifeless substances, its support is constituted of living, moving, rational creatures, ever watchful, and ever ready to move, as Ezekiel says, like "a flash of lightning" (Ezek. i:14).

Sutcliffe sums it up for us thus: The sea of glass was therefore the liquid ether, which formed the base and the background of this celestial vision, and appeared in front as a transparent pavement "as of a sapphire stone"—the azure blue of the universal sky—"and, as it were, the body of heaven in clearness."

In the second vision of this glassy sea the Seer beholds an additional characteristic—it is "mingled with fire,"

*“une mer de verre, melee de feu.”* In appearance what is meant is as if these waters were suffused with fire, not so much as if on the glassy surface the light of fire was reflected, like a sunset staining a silent sea, but more as if some mysterious agency was at work within. It presents the thought of judgment.

As regards the position of those whom St. John saw standing “on” these frozen waters, it means rather “at,” or “on the shore of,” this expanse.

Its spiritual significance is clear. Says a dear lover of this Book:

“Before the Temple and Throne spreads a glassy crystal sea. It grows sub-lustrous with fire, when it becomes the way from the world as spiritual Egypt. It has to be crossed and then the victors stand on its edge and sing the song of Moses and the Lamb” (Arch. Benson).

Glasgow has a fine passage: “The origin of the symbol is the Red Sea during the transit of the Israelites. It was tempest-tossed (Exod. xiv:21) congealed (Exod. xv:8), awful with thunder and lightning; gloomy with spray and the rain that baptized the people in the cloud and the sea. . . . Sublimely terrific to the natural mind in the light of the fiery pillar; yet by the power of Him Who was present in that pillar, a sea of safety.”

We are reminded of the Old Testament in another way. The brazen laver or molten sea was set in tabernacle and temple for the purification of the priests before entering on the service of the Holy Place. In the New Testament sense we have the twofold nature of the Birth from Water and the Spirit—the Sea and the Fire intermingled.

The practical application of all this is not hard to seek. It has thus been stated:

“The connection between the Sea of Glass and the Red Sea is realized in the vision of the happy harpers, who have utilized their faculties in the victory over the Beast. . . . They have refused obedience to the lawless principles of worldly rule, they have resisted the temptation to imitate its example, to conform to its maxims, or to enroll themselves as members of its sinful organization. . . . Confident in the fulfilled promise of the Father and realizing the power of the Holy Ghost resting upon them, like their now ascended Lord, they are enabled to tread the tumultuous waves of worldly events, which,

as they advance, and approach the heavenly Presence, become solidified beneath their feet. . . . Henceforth those chosen to stand before the Throne will realize the eternal solidity that accompanies purity of life and spirituality of mind, and they will enjoy the infinite illumination of the Spirit of God, enabling them to minister among the myriads of the celestial attendants who serve God day and night in His temple" (Garland).

And now, Reader, now that the night is far spent and the day is at hand, do you not feel stirred, you, who are looking for the Coming of Christ, when you find in the account of the escape out of Egypt a note of time as to when the great salvation came? Not in the beginning of the watches, the first watch called "*Caput vigiliarum*" (Lam. ii:19); nor in the second watch, the middle watch (Judge vii:19); but in the third watch, the cock-crowing watch, which began at midnight and ended at 3 o'clock a. m., did the Lord look forth upon the host of the Egyptians through the pillar of fire and of cloud and discomfited them.

If we would hear the blended music of the dual songs, the music of the Mediators of the Old and the New Testaments, sounding across that "crystal sea," then let us afresh—"newly set the watch."

(To be continued)

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## **"Come, Lord, Come Quickly"**

Lord I am weary, and the journey long,  
 The dark'ning shadows fall athwart my way.  
 My soul is hungering for Right—but Wrong  
 Triumphant leers, the winner of the day!

O, I am weary, and the battling host  
 Is thinning fast in the unequal fray;  
 The trusted ones on whom we leaned the most  
 From Thy high purposes have fall'n away!

Hast Thou not seen, O Lord? Dost Thou not know  
 How Evil flaunts its banners in Thy face?  
 How weak Thy people? and how strong the foe?  
 While wheels of Juggernaut roll on apace?

There is no hope but in Thy coming, Lord!  
 No power to still or soothe Earth's anguish'd cry!  
 No vict'ry over the Satanic horde  
 Until Thy conquering armies fill the sky!

We lift our eyes to the eternal hills.  
 Made by Thy Hands, by Thy love beautified—  
 Assured that He, Who vast Creation fills,  
 Its Everlasting Ruler shall abide!

*Beyond the hills*, Faith sees Thy chariots, Lord,  
 Countless and flaming in the eastern sky.  
 Her eager vision turning Heaven-ward,  
 Awaits Redemption swiftly drawing nigh.

M. L. H.

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## Current Events In the Light of the Bible

**The Reds Before the Capitol.** From three to four hundred "Reds" and their "Friends" gathered during the last month of the past year before the Capitol in Washington, D. C., to make a demonstration. They appeared in groups, the first being white women with negroes as escorts (read it, ye citizens of the South!) till several hundred had gathered. As long as they paraded peacefully the police did not interfere. When the main entrance was reached, however, a negro with a middle aged white woman on his arm started up the steps, followed by others. The police forbade them to enter. Then they pulled out their banners with inscriptions like these "Down with the Fish Committee" (Congressman Hamilton Fish, Jr., heads the Congressional Investigation Committee to uncover the red agitations); "Down with deportation"; "Down with discriminatory legislation," etc. The Reds held them over their heads, screaming incoherent abuse at the police as they surged again toward the steps. Then the fight began. A white woman dressed in a rich fur coat refused to give up her banner and a number of

communists rushed the policemen. Tear gas, night sticks and fist blows ended the demonstration, and a number of communists were arrested, while others were sent to the hospital.

Some may laugh at this and others say "a few foreign fanatics are trying to upset our government." But there is a real red menace as the Fish Committee has so fully shown. Their strength is very much under-rated, but the greater menace is the thousands of men and women of education, and even high social standing, who call themselves "The Friends of the Soviets." With these sympathizers, modernistic infidels, evolutionists and the gangsters, and the ever increasing number of law-defiers and law-breakers, this country does not look into a rosy future, such as the infidel preacher in the pulpit tries to paint for his misled hearers. Storm clouds are gathering on the horizon of the United States.

**Is the World Becoming Bankrupt?** In Paris there met recently a number of experts in financial and economic matters. They represented twenty-eight nations. They gathered under the auspices of the International Chamber of Commerce. They gave twelve reasons for the world-wide depression. We quote them:

Overproduction.

Decline in commodity prices.

World agricultural crisis.

Industrial unemployment.

Political unrest.

Partial closing of several world markets, notably India and China.

Varied bases for monetary circulation.

Disequilibrium between short and long term credits.

Fall in silver prices.

"Dumping" of goods by Soviet Russia.

Unprecedented taxation to meet international indebtedness.

Excessive state participation in private enterprises.

We believe they are right. Have they suggested a

remedy? Nothing was said. It looks almost hopeless and the truth is that the whole world is rushing into a great disaster. The Bible believing Christian knows what it is. The great tribulation looms up, followed by the Coming of the Lord. He alone can bring order into this increasing world-chaos and establish a righteous government, which will govern.

**Militant Zionism.** On account of the new policy of Great Britain towards the Zionistic program, curtailing the emigration and thus hindering the further development of Palestine, Zionism has arisen and charged Great Britain with treachery and the betrayal of their cause. World-wide protests have been made. Recently Menachem Ussishkin of Jerusalem, Zionist leader and president of the World Jewish National Fund, visited New York. He received a great welcome from Mayor Walker and a social committee. He explained the purpose of his visit in the following words:

“I found it my duty to come at this moment and visit my brethren in America and say to them in the name of Palestine pioneers, 180,000 strong: ‘Save the future of our people!’ Stand as one man in the front line of our sacred fight for an age-old hope and for the honor of our people, which our enemies wish to destroy. You, the Jews of America, have it within your power, both by reason of your political influence and financial strength, to become the deciding factor in our future. It is incumbent upon you to resist the destructive plan of our enemies by throwing all your forces into the continuation and extension of the upbuilding of the Jewish National Home of Palestine, even under the present difficult conditions.”

No! Zionism cannot be downed. This restoration movement of part of the Jews is in God’s plan, in God’s order and I believe in God’s time. Whatever Great Britain does cannot hinder the onward march of Zionism. But little do they know that they are rapidly approaching the time when they will be plunged into a greater calamity than any other one in their long history of suffering. But then comes also “immediately after the days of these days”

the realization of their hope in the return of the Messiah-King.

**Ought the United States to Join the World-Court?** Our friend, Dr. I. M. Haldeman, the Pastor of the First Baptist Church in New York, preached a few weeks ago on this question. Ought the United States to join the World Court? Does joining the World Court mean joining the League of Nations, involving this Country in European Wars and putting it in peril of the judgments the Son of God will pour upon the League of Nations at His Coming? Ought the Senate of the United States to save this country by repudiating the World Court?

He answered these questions in the same way as the Editor did in his lecture on "The League of Nations," in which he warned against joining this European League. Joining the World-Court is only a step towards joining the League of Nations. We hope that through the providence of God our country may be kept out of this European entanglement. In fact the United States being outside of the Roman Empire and territory has no business to be there at all.

**The Peace Bubbles.** We watched a child blowing soap bubbles with great delight. They floated along for a while and looked very beautiful, but after a few seconds they burst and vanished. But the little one was not disturbed by it but kept right on blowing more, but none lasted, all came to nothing.

So the Christian-World, so-called, pacifists, politicians, reformers, modernists and others are blowing their peace-bubbles. Scheme after scheme is suggested and blown up, and they all look beautiful, as long as they last. But they blow up and vanish. Then other peace-bubbles are blown with rising hopes that they might last. But they also disappear. All attempts of producing a warless world are nothing but bubbles. European statesmen warn against these bubbles. The fact is while those who do not believe in the Bible prophecy as to the end of our age blow their

peace bubbles, the nations in Europe are sharpening their swords and are getting ready for the next mortal conflict, which will surely come. But when some day the Prince of Peace comes, He will bring no peace bubble, but He will bring the true and the lasting peace.

**Why the Walls of Jericho Fell.** The following story has been circulated in England and also in our country: "For several months British archaeologists have been excavating in Palestine on the site of ancient Jericho. The city's broken walls have been uncovered and in the remains of the foundations are indicated why these walls fell. At various points were evidences the foundations had been undermined, or cut into, and logs of wood were inserted. These logs were then set afire and as they burned out the unsupported walls tumbled down. It is the belief of these archaeologists that the pageantry of the beseigers outside, the marching and trumpeting and shouting, was done merely to distract the attention of the people inside the city, while the engineers of the Israelitish army were digging under the wall and putting in the wooden blocks, the firing probably being done on the seventh day."

How inventive infidelity is! We suppose the modernistic infidels in the pulpits and in classrooms will now say—another miracle gone and naturally explained. But the Bible says nothing about "engineers" who put in wooden blocks. The Word of God tells us that the Lord did the work and not engineers, and that it was not any doing from Israel's side which made these walls fall down, but "by faith the walls of Jericho fell down, after they were compassed about seven days" (Heb. xi:30). But this new theory is just a slight improvement over the theory which says that the tramping of the army of Israel around those walls for seven days weakened the foundations and the trumpet blasts did the work to a finish. What an awful business it is to discredit the Word of God and to deny its miracles! Surely God will reckon some day with all who do this abominable destructive work.

## Events and Principal Circumstances Reported Exclusively by Luke

It will be of much help to the student of the Gospels to possess a list of events and a number of circumstances, which are not reported by Matthew, Mark and John, but only by Luke. These interesting peculiarities of the third Gospel shed much light upon the Gospel itself. We give the list of fifty-eight items.

	Chap.	Verse
1—The vision of Zacharias, and conception of Elisabeth . . . . .	I.	5-25
2—The salutation of the Virgin Mary . . . . .		26-38
3—Mary's visit to Elizabeth . . . . .		39-56
4—The birth of John the Baptist and hymn of Zacharias . . . . .		57-80
5—The decree of Caesar Augustus . . . . .	II.	1-3
6—The birth of Christ at Bethlehem . . . . .		4-7
7—The appearance of angels to the shepherds . . . . .		8-20
8—The circumcision of Christ . . . . .		21
9—The presentation of Christ in the temple . . . . .		22-24
10—The account of Simeon and Anna . . . . .		25-38
11—Christ found among the doctors . . . . .		41-52
12—Date of beginning of John's ministry . . . . .	III.	1-2
13—Success of John's ministry . . . . .		10-15
14—Genealogy of Mary . . . . .		23-38
15—Christ preaching and rejected at Nazareth . . . . .	IV.	15-30
16—Particulars in the call of Simon, James and John . . . . .	V.	1-10
17—Christ's discourse in the plain . . . . .	VI.	17-49
18—Raising of the widow's son at Nain . . . . .	VII.	11-17
19—Woman in Simon's house . . . . .		36-50
20—Women who ministered to Christ . . . . .	VIII.	1-3
21—James and John desiring fire to come down . . . . .	IX.	51-56
22—Mission of seventy disciples . . . . .	X.	1-16
23—Return of seventy disciples . . . . .		17-24
24—Parable of the good Samaritan . . . . .		25-37
25—Christ in the house of Martha and Mary . . . . .		38-42

## OUR HOPE

491

	Chap	Verse
26—Parable of friend at midnight	XI	5-8
27—Christ in a Pharisee's house		37 54
28—Discourse to an innumerable multitude	XII	1-53
29—Murder of the Galileans ..	XIII	1-5
30—Parable of the barren fig tree		6-9
31—Case of the woman diseased 18 years		10-20
32—Question on the few that be saved		22 30
33—Reply to the Pharisees' warning about Herod		31-33
34—Case of a dropsical man	XIV	1-6
35—Parable of the lowest room		7-14
36—Parable of the great supper		15-24
37—Difficulties of Christ's service		25-35
38—Parable of the lost sheep and piece of money	XV	1-10
39—Parable of the prodigal son ..		11 22
40—Parable of the unjust steward	XVI	1-18
41—The rich man and Lazarus		19-31
42—Instruction to disciples	XVII	1-10
43—Healing of ten lepers		12-19
44—Question and answer about the coming of God's kingdom		20-37
45—Parable of the importunate widow	XVIII	1-8
46—Parable of the Pharisee and Publican		9-14
47—Calling of Zacchaeus	XIX	2-10
48—Parable of the pounds		11-28
49—Christ weeping over Jerusalem		41-44
50—Special warning to Peter	XXII	31-32
51—Direction to buy sword		35-38
52—Appearance of an angel, and bloody sweat in garden		43-44
53—Pilate sends Christ to Herod	XXIII	6-16
54—Women deplore Christ's sufferings		27-32
55—The penitent thief		39-43
56—The appearance of Christ to two disciples going to Emmaus	XXIV	13-35
57—Circumstances attending Christ's ap- pearance to the eleven		37-49
58—Christ's departure in the act of blessing		50-53

## A Message for Each Day

**February 1.** "What shall I do, Lord?" (Acts xxii:6).

Where shall I go? What shall I speak? What shall I eat? What shall I wear? Once I only called thee "Jesus." Now I adore thee as Lord. Once I said in the morning, What shall I do today? And if what I did was not a success, I was annoyed. Now I am in Thy hand for Thy pleasure. Order my steps in Thy Word.

**February 2.** "Speak, *Lord*, for thy servant heareth" (1 Sam. iii:9).

How many times Thou hast called, Lord, and I have not understood. Like Samuel I have listened to Eli; I have observed Hophni and Phineas; but I had not been brought face to face with Thee. It was for this Samuel was taken from home and kindred that he might become the Lord's mouthpiece and intercessor. Marvellous honor! Thus was Joseph torn from his father's bosom, and Daniel from his beloved Jerusalem. Like Samuel, "Let none of my words fall to the ground."

**February 3.** "Whither shall I flee from thy presence?" (Psa.cxxxix:7).

Why, Lord, should I flee? When I am clothed with Thy righteousness. The first guilty pair who fled had been made naked by sin. "He that believeth shall not make haste." In His presence is light and manna. Outside is the place of Cain, a vagabond and wanderer.

**February 4.** "Take not thy Holy Spirit from me" (Psalm li:11).

This oft uttered prayer is unsuited to the Christian believer. It belongs to that former dispensation of the Spirit, when men might lose His presence as did Saul, the king, of whom David was no doubt thinking (1 Sam. xvi:14). Then as a transient power for special divine ministries the Spirit came "upon" prophets, priests and kings. Now He "abides" with the Church as a permanent endowment (John xiv:16).

**February 5.** "Give ye them to eat" (Mark vii:37).

The key to this scene is John vi:48. We have here: 1. The world's necessity; "Give ye them to eat." 2. The Church's weakness; "But five loaves and two fishes." 3. Weakness made strength; "Bring them to Me." 4. The order of ministry. "They sat down in ranks." 5. The Church's association in service; "He gave the loaves to the disciples." 6. The sufficiency of supply; "They did all eat." 7. The disciples reward; there "remained twelve baskets full."

**February 6.** "They feared the Lord, and served their own gods" (2 Kings xvii:33).

Probably no passage of Scripture more aptly describes present day conditions, than this. Christendom recognizes the claims of God, yet resorts to any sort of heathenish practice to advance those claims. The Church even boasts of her successful up-to-date methods. How it reminds us of Cain, who realized his obligation to God; but brought, not a sacrifice, but an oblation, already cursed.

## OUR HOPE

493

**February 7.** "Blessed are they that mourn, for they shall be comforted" (Matt. v:4).

One of the most deceitful sentiments of the day is to tell people to be optimistic; that religion should be a happy, not a gloomy thing. The truest Christian experience must be a sorrowful one. How can we but fast, while the Bridegroom is absent; while war devastates; while death prevails; and the Church plays the harlot?

**February 8.** "Thus saith the Lord, if my covenant be not with day and night . . . then will I cast away the seed of Jacob" (Jer. xxxiii:25).

Beginning with Gen. i:14, it is interesting to study how often the heavenly bodies are declared to be God's "signs" of His covenant with Israel. Note a few; Joseph's "Sun, moon and eleven stars." Balaam's "Star out of Jacob." Maláchi's "Sun of Righteousness." The Magi's "Star in the East." The "Morning Star," and the star crowned "Woman" of Revelation.

**February 9.** "Put ye on the Lord Jesus Christ" (Rom. xiii:14).

We put garments on our bodies with the view of covering our defects. We fashion clothe to emphasize the best effects. This is precisely what we are to do with our salvation. The Lord Jesus is our garment. Not only does He cover our sin from observation, but His merits are to be our adornment; like fringes and decorations upon the robe of righteousness. In this sense the Church is to "make herself ready" for her Bridegroom.

**February 10.** "And make not provision for the flesh, to fulfil the lusts thereof" (Rom. xiii:14).

This is an hard saying, Lord; who can hear it? It puts the Christian under responsibility heavier than all the many details of the law, But there are "lusts," and there are "necessities." We may eat to live; but not live to eat. We may provide things honest; we may not indulge in any pride of life. It is a safe rule to make the Lord Jesus our confident in every daily transaction.

**February 11.** "Weeping may endure for a night, but joy cometh in the morning" (Psalm xxx:5).

Weeping is only a lodger turning in for the night. We light the darkness for her with the "lamp of prophecy." In the morning she shall depart, and another named "joy," come, not to lodge, but abide with us. A weeping time is yet to come for the ungodly; and their "morning shall be even as the terrors of the shadow of death."

**February 12.** "The Lord Jesus the same night in which he was betrayed, took bread" (1 Cor. xi:23).

Of all the symbols under which our Lord was known, such as Lamb, Rock, Fountain, He only memorialized Bread. He did not call Himself the Wine of Life. "Bread" stands for all sustenance which sustains blood life. It was to be man's continual reminder of the curse and toil (Gen. iii:19). Now, he that *worketh not, but believeth*, lives by the Bread of God.

**February 13.** "By their fruits ye shall know them" (Matt. vii:20).

The Christian is given senses to discern good from evil. To the Spiritual is imparted the "discerning of Spirits." When we walk amid orange groves we know we are in the tropics; or among frozen glaciers, in northern regions. When we hear men talk only of business, of women only of dress, we know where their hearts are. So when men speak of Christ, He is their delight.

**February 14.** "There talked with Him, two men which were Moses and Elias" (Luke ix:30).

These men lived far apart in time, and one certainly knew nothing of the other. Yet through Jesus Christ they are "made nigh." What a sweet forecast for us, of that day, when the scattered children of God shall be gathered together "in one"; and we shall intimately know and talk with Friend Abraham and Prince Joseph, and Judge Samuel, and King David; and all will be lovely in His likeness.

**February 15.** "The flesh lusteth against the Spirit, and the Spirit against the flesh (Gal. v:17).

And they always will be irreconcilable. This was foreshown in Ishmael (Gen. xxi:9; Gal. iv:29). He was *displaced* in Abraham's family, but not *slain*. When he died, it was "in the presence of the faces of all his brethren." That is, he was a *ruler* to the end. So the flesh in us may be suppressed; but it lives to mock and resist at every opportunity, and be regnant whenever permitted.

**February 16.** "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God" (Acts vii:56).

Yet the stones were falling in blinding rain about him. The grandest visions have always come amid the darkest tribulation. We covet the honor put upon Daniel and John. Are we willing to pay the price of a night in a lion's den, or years of "exile"? For a sight of the Throne would we eat Ezekiel's defiled bread?

**February 17.** "Jacob was greatly afraid and distressed" (Gen. xxxii:7).

Nevertheless he prayed. But squeezed his prayer in between two human precautions (v. 8, 13, 13). The prayer is a model of accuracy. He pleads: 1. God's covenant. 2. His promise. 3. His own unworthiness. 4. His helplessness. 5. God's faithfulness. 6. The Messianic prophecy. Thus Jacob knew better than he acted.

**February 18.** "And Jacob was left alone" (Gen. xxxii:24).

God always takes men "alone," or apart when He would deal with them. For His use, Israel as a nation, was to "dwell alone." Jacob himself wrestled, yet unborn. Read the meaning (Hos. xi:3; Isa. xxvii:5, 29; 2 Cor. xii:9, 10). Until Jacob was right with God he could not be right with Esau. Then God did all the "appeasing" (verse 20).

## OUR HOPE

495

**February 19.** "Aaron shall cast lots upon the two goats; one lot for the Lord and the other for the scapegoat" (Lev. xvi:8).

To say that one goat was for the Lord, and one for the Devil is profane, putting God and Satan on a level. Both had been consecrated, and the goat slain atoned for the goat dismissed. The first was the Lord's lot. The second the people's lot. Thus we learn from the type: 1. Christ's death has satisfied God. 2. The true Scapegoat has eternally borne our sins away.

**February 20.** "Though your sins be as scarlet, they shall be as white as snow" (Isa. i:18).

It is said that a piece of cloth, tongue shaped, was tied on the head of the scapegoat, called the scarlet tongue. If God accepted the atonement, this cloth was wont to turn white. It is also stated that no such wonder took place for forty years before the destruction of Jerusalem; or after He who was the true Scapegoat, put away sin by the sacrifice of Himself.

**February 21.** "Jeremiah, what seest thou?" (Jer. i:11).

Great results are entailed upon this question. He saw a rod of an almond tree. In Hebrew its name means "the waker." It is the first tree that awakens in the Judean spring. It stands for our Lord's eternal priesthood (Num. xvii:8). It is the pledge of Israel's national resurrection and the promise that God will hasten to fulfill His word. The almond was "white," like the priestly Man in Rev. i:14.

**February 22.** "Take the rod and gather thou the assembly together" (Num. xx:8).

The old wonder-working almond rod (Exod. iv:20; Num. xxii:10; vii:12). It was a mistake to smite with it. Hitherto this had been specified, and done its work smiting the typical Christ (Exod. xvii:5). Moses and Aaron both failed to set forth the exquisite figure of intercession Jehovah intended. Let us learn to show the sign of grace. We may speak to the Rock on behalf of others, and waters shall flow.

**February 23.** "How long, O Lord, holy and true, dost thou not judge and avenge?" (Rev. vi:10).

Let us be cautious lest we utter this prayer in some spirit purely selfish. We want our trials to end. Are we quite sure that our supremest longing is to see Jesus Christ crowned and glorified? We say another day passed and He not come. If He could bear another day of insult from the world He made, can we not bear with His forbearance?

**February 24.** "God hath not appointed us to wrath" (1 Thess. v:9).

This brief statement fully answers the query: "Shall the Church be in the Tribulation, the Great One"? Apart from all events and circumstances, here is Paul's inspired, unqualified declaration that when our Lord returns He comes for the *deliverance* and not for the affliction of His believing people. To this promise perfectly agrees Heb. ix:28.

**February 25.** "My God shall supply all your need, according to His riches in glory by Christ Jesus" (Phil. iv:19).

It may be questioned if this much quoted text refers at all to temporal needs. The circumstances of the passage call for a *contrast*. The Philippians had ministered to Paul's necessities. He was too poor "to repay." In return he wishes that even then, in advance, they might receive earnestly of those "riches in glory" awaiting them. "Riches in glory" can hardly be degraded to mean bread and butter.

**February 26.** "He endured as seeing him who is invisible" (Heb. xi:27).

Let "endured" be our watchword for today. If everything went just as we wished it should there would be no place for the virtue of endurance. Moses "endured" the things he could not rectify. Let us recall how Enoch endured the hard speeches of ungodly sinners; and Noah the ante-diluvian mockers; and Samuel's endurance with Saul and most of all how our Lord endured the "contradiction of sinners against Himself."

**February 27.** "In the morning ye shall see the Lord" (xvi:7).

Like jewels upon a golden chain, these beautiful words ran through Scripture. They everywhere speak of light after darkness; deliverance after danger; recompense after trouble. It was morning when Israel saw the corpses of the Egyptians; morning when Daniel was brought from the den of lions; morning when Jesus stood on the shore and called the weary wet fisherman to breakfast.

**February 28.** "I come quickly. Amen. Even so, come, Lord Jesus" (Rev. xxii:20).

Never was there need to pray this prayer. Are you so blind, Christian, as not to see there is no true progress in good? Puny reform is no match for giant Evil. Have any battleships been rewelded into plows? Have any breweries been remodeled into Gospel halls? Who can show one exactly right thing in all the world? "Salt water is found in all sweet" (Eccles. v:9); and there is no cure but the reign of Jesus Christ upon the earth.

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Thou shalt guide me  
with thy counsel, and after-  
ward receive me to glory  
(Psa. lxxiii:24).

Cause me to hear Thy  
lovingkindness in the morn-  
ing; for in Thee do I trust  
(Psa. cxliii:8).

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## The Olivet Discourse "A Picture of the End."

AN EXPOSITION OF MATTHEW TWENTY-FOUR  
(Conclusion)

BY G. A. GRISWOOD

### 6. THE SIGN OF THE SON OF MAN

(Matt. xxiv:27-31; Mark xiii:24-37; Luke xxi:25-36.)

The tribulation ends in the terrific onslaught of Armageddon (Rev. xvi:13-16). The kings, captains and mighty rulers of the earth banded together under the Beast are ready to make war against the Lamb and those that dwell in heaven (Read Psa. ii). The World War (1914-1918) was not Armageddon although the bloodshed seemed frightful enough to justify it. There are some outstanding features that characterise the battle of Armageddon and forever separate it from all other wars. For instance, if the world War was Armageddon, then Jesus Christ should have returned to earth; the nations would have been judged (Matt. xxv:31-46); the Jews liberated and restored to Divine favor; Gentile power abolished and Christ's glorious millennial reign inaugurated (Rev. xx:1-9). This did not happen and will not happen until Armageddon is fought. Furthermore, the Lord himself with the armies of heaven fights at Armageddon (Rev. xix:11-16). This he did not do in the World War.

The Lord in the Olivet discourse depicts his coming as lightening quickly flashing from east to west, on the clouds of heaven in great power, and glory. "For wheresoever the carcass is there will the eagles be gathered together" (See Rev. xix:17; Rev. xvi:14; Matt. xxiv:28).

Immediately after the tribulation and Armageddon shall appear signs and wonders in heaven. The sun shall be darkened, the moon shall not give her light, stars shall fall from heaven and the heavens themselves shall be shaken (See Acts ii:17-21) with Joel ii:30-32).

There were many things the Lord left unsaid. After his death, resurrection and return to glory He sent His Holy Spirit to guide us into all truth (John xvi:12-15; Acts ii:1-13). Further revelations were given to the early Church and in due time the Apostle Paul was raised up to complete the Word of God (Col. i:24-29). It is in his Church epistles that we get the great revelation of Christ coming for His own (1 Thess. iv:13-18; 2 Cor. v:1-10; 1 Cor. xv:20-58; Eph. v:27; Phil. ii:9-16; Phil. iii:20-21). These main passages will suffice to bring before the reader the fact of the Church's translation. They show Christ Head of the Church coming to change the living and resurrect the dead in Christ. Both are caught up to meet the Lord in the air to be forever with the Lord. This must not be confounded with the Olivet discourse where our Lord looks on to the final phase of his coming as the Son of Man. It is as Son of Man he has to do with the kingdom. To the Church he is Lord and Head. In 1 Thess., Chapter iv the church is secretly spirited away. In Matthew, Chapter xxiv every eye sees Him and many nations wail because of him. The first is private and for His own. The second is public and for the world. The Church like Enoch of old is raptured away before the flood of judgment comes, Noah a type of Israel in the tribulation is preserved through it. The rapture takes place before the great tribulation when Christ comes as Morning Star to the Church (2 Peter i:19; Rev. ii:25-29). At the end of the 70th week (7 years) the Lord returns to earth, judges the nations and sets up his kingdom. He appears this time to the Mount of Olives as the Sun of Righteousness with healing in his wings (Mal., Chapter iv). At that time His feet shall stand upon the mount of Olives before Jerusalem and it shall cleave in two beneath His descending feet, half the mountain shall depart to the north and half to the south (Zech. xiv:4). *Then shall appear the sign of the Son of Man coming upon the clouds of heaven with great power and glory.*

The gospel of the kingdom has been preached, the great tribulation has run its course. Beast and False Prophet are about to be consigned to the pit. The angels of God

are dispatched to the ends of the earth to gather the elect remnant that endured to the end. The angels gather the wheat into the barn and tares are left for burning. There shall be weeping, wailing, and gnashing of teeth. Then shall the righteous shine forth in the Kingdom of the Father (Matt. xiii:36-43).

### 7. THE FIG TREE

(Matt. xxiv:32-37; Mark xiii:28-29; Luke xxi:29-31)

In Matthew xxi:18 the Lord sets forth the parable of fig tree. Israel, the nation is likened unto a fig tree that had the leaves of profession, yet brought forth no fruit for God. "They had a zeal toward God but not according to Knowledge." They were righteous in their own eyes but had not "submitted themselves to the righteousness of God" (Rom. x:1-5). The Lord had come to Israel, his fig tree, seeking fruit thereon, but found none. They had profession but no fruit Godward. Therefore the Lord of the Harvest pronounces judgment upon the nation and it withers away. Israel to this day bears no fruit to God. She has lost her testimony, her candlestick has been removed. The Jew today who enters the Church by faith in Christ becomes one with the Gentiles in Christ. The great bulk of the nation continues in unbelief. (See Matt. xxi:18-20; Mark ii:12-14; Luke xiii:6-9.) In Matthew, chapter 24, he again uses the fig tree, this time as a sign of the nearness of His coming.

The people of Palestine knew when the fig tree put forth its tender leaves, that summer was nigh. In like manner the disciples were to know that when all these things spoken in the discourse had come to pass that the Lord was even at the doors. "Behold the Judge standeth before the door." (James v:9). Luke goes further and says "When ye see the fig tree (Israel) and all the trees (the nations) putting forth their leaves know that the Kingdom of God is nigh" (Luke xxi:29-31).

For when all these things come to pass the disciples were to lift up their heads for redemption draweth nigh. The Lord will appear to them as the Deliverer out of Zion (Rom. ii:26-36).

Israel is being resurrected out of the dust of the centuries and showing signs of national life (Ezek. xxxvii:1-14). They are putting forth their leaves. Since the capture of Jerusalem by General Allenby and the Balfour declaration, the way has finally opened up for the Jew to return and establish himself in his own land. Zionism, a powerful organization, is using its money and influence to make Jerusalem the metropolis of the world. Already in Palestine there are great changes and many have possessed the land. Modern railroads, automotive transportations, fine hotels, libraries, colleges, factories, irrigation, land developments, electric light, sanitation, harbor development at Haifa and Joppa, immigration has been about thirty-thousand a year, eleven million trees have been planted, and partial latter rains have been renewed. Plans are being pushed to make Jerusalem a great center of learning. The Jews while in other countries have excelled as leaders in art, music, science, literature, and as always, financial wizards. With many of these returned, Jerusalem, their national home, would soon become world famous as a great seat of learning. Their history has proven that while in dispersion and chastisement among the Gentiles God has favored many of them with positions of great rank in all nations. The nations according to prophecy will ultimately come together in one great union, the federation of nations. Ten men will arise having kingly power. These reign with the coming Beast, that end-time world Dictator (Rev. xiii:1-10). The nations are putting forth their leaves. Moreover, the Roman Empire is being resuscitated to play a leading part in the world's last great drama. Its present Dictator is determined to "restore Rome to its ancient splendor." The ten kings are yet to arise headed up under the Emperor Beast. The prophetic scriptures mention five kingdoms, Babylon, Medo-Persia, Grecian, Roman, and Christ's Everlasting Kingdom. (See author's chart, Daniel's 70 Weeks.) There have been many attempts to establish a fifth world-empire such as Napoleon and Kaiser Wilhelm attempted, without success. God will establish the fifth world kingdom through His Son Jesus Christ. Not an autocracy or a democracy, but rather a theocracy (Dan.

## O U R H O P E

501

ii-vii; Rev. xx:1-9). The world right now yearns for some master mind, a supreme dictator, to solve its intricate problems. This coming one will be antichristian in character, iron-handed in rule, subtle in diplomacy, despotic in power, universal in authority, and brilliant in personality. His place is at the head of the revived Roman empire in its end-time ten-kingdom form. The duration of his reign is 42 months (Rev. xiii:5). He makes war against the Lamb and His saints. His end is perdition. Out of the present European turmoil will emerge the "federation of nations." The fig tree (Israel) and the other trees (nations) are putting forth their leaves.

Furthermore, heaven and earth can pass away but the words of God *never*. This race of people (Jews) will not pass away until all things be fulfilled. Do not force this scripture to apply to the people of our Lord's day only. If so, when that generation passed away all things should have been fulfilled. The truth is that there are literally hundreds of scriptures concerning the Jew still unfulfilled. The race of Jews can never pass away until all be fulfilled (Jer. xxxi:35-36; Isa. liv:7-10).

It has pleased God not to reveal the hour of the Lord's return. All efforts to set a date have proved futile. Not even the angels know. "The times and the seasons have been committed into the Father's hand" (Acts i:6-7). If we watch the signs we can know the time. His word to us is watch the signs but do not set a time. Beware of date setting.

## 8. THE DAYS OF NOAH

(Matt. xxiv:37-44; Luke xvii:22-37)

Christ had referred to Daniel the prophet of God thereby endorsing the authenticity of the book that bears his name. He now refers to Noah, endorses him, his work and the flood. It is preposterous to think that men will reject these prophets and their writings when God Himself testifies that their words are true (John v:46-47). It is absurd to think that the Holy Son of God who could not lie, would endorse a

man that never lived and events that never happened. I prefer to believe that Christ is right and the critics wrong. "Let God be true but every man a liar" (Rom. iii:4).

God's long-suffering waited in the days of Noah, a preacher of Righteousness, who testified of coming judgment, offering a way of escape. This was refused. Alas! For man's hard-heartedness. He resisted the striving of the Spirit of God and continued in his evil way. The day of judgment arrives; the preaching of Noah ceases; the last creature enters the ark; the door is closed; the clouds grow black; the rain descends in torrents; the fountains of the deep break up; the ark slides out to safety; the earth trembles; apostate humanity goes down to judgment; the stronghold of lies is swept away; the agreement with hell cannot stand.

The storm is over; the flood recedes; Noah comes out; sacrifice and praise ascends. *God's Word is true.* Noah believed God; he moved with fear, saved his household, became the sole heir of righteousness by which he condemned the world. (Read Gen. Chapters 6 to 9) with (Heb. xi:7; 1 Peter iii:20; 2 Peter ii:5).

God's long delayed judgment fell upon every God-hating apostate who perished in the waters of destruction. Let every modern despiser of this grace tremble (Acts xiii:40-41). Jesus Christ chose this figure from the Old Testament in infinite wisdom. *He cannot make a mistake.* "As it was in the days of Noah so shall it be in the coming of the Son of Man."

In the days before the flood men were eating, drinking, marrying, and giving in marriage until the day Noah entered the ark. One might say, is there anything wrong in that? Yes, plenty! They were doing it without God. They were living very much as men live today, a pleasure-loving people. There was no fear of God before their eyes. They lived a life of self-indulgence, neither did they give thanks to God for all the benefits of life. Secondly, they spurned his offer of salvation. The anti-diluvians were guilty on four counts: (1) They refused the strivings of the Spirit of God (Gen. vi:3). (2) They refused the voice of Creation (Rom. i:19-20). (3) They refused the voice of conscience (Rom. ii:14-16).

## O U R H O P E

(4) They refused the testimony of the patriarchs (Jude 14-15).

Are men any better today? Jesus Christ says men will go on doing this until He comes. As men ate and drank until the flood took them away, so will men today eat and drink and have a good time until the Son of Man takes them to judgment. We live in a Godless age. Men and women are giving up God wholesale. People refuse to accept God's offer of mercy in our Lord Jesus Christ. Salvation is at hand for every man. Christ has given his life for the sins of the world (1 Peter ii:24). His life's blood has been poured out for sinful humanity (1 John i:7). The invitation has been extended to all, "Come! and I will give you rest" (Matt. xi:28). I will cleanse, pardon, and receive. Why not come to Him before he come to you.

When He comes one will be taken and another left, one taken to judgment, the other left for millennial blessing. "Watch, therefore, for ye know not when your Lord doth come. He may come at even, or at midnight, or at the cockcrowing, or at morning. Watch! lest suddenly he come and find you sleeping." Watch! what I say unto you I say unto all. Watch! it may be any day now. Are you ready?

Eating, drinking, buying, selling, building, and planting went on in Sodom. *God was left out.* The wickedness of the people was great. But the same day that Lot went out of Sodom God rained fire and brimstone upon the cities of the plains and destroyed them all.

They had given themselves over to fornication, going after strange flesh and *are set forth for an example*, suffering the vengeance of eternal fire (Jude 7). The days of the Son of Man will be like the days of Lot and Noah, some will be swept away in judgment. The man upon the housetop must not go after his stuff, the man in the field must not return. Lot's wife is set forth as an example of a person warned of God to flee and not look back. *Remember Lot's wife.* The judgment of God fell upon her because of disobedience. When that day comes man is caught where he stands, it is no time to be concerned about personal belongings. The hour of judgment has arrived. One is taken from his bed, one left (night). One is taken from grinding corn,

one left (morning). One is taken out of the field, one left (daytime). In every part of this terrestrial globe the hand of God is felt. The thing that men have feared has come upon them. The disciples asked, "Where, Lord?" And He answered. At the battle of Armageddon. (See Luke xvii:22-37). "Wheresoever the body is thither will the eagles be gathered together."

### 9. THE UNFAITHFUL SERVANT

(Mark xiii:34-37; Matt. xxiv:45-51; Luke xxi:34-38)

The Son of Man is as a man taking a far journey, leaving his house in the hands of his servants with the command to watch, because of his return at an unknown hour. "Therefore be ye also ready for in such an hour as ye think not the Son of Man cometh" (See also Matt. xxv:14-30).

It must be strictly understood that the condition of things that exists during the Lord's absence is that of tares and wheat growing together until the harvest (Matt. xiii:37-43). There are those in the Kingdom who say they are servants. These take the place of being scribes and teacher in it. Because of this, hypocrites and professors are found masquerading as angels of light. They claim to be serving their absent Lord (2 Cor. xi:13-15). He warned all in view of His return not to be overcharged with surfeiting and drunkenness, not to let the cares of this life crowd in upon them, that the day of the Lord come not upon them as a thief in the night (2 Peter iii:10). For unless men watch and pray they will be caught like birds in a snare. "For as a snare shall it come on all them that dwell on the face of the whole earth." The Lord asks the question, "Who then is that faithful servant ruling over his household and feeding them meat in due season." What a blessed position to be found in when the Lord returns. "Because thou hast been faithful over a few things have command over ten cities" (Luke xix:17; Prov. xiv:25).

From verse 48 on we have the picture of an evil servant, an apostate, a wilful and disobedient servant who misrepresents his lord. His cry is, my lord delays to come (2 Peter

iii:1-4). He becomes worldly, in associating himself with loose livers. He prates against his fellowservants. He eats and drinks with the drunken. But the Lord will come upon him in the unknown hour. Judgment falls, he reaps what he sows. He is appointed a place with the hypocrites. He is cut asunder of the Lord. He finds his place in outer darkness with his fellow professors. (Read Jude viii-xiii).

Let every servant of God tremble. Let him change his ways before the hour of judgment comes. "God is not mocked." "They that sow to the flesh shall of the flesh reap corruption" (Gal. vi:6-7). If we deny Him down here in this sinful and adulterous nation, He will deny us when He comes with all the Holy angels (Matt. x:32). Let every servant of God be warned and consider his ways. "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.

Watch! For ye know not *when* your Lord doth come. Watch! For ye know not the *hour*. Watch! For ye know not the *time*. Watch! Lest suddenly he cometh upon you and find you *sleeping*. Watch! Lest I come upon you as a *thief*. Blessed is he that *watcheth*. For behold I come *quickly*, and my *reward* is with me to give to every man according as his *work* shall be (Rev. xxii:12).

#### CONCLUSION

We are aware that Matthew xxv should be included in the Olivet discourse. An exposition at this time would not be practical. The tremendous events of Matt. xxiv lay the foundation upon which the things of Matt. xxv are built. It will be noticed that very little of the entire article is applied to the Church. The reason being that we believe the primary application is to Jewish disciples and kingdom truth. A knowledge of dispensational truth, however, is necessary to a right understanding of not only the Olivet discourse, but to the whole book of Matthew. Care ought to be exercised in our search of the Word in noticing who speaks, what is spoken, and to whom it is spoken (1 Cor. x:32). There are divisions of truth that must be recognized.

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. ii:15) Of course we do not take the extreme position that nothing in the whole discourse applies to the Church. “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be thoroughly furnished unto all good works (2 Tim. iii:16). Great blessing will come to the soul of the one who will carefully look up each scripture reference and see if these things be (Acts xvii:11). Secondly, further blessing will be received if every scripture on the theme is run down, examined and verified. The Scofield Reference Bible will be a great help to any desiring a deeper study of the “things shortly to come to pass.” For those who would study in more detail we suggest the following books: Gaebelain’s “Daniel,” “Revelation” and “Matthew”; Ironside’s “Daniel” and “Revelation”; Sir Robert Anderson’s “The Coming Prince,” Chafer’s “The Kingdom in History and Prophecy,” and “Satan” by Jennings.

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## What Think Ye of Christ?

**Pharisees! with what have you to reproach Jesus?** “He eateth with publicans and sinners” (Luke xv:1, 2).

**And you, Caiaphas, what say you of him?** “He is guilty; he is a blasphemer, because he said: ‘Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven’ ” (Matt. xxvi:63-65).

**Pilate, what is your opinion?** “I find no fault in this man” (Luke xxiii:4).

**And you Judas, who have sold your Master for silver—have you some fearful charge to hurl against him?** “I have sinned in that I have betrayed innocent blood” (Matt-xxvii:3, 4).

**And you, centurions and soldiers, who led him to the cross,**

**what have you to say against him?** "Truly this was the Son of God" (Matt. xxvii:54).

**And you, demons?** "He is the Son of God" (Mark i:23-26; Matt. viii:28, 29).

**John the Baptist, what think you of Christ?** "Behold the Lamb of God" (John i:29).

**And you, John the Apostle?** "He is the Bright and Morning Star" (Rev. xxii:16).

**Peter, what say you of your Master?** "Thou art the Christ, the Son of the living God" (Matt. xvi:16).

**And you, Thomas?** "My Lord and my God" (John xx:27, 28).

**Angels in heaven, what think ye?** "Unto you is born a Saviour which is Christ the Lord" (Luke ii:9-11).

**And thou, Father in heaven, who knowest all things?** "This is my beloved Son, in whom I am well pleased" (Matt. iii:16, 17; xvii:5).

**Dear reader, what think YOU of Christ?**

—*Translated from the German.*

## **The Heart of the Lesson**

BY ARTHUR FOREST WELLS

JESUS THE GREAT PHYSICIAN

Feb. 1. Luke iv:38-44, v:12-16

Golden Text, Isa. liii:4

Daily Readings

Mon., Jan. 26, Luke iv:31-44. Tues., Jan. 27, Luke v:1-16. Wed., Jan. 28, Luke v:17-26. Thurs., Jan. 29, Luke v:27-39. Fri., Jan. 30, Luke vi:1-19. Sat., Jan. 31, Acts xvi:12-34. Sun., Feb. 1, Acts xix:1-22.

THE OUTLINE OF THE LESSON

I. The Healing and Service of Simon's Wife's Mother (Luke iv:38-39). II. The Healing of Diverse Diseases (Luke iv:40). III. Demoniac Delivered, and Demons Forbidden to Speak (Luke iv:41). IV. The Purpose of Our Lord's Mission (Luke iv:42-44). V. The Cleansing of the Leper (Luke v:12-15). VI. The Withdrawal of Jesus, for Prayer (Luke v:16).

THE HEART OF THE LESSON

Our Lord is seen working in Galilee, in the city of Capernaum. It was a Sabbath day; and He had been teaching in the synagogue. Our lesson begins at the point where he left this place of worship, and entered into the house of Simon, whose wife's mother was holden with a great fever. In answer to a request—an intercessory prayer—by relatives or friends of the sick woman, He healed her. Observe His actions. He stood over her. Matthew says that He

touched her hand. Mark adds that He took her by the hand, and raised her up. All these statements are in beautiful harmony, and speak of His tender compassion and help. Let us note that this was in the early part of His ministry when, as at other times, He was calling people unto Himself. May this not have been His way of calling Peter's mother-in-law into His fellowship? Remember that all these miracles were means unto a greater end. There may be many among us who are hereby reminded of some great grace of the Lord to themselves, and who will rightly feel His urge upon them to follow Him faithfully, or with new zeal. But this healing needed not only a positive blessing; it demanded an authoritative rebuke to the fever. When we compare the mention of His rebuke of the unclean spirits (verses 35, 41), we are inclined to believe that this particular fever represented the work of some hostile spirit. The healing was a work of grace to the woman, but a judgment to the evil one. It is edifying to our hearts to see the immediate thankful response of the healed woman to the Lord and His own, in her ministry to them. Shall we say her gratitude thanked Him for the recovery, and them for their kind plea?

Evening had now come, and so the setting sun invited all the distressed to bring their sick unto Him. Who can imagine the pent-up feelings of that multitude. During the Sabbath, His fame had been blazed abroad; but the people's understanding of the Sabbatic laws forbade them to rush to the Lord until the first hours of the new Jewish day dawned (Saturday evening). We who are not under the law, but under grace, have no such restrictions of time; we may come bodily in the time of need to Him (Rom. vi:14; Heb. iv:16). He received all; for He will cast out none that comes to Him (John vi:37). But the demons, who had not been "given" to Him by the Father, came also. We are reminded now of Job i:6, which reads: "Now it came to pass on the day when the sons of God came to present themselves before Jehovah, that Satan came among them." Note the similarity: "Satan also came." "Demons also came." But our Lord, who had just had such a threefold decisive victory over Satan, would not permit the evil spirits to speak. His answer to the testimony of unclean lips is a rebuke. Clean lips only may speak of Him (Isa. vi:1-13). Paul was led to treat an evil spirit accordingly (Acts xvi:16-18). And yet many Church people seem to think it a great boon to the cause of Christ when unsanctified lips or pens speak well of Christ!

But if (since) evil spirits may not speak of Him, it must yet be known that preaching of the right sort, by the proper messengers, is the purpose of the program of grace. The object of His own mission was to preach the good tidings of the kingdom of God extensively. And we know, also that He had come to die that there might be a Gospel to be preached, and then to be glorified that the Holy Spirit might come to make the good news effective (John iii:16, vii:39).

The lesson closes with another testimony of the Lord's healing ministry. I should say, cleansing ministry, for lepers are said to be cleansed, not healed. Note, too, that the person, not the sickness, is cleansed. God cannot cleanse sin—He must judge sin, but he washes the sinner. Leprosy is the most awful type of sin. Since He had no sin, or possibility of sin, in Him, our Lord could touch this unfortunate man; and since He loved him, He did touch him, as He cleansed him. He is charged—not rebuked—at least temporarily, not to spread the good news, but to show himself to the priest, and fulfil his obligation to the law under which he stood, and thus give a helpful testimony to the Lord's work. The news spread, however; others came for healing; and then Jesus withdrew Himself to the deserts, and prayed.

## OUR HOPE

509

## JESUS THE WORLD'S TEACHER

Feb. 8. Luke vi:27-42

Golden Text, Luke vi:11

## Daily Readings

Mon., Feb. 2, Luke vi:20-26. Tues., Feb. 3, Luke vi:27-38. Wed., Feb. 4, Luke vi:39-49. Thurs., Feb. 5, John iii:1-15. Fri., Feb. 6, John iv:1-26. Sat., Feb. 7, John v:19-29. Sun., Feb. 8, John vi:52-69.

## THE OUTLINE OF THE LESSON

I. The "Golden Rule" (Luke vi:27-31). II. Contrasting Charities (Luke vi:32-35a). III. The Divine Standard (Luke vi:35b-36). IV. Charity as a Good Policy (Luke vi:37-38). V. The Requirements of Leadership, etc. (Luke vi:39-42).

## THE HEART OF THE LESSON

Our present lesson is taken from what some are pleased to call The Sermon on the Mount; but what has also been designated, more appropriately, The Manifesto of the Kingdom of God. It is not a way of salvation, but an expression of the will of the King for those who have become His subjects. It is not a substitute legal code for Christians, who never were under the law of Moses, or who were redeemed from it; but it is a record of certain manifestations of that life which grace supplies. Let no Christian boast of a morality that is less than this. If kingdom saints are required to have these traits; how much more ought church saints do those things that are pleasing to the Lord!

The Saviour said to His disciples: "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John xiii:34-35). When our Lord was asked concerning "the great commandment in the law," He replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like (unto it) is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets" (Matt. xxii:36-40). The Holy Spirit wrote through Paul, "And if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: love therefore is the fulfilment of the law" (Rom. xiii:9-10). Again, "Be ye imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God for and oor of a sweet smell" (Ephes. v:1-2).

It is in just such words as these that the Lord Jesus speaks to our hearts in this lesson. Love; do good; bless; pray. These are the positive virtues which are to be exercised toward our enemies, to them that hate us, curse us, and despitefully use us. Another Christian Scripture says, "But if thine enemy hunger, feed him; if he thirst, give him to drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good" (Rom. xii:20-21).

The lesson continues with a reference to some virtues of patience and benevolence. This message is repeated in the Epistles. "If it be possible, as much as in you lieth, be at peace with all. Avenge not yourselves, beloved, but give place unto the wrath (of God): for it is written, Vengeance belongeth unto Me; I will recompense, saith the Lord" (Rom. xii:18-19). "Love suffereth long, (and) is kind" (1 Cor. xiii:4). It is in this connection that we have the statement

of what is known as the "Golden Rule," "And as ye would that men should do to you, do ye also to them likewise" (Luke vi 31) This is high ethics, but how much higher is that note which the same Lord sounded afterward in Matthew xx 26 28, "Whosoever would become great among you shall be your minister, and whosoever would be first among you shall be your servant even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many"

The text of the lesson proceeds with a contrast of the different standards of kindness, namely, interested and disinterested benevolence. The argument is for a brand of charity that does not hope for a direct return, and it is based upon the lovingkindness of God, Who is kind even to the unthankful and evil. So also should we be merciful. There is a heavenly reward for such charity, which is great because it speaks of sonship with the Most High.

As our kindness to others should be commensurate with our personal expectations so will our rewards be measured by the measure that we use. "But this (I say)," wrote the Spirit of God by Paul in 2 Cor ix 6-9, "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully. (Let) each man (do) according as he hath purposed in his heart not grudgingly, or of necessity for God loveth a cheerful giver. And God is able to make all grace abound unto you that ye, having always all sufficiency in everything, may abound unto every good work as it is written, He hath scattered abroad, he hath given to the poor; His righteousness abideth forever"

The last general note in this lesson speaks of the necessary requirements for him that would guide or instruct another. We must ourselves see, if we would lead the blind. We must be humble, if we would learn. We must be free from fault, before we may presume to judge the failings of our brother.

### JESUS THE FRIEND OF SINNERS

Feb 15 Luke vii 36-50  
Golden Text 1 Tim i 15

#### Daily Readings

Mon, Feb 9, Luke vii 1-10 Tues, Feb 10, Luke vii 11-17 Wed,  
Feb 11, Luke vii 18-35 Thurs, Feb 12, Luke vii 36-50 Fri,  
Feb 13, John xii 1-8. Sat, Feb 14, Matt xxvi 6-13. Sun, Feb 15,  
Isa lxi 1-11.

#### THE OUTLINE OF THE LESSON

I The Pharisee's Invitation to Jesus (Luke vii 36a) II Our Lord's Acceptance of the Invitation (Luke vii 36b) III Jesus Anointed by the Woman (Luke vii 37-38) IV The Murmuring of the Pharisee (Luke vii 39) V Our Lord's Response (Luke vii 40-47) VI The Lord's Grace to the Woman, in Spite of Further Questioning by Those at the Table (Luke vii 48-50)

#### THE HEART OF THE LESSON

This lesson is part of the earlier ministry of the Lord Jesus Christ, when, we may suppose, His enemies were not yet as numerous as at the end of His public life. This Pharisee showed Him some consideration. He "desired" Him to come to his house. Our Lord, who showed no favoritism to any class of men, accepted the invitation. While He was in the Pharisee's house, "a woman who was in the city, a sinner," came and anointed Him, as an expression of remarkable gratitude for

## OUR HOPE

511

a lovingkindness which, it seems, He had already shown her. It is at this point that we are introduced to the heart of the lesson.

If you will turn back now to the paragraph that precedes our text, you will notice that there was a general criticism extant both of John the Baptist and of Jesus. John the Baptist was not welcomed, because he leveled off the distinction of the classes by preaching a righteousness that demanded repentance from all. He, as it were, excluded all, except as they changed their lives according to the will of God. In direct contrast, came the Lord Jesus Christ accepting all unto Himself as sinners that needed salvation. He, too, made no distinctions that pleased the Pharisees. He, too, leveled off all marks of social differences. John denounced all, Jesus accepted all. Both were unpopular because of their leveling principles. The Lord characterized this popular attitude to His forerunner and to Himself as follows: "Whereunto then shall I liken the men of this generation, and to what are they like? They are like unto children that sit in the marketplace, and call one to another, who say, We piped unto you, and ye did not dance, we wailed, and ye did not weep. For John the Baptist is come eating no bread nor drinking wine, and ye say, He hath a demon. The Son of man is come eating and drinking, and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners!" (Luke vii 31-34). But there was a fundamental difference between the people and their leaders, which the Lord sets forth in verses 29-30 of this chapter: "And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God."

We are prepared now to imagine the scene of the lesson. Let us note first the delicacy with which the Holy Spirit has given us the account of this woman's act. How infinitely different is this picture from that which might be depicted by some theatrical company, such as those that go out of their way to play up those things that appeal to the baser passions of the carnal heart! There is a shielding tenderness here which manifests the compassion of God. It is a picture of one, who had been a sinner, but who had been forgiven, and who now thanked her God and Lord for His grace.

The Pharisee could not see this, and so he began to reflect upon the Lord Himself. This placed the Saviour in a position, where He was called upon to declare Himself, to defend the woman, and to chastise His host. He accomplished all three of these objects in the parable which He related.

The text ends with the Lord's assurance and benediction to the saved and thankful woman, who had been a great sinner, but who had become a great saint.

## JESUS BEARING THE GOOD TIDINGS

Feb 22 Luke viii 1-15

Golden Text Luke viii 1

## Daily Readings

Mon., Feb 16, Luke viii 1-15 Tues., Feb 17, Luke viii 16-25.  
Wed., Feb 18, Luke viii 26-39 Thurs., Feb 19, Luke viii 40-56.  
Fri., Feb 20, Matt xi 20-30 Sat., Feb 21, John xiv 1-24 Sun.,  
Feb 22, John xvi 1-24.

## THE OUTLINE OF THE LESSON

I The Ministering Women (Luke viii 1-3) II The Parable of the Sower (Luke viii 4-8). III The Parable Explained (Luke viii 9-15).

## THE HEART OF THE LESSON

In Luke iv:43-44 we read that our Lord said, "I must preach the gospel of the kingdom of God to the other cities also; for therefore was I sent." And Luke adds: "And He was preaching in the synagogues of Galilee." The first verb for preaching here is evangelize; the second, herald. We have the same two words, but in reverse order, in our present text. Stop for a moment, and see this picture of Jesus Christ our Lord touring the country with the twelve apostles, and being ministered unto by the women who had received a blessing from Him. I wonder whether this sort of missionary work seemed strange to the people who saw and heard Him. How would we take to it today in our own country? I do not wait for your answer; but I want you to see This picture. It was a new thing to the Lord Himself. And note also how His and His disciples' bodily needs were supplied; for remember that the thirteen preachers had given up their occupation, and were without income; nor had they a mission board back of them. The Lord, accompanied by the twelve men, heralded and gossiped the good news of the kingdom of God; the women ministered unto them.

As His manner of ministry had changed, so had also His manner of teaching, that is, in general. Our Lord had taught by means of a few parables; but, as we read Matthew's account of this ministry, we are led to feel that it was quite an innovation, for there the disciples came, and said unto Him, "Why speakest Thou unto them in parables?" "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand." And, after quoting from Isaiah on this point, He added, "But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not." A new epoch of teaching had begun. Read again Luke vii:18-50 for some of the details of the unbelief that called forth this veiled form of preaching.

The Parable of the Sower is most appropriate at this time, for it indicates how well the Lord knew beforehand what the result of His teaching ministry would be. There is a passage in the early ministry of the apostle Paul which shows the same foresight. I refer to Acts xiii:48. Paul had preached with great power in Antioch of Pisidia; yet the jealous Jews opposed him. But we read: "And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed." Thus Paul was informed that not all would accept the gospel, but just a select number. In this parable only one-fourth of the ground produces abiding fruit; and, according to Matthew's account, that last fourth is divided into three groups of a hundred, sixty, and thirty per cent. productiveness. Which indicates that only about eight or nine out of every hundred hearers met the Divine expectations. A comparatively small average; but do we realize it today?

Let the teacher note, in his application of the lessons of this parable to the needs of his class, that the hindrances to the gospel come from without and from within. Three enemies of the soul are unmasked, namely, the world, the flesh, and the devil. Great indeed is the power of God's word to overcome such a host. "For the word of the Cross is to them that perish foolishness; but unto us who are saved it is the power of God" (1 Cor. i:18).

# OUR HOPE

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## Editorial Notes

### **The Only Hope**

“The Lord Jesus Christ who is our hope” (1 Tim. i:1). All who know Him, who have been saved by Grace through faith in Him, and therefore know the reality of His Person, own Him as their only hope and rejoice in Him with joy unspeakable and full of glory. What would we be without Him! How dreary, miserable and absolutely hopeless life would be if we had not Him, who has redeemed us, and through whom we know God as our loving Father! And how horribly dark the future! What an unsolved enigma human existence and destiny would be apart from Him and His revelation and promises! Those who know Him not are in darkness and walk in darkness, for only in Him is light. To be without Christ means to be without God and without hope. Whosoever is not Christ’s, by believing on Him as the Son of God and accepting Him as Saviour, is lost, dead in trespasses and sins, and knows no peace; the wrath of a holy God abideth upon such a one. But if we have Him, we have all in Him. Everything a fallen creature needs is found in Him. Out of His fulness floweth forth grace upon grace for all who are in fellowship with Him. If we have not Christ we have no rest, no peace, no salvation; and possessing Him we possess treasures and riches we cannot estimate. Present peace and enjoyment and future glory are our blessed portions. Forever one with the Son of God “who loved me and gave Himself for me”—forever sharing an endless glory with Him, forever bearing His image—such is our destiny in Him.

All the riches, the honors, the pleasures of this world cannot satisfy the human soul. All that this poor world

has to offer and can give leaves the heart empty. And what are all these things in comparison with Christ and what He gives! How often God's people have declared that they would not exchange the comfort and peace in Christ, the assurance of salvation and the hope of coming glory for the whole world. But, child of God, think of it also in another way. Supposing you should lose all down here. You are stripped of your earthly possession. You are called upon to pass through deep waters of sorrows; your loved ones are taken from you. Put yourself into the worst possible position; see yourself destitute of earthly possessions and comforts, yet having the Lord Jesus Christ as your hope you can say, "I have Christ—what want I more!" Take a saved sinner who is in earthly things the poorest of the poor, yet he is richer than the richest man who has not Christ.

Thus the Lord Jesus Christ is our hope. In Him we have redemption. He died for us and His precious blood has saved us, washed us from our sins and made us high. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him" (Rom. iv:8-9). Him we trust for eternal salvation. He is our hope as we walk down here. To Him we look for guidance, for strength, for help in time of need.

"The Lord thinketh of me"—one of His servants said in olden times. We know He thinketh of all His own. He thinketh of you, dear reader, and upon the throne, all power resting in His hands, He prays for you. Thus we know He will keep us and supply all our needs according to His riches in glory. We hope and trust in Him, and He graciously answers our hope and faith, for He never disappoints those who hope in Him.

He is our hope for the future. What a bright and glorious future lies right before God's people! The age in which we live is becoming darker. Distress, perplexity and fear are upon the nations, and it will be getting darker still, for the predicted world-night, when the powers of darkness reign, is rapidly advancing. Poor, blinded men still hope

against hope for better things. There is an optimism in the face of the most conclusive evidences of increasing unrighteousness and calamity, which is wilful blindness. Peace—they continue to preach; but there is no peace. Hope!—but the one Hope for this poor sin-cursed earth, the coming of Heaven's King, the world refuses and sneers at. But we His people know He is our Hope. He will come again and receive us unto Himself. The Father's house with its many mansions is ready. We wait for the home-call, the glad summons to meet Him face to face and to enter through the portals of His inheritance, purchased for us by His own blood. Blessed be God! The Son of God, our Lord Jesus Christ is our only hope, a hope that maketh not ashamed, a hope that does not disappoint, a hope that never fails. Dear reader—the highest, the best, the happiest, the most glorious thing on earth is to be a sinner saved by Grace, who knows the Lord Jesus Christ as his hope and who walks in fellowship with Him. It is the highest and most glorious thing a human being is capable of receiving and enjoying. And if you want it, you can have it, for it is all the gift of God, received by faith in Jesus Christ. Is the Lord Jesus Christ your hope? Do you know Him as your personal, real Saviour? If not—then turn to Him now. Believe on Him! Cast yourself on Him as your Saviour. "Verily, verily I say unto you, He that believeth on Me hath everlasting life" (John vi:47). "Him that cometh unto me I will in no wise cast out."

And dear fellow believer! Our need is, still closer to Him and still closer.

"Thou, O Christ, art all I want;  
More than all in thee I find."



**The Gospel of God** "He preached a great Gospel Sermon." This remark was made by certain church-goers after hearing a well known preacher, who has the reputation of being an outspoken higher critic. A few questions brought out the fact that the discourse was an ethical essay with some cleverly recited poetry, and had nothing whatever to do

with the Gospel. Many professing Christians do not know what is the Gospel; they call anything which sounds nice the Gospel. Some understand by it the four Gospel-records. The Sermon on the Mount is by others called the Gospel, according to which a Christian should live. The so-called "Golden Rule" is also termed the Gospel. According to these conceptions the word "Gospel" means, "good advice" how to live a moral, clean and religious life in order to be right before God and man, and thereby, be fit for heaven.

The Gospel, however, has a totally different meaning. Gospel means "the good news." Where we read in the New Testament of the Gospel of God, we must understand it as the message of God, the good news from God. God Himself is the author of the Gospel, the source of which is in His eternal counsel. God planned it before the foundation of the world. And this good news from God reveals the way, the only way, He has provided by which sinners may be saved in time and for eternity. This good news is "concerning His Son Jesus Christ our Lord" (Rom. i:1-4). The Gospel of God is therefore also called the Gospel of Christ, because the Son of God is the blessed burden of it. God has no good news for lost and guilty humanity apart from His Son. The heart of the Gospel of God, so unspeakably precious to all who know its power, is that verse, so simple, yet so unfathomably deep, in the third chapter of the Gospel of John: "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." As another has put it "God speaks in the audience of poor ruined man about His own Son as the fulfiller of His own thoughts of peace, about His own mercy as made sure in the Lord Jesus Christ, assured to Him for us."

And John iii:16 does not point us to the manger, but to the cross. God's good news for our salvation is written solely in the cross and the open tomb. On the cross the great work was done. There the holy, spotless Lamb of God shed His blood for the remission of sins. There, He who knew no sin was made sin for us and gave Himself

as the propitiation of our sins. It is in the cross we find the display of what God is. Both God's Righteousness and God's Love are blessedly manifested in the death on the cross. The holy victim met, owned and satisfied completely and perfectly God's righteousness, and at the same time God's Love is made known. God's hatred against sin is manifested in the cross in a way which a finite mind can never fully understand. Who can ever measure the depths of that utterance which came from the lips of our substitute, "My God, my God, why hast thou forsaken me?" But while God's holiness and righteousness are maintained and exalted in the cross, His great love is equally manifested. And upon that great work, finished once for all, God comes forth and offers all the sinner needs on the simple term of faith in the Lord Jesus. The holy, righteous God does not sacrifice His character when He justifies a sinner and saves him, but He is still the just God and the justifier of him who believeth in Jesus. The work of Christ on the cross, justifies God in justifying the believing sinner. And His resurrection from the dead is the complete evidence that we are justified if we believe on the Lord Jesus; it is the witness that our sins are put away.

Such is the good news, the glad tidings of God. It is all God-like. The wonderful way He has provided to save us from our sins, from eternal damnation and for an eternal glory, could never have come from man's thoughts. Its conception and execution is of God. Sir Robert Anderson has put it well in the following words: "His Gospel is like Himself. The heaven of heavens cannot contain Him, and yet He owns the humble heart as a fitting home. So also, in its simplicity, and plainness, the good news is within the reach of the youngest and most ignorant, aye, and even of the lowest and the worst, for such may hear and believe and live; but in its depth and fulness it is known to God alone, for it is a revelation of Himself. Hence it is that the old song of the Redeemed on earth will be a new song throughout eternity; for every advance we make in the knowledge of God will shed new light on the message we received in our sins and sorrows here." Yea, can there be

anything better and anything sweeter down here than “the Gospel of God concerning Jesus Christ, our Lord”? The man or woman who has no love for the Gospel furnishes a very good evidence that they have never known nor enjoyed the Gospel. And dear reader, do **you** know the Gospel? Are you saved by Grace? And do you live in the enjoyment and assurance of this salvation?



“What must I do to be saved?” Alas!

**The Power of God unto Salvation** much of the present day religious teaching denies that man is lost and needs salvation at all. We picked up a volume recently containing “Gospel Sermons” of a well known New York preacher. The first thing we saw was the following statement, “Man at his best was but a little lower than the angels; man at his worst is still a child of God.” It is not true. Man is not a child of God, but a lost, guilty and condemned sinner. Divine Sonship is not man’s natural possession, but can only be obtained through grace by faith in Jesus Christ (Gal. iii:23). Yet such is the common teaching of our times. Man’s condition as a sinner and the fact of eternal punishment are denied. “What must I do to be saved?” And others answer the question by saying what man is to do in order to “get right with God.” We have heard the question answered by telling people to lead a better religious life, to join some church society, to submit to baptism, and not so long ago the following statement was made in our hearing, “we must try and do the best we can, follow Jesus and God will be merciful to us.” Salvation by character is the teaching one hears everywhere.

A few years ago in a Bible Conference the Editor attended a brilliant teacher combatted this unscriptural salvation by character. But he did not improve it when he said “we are not saved by character, but we are saved by the character of another.” He meant of course the character of our Lord Jesus Christ. But there is no power to save in the character of Christ, in His holy life. Had he said, “we are not saved by our works, but by **the** work of Another,” and then pointed to that

work of Another, to the Cross of Christ, he would have stated the truth. There is but one answer to this all important question. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts xvi:31). "I am the door, by me if any man enter in, he shall be saved" (John x:9). The Gospel of Christ, as we have seen, the good news written in the cross of Christ, is the power of God unto salvation to every one that believeth (Rom. i:16). God cannot save anybody who does not believe in the Gospel of Christ, that is, a sinner who does not believe on the Son of God and who refuses to accept the Lord Jesus as his personal Saviour and Lord. But he that believeth in the Lord Jesus Christ is saved by Grace. And what a salvation it is! And what a power which works in behalf of the sinner who believes! What is needed is faith from the side of the messenger in the Gospel of Christ and the power of God which stands behind it, and which is ever ready to manifest itself in salvation. What schemes and Gospel and Christ dishonoring methods are often used by professional evangelists to produce results!

The salvation which the power of God gives, through believing in the Gospel of Christ, has different aspects. As soon as a sinner trusts on Christ he is saved. He is passed from death unto life, and the words of our Lord assure him that he shall not come into judgment (John v:24). He can sing with a heart full of joy and peace

"There is no condemnation  
There is no hell for me."

He knows the Lord Jesus paid all he owed, that Christ died for him and that he is justified before a holy God by the shed blood. And furthermore we know that "being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand and rejoice in the hope of the Glory of God" (Rom. v:1-2). And as we accept Him we belong to Him; we belong to His flock. The power which snatches from the brink of eternal perdition, also keeps. "My sheep hear my voice, and I know them, and they follow me. And I give them eternal life, and they shall

in no wise perish, neither shall any man pluck them out of my hand" (John x:27-28). This salvation gives eternal life, the new nature, and with it the Holy Spirit as the indweller. It gives power over sin, to live soberly, righteously and godly in this evil age. Victory over sin, over the world and over the devil is on the side of God's children who abide in Him and are not moved away from the hope of the Gospel (Col. i:23), in other words, who walk in the Spirit. And then we look forward for salvation yet to come. He is coming again to receive us unto Himself. The Grace which has saved us teaches us to look for that blessed Hope and the glorious appearing of the great God and our Saviour Jesus Christ (Titus iii:13). We are kept by the power of God through faith unto salvation ready to be revealed in the last time (1 Peter i:5). Then we shall see Him as He is and shall be like Him. The consummation of the Gospel of Christ will be in glory, when the power of God will transform us into the same image. What a Gospel and what a Power!



**Blind, Short-sighted and Forgetting** In the second Epistle of Peter there is a most important practical truth which believers should constantly remember. We mean 2 Peter i:5-9. We give it a revised rendering. "But for this reason also, adding on your part, all diligence, along with your faith have also virtue, and in virtue, knowledge; and in knowledge, self-control; in self-control, endurance; in endurance, godliness; and in godliness, brotherly love; and in brotherly love, love. If these things exist in you and increase more and more, they prevent you from being either idle or unfruitful as regards the knowledge of our Lord Jesus Christ; for he that lacketh these things is blind, short-sighted and hath forgotten that he has been cleansed from his former sins."

What God has done for those who are saved by Grace, we read in the preceding verses: "As His divine power has given to us all things which relate to life and godliness through the knowledge of Him who has called us by glory and virtue,

through which He has given us the greatest and most precious promises, that through these ye may become partakers of the divine nature, having escaped the corruption that is in the world through lust" (Verse 3-4). It is for this very reason, because all things which relate to life and godliness belong to us, that we must add, as our part, all diligence for a real spiritual development. The divine nature imparted unto us through grace has in it the possibility of growth and development, and that requires care and all diligence. The faith we have in Him must be demonstrated in earnestness and there must be supplied in that faith the spiritual character which Peter unfolds. The blessed things we have in Christ must become visible in true Christian experience in our daily walk. This is the outward evidence that we know the Lord and that we are His.

True faith produces virtue; the word means moral power, courage, resolution; faith, in conflict with the adversary, with the devil, the flesh and the world, supplies the power to overcome all hindrances. Then there is knowledge as we walk in faith, the knowledge which is given to us through the Scriptures, and we learn the truth and know the truth by walking in it, and according to it. This brings about self-control; then follows endurance or patience, godliness, brotherly love and the highest love, the very character of God manifested. These seven things—courage, knowledge, self-control, endurance, godliness, brotherly love and love—are born of true faith. It is the solemn responsibility of every believer in all diligence to manifest these in a practical way. But how little this is done! How many true believers there are whose spiritual life does not know any real development and is therefore stunted. The description of the results of not walking in faith and being diligent to manifest these is things very solemn indeed. Yet thousands of believers are in just this condition. "For he that lacketh these things is blind, short-sighted and hath forgotten that he hath been cleansed from his former sins." This is not spoken of a mere nominal Christian, but of one who is really saved, but who has become Laodicean, and is out of touch with the Lord. Forgetting having been

cleansed from the erst-while sins, forgetting the great love wherewith He loved us, the price He paid, and what a marvelous thing it is that all our sins were put away, is responsible for such an unspiritual condition, for if we remember this cleansing from our sins it will act on our souls to cleave to Him and to walk worthy of the Lord. We quote the helpful and searching remarks of F. W. Grant on this passage:

“Alas for the possibility, which is most evident everywhere in Scripture, for those who have been cleansed and who once were alive to the joy and blessedness of the appreciation of divine love like this, ever forgetting what they have experienced and the price paid for their deliverance; and yet these things steal easily and quietly upon one. It is, indeed, the only possible way. An open assault of the enemy would be resisted by a soul in the joy of a Saviour’s love; but that same soul may be gradually weaned from it by the pressure of other things—the call of imagined duties, the necessary occupation with the things of the world, the cares of this life, and the deceitfulness of riches, deceiving, alas, even those who are not possessors of them. The conscience is not alarmed by any open fall. God’s mercy may, indeed, allow a fall, in order to wake one up with a start to what is coming upon him; but in how many cases there is nothing that alarms the conscience, nothing that is manifestly evil,—a little forgetfulness of prayer, a little disregard of meditation, a little less time for occupation with the Word, a greater pressure of things, so that the very time that may be used in this way shall be unfruitful,—how steadily and stealthily may the work of decline go on and gray hairs come upon one while he knows it not! The Spirit of God that would minister Christ is grieved, the power is gone out of the life, there is no longer the joy of the Lord which is strength, faith is no more in its proper activity. This is what ‘short-sightedness’ means. Faith is never that.”

Dear Reader! How is it with you? The God of this age is pressing upon us all as never before. The days of Laodicea are here. They affect us all. How needful for

every one of us, including the writer, to humble ourselves, to judge ourselves, to stand and to withstand.

“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.”



**Why Sleep Ye** On the transfiguration mountain the three disciples slept, while the Lord was praying. It was only when their eyes were opened that “they saw His glory” (Luke ix:32). And when our Lord took them into the garden of Gethsemane they also slept. “And He said unto them, Why sleep ye? Rise and pray, lest ye enter into temptation” (Luke xxii:46). Sorrow filled their hearts, and while the Lord passed through the deepest sorrow and agony they fell asleep. He had urged them to pray. He prayed in an agony more earnestly. Then it was that His sweat was as if it were great drops of blood falling down to the ground. And they slept. What agony was His! And no sympathy from even His dearest disciples. Well may we look upon that scene. To know what His holy soul passed through in the garden is impossible. The saintly Richard Baxter said: “This agony was not from the fear of death, but from the deep sense of God’s wrath against sin which He as our sacrifice was to bear in greater pain than mere dying, which His servants often bear with peace.” We bow in worship and adore Him, who took our load upon Himself, who suffered thus in our stead and there on the Cross in His own body bore our sins. Such love which passeth knowledge ought to be daily before our hearts. And to think that He, who passed through such suffering and agony, should be by men dishonored and rejected. Thus it is today. The dishonor done to Him is indescribable. What does it demand from us, who know and love Him?

Alas! As it was with the disciples so it is with many of His people in the great crisis which is now upon us. Instead of praying, they are indifferent and sleep in a spiritual way. Instead of bearing a bold witness for their dishonored Lord, who is betrayed anew by His enemies,

their tongues are silent. Instead of bearing His reproach they are unmoved by what is said and done against Him. Why sleep ye? Rise and pray! May we hear these words spoken by Him. May they sound in our hearts and awaken us from indifference and lukewarmness. An awakening is needed among those who know the Lord, to confess Him before men. An awakening to separation from those who are the outspoken enemies of our Lord and His Cross. An awakening to greater faithfulness.

We are face to face with a great crisis. The enemies are gathering together. They increase on all sides. They are getting ready to enact the second Psalm: "Let us break their bands asunder and cast away their cords from us" (Psa. ii.3). But the outcome is also assured. They cannot put Him on the cross again. He is coming in power and glory. His enemies will be made the footstool of His feet. He will appear to deal in mighty judgments with the world. He is coming! The apostasy in the camp of Christendom is a sign that He must be near. Therefore, "Rise and pray." Keep your minds and hearts on Him. Be faithful to Him. Keep near to Him. As the days get shorter and fewer, pray more and seek more His presence, for He is coming. "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning. Lest coming suddenly He find you sleeping. And what I say unto you I say unto all—Watch."



**Daniel's  
Vindication**

This great Prophetic book has been attacked in the past and it is still being attacked. But it has gloriously survived every attack for well nigh two thousand years and will survive all future attacks. It has been, and is still, the anvil on which the enemies' hammers have been and are being broken to pieces. The "scholarly" critics tell us today that the book is of Maccabean composition, that it came into existence several centuries after Daniel lived. But the scholarly Hengstenberg, whose scholarship outranks that of the present day critics, de-

clares "to refer the composition of the book to Maccabean times will remain false so long as God's Word remains true, therefore to all eternity," and another great scholar, Pussey, declared "the book is either divine or an imposture." Sir Isaac Newton, that great mastermind, believed in the authenticity of this book and stated its importance when he wrote "to reject Daniel's prophecies means the rejection of Christianity." How true this is! If the Book of Daniel is not genuine and authentic, the whole New Testament eschatology (the doctrines concerning things to come) falls to the ground. And Westcott, another great scholar, has said: "No writing of the Old Testament had so great an influence in the development of Christianity as the Book of Daniel."

The present day sneerers at this book, the second hand echo-men of Kuenen, Wellhausen, Driver and Farrar, as well as of German infidels, who claim a scholarship which does not exist, might well listen to thorough and painstaking scholars like Kaulen, Lenormant and others. The former declares: "After the most thorough investigation I am certain that the writer of the Book of Daniel shows a most intimate acquaintance with the palace of Nebuchadnezzar and the affairs of the Babylonian court and empire, and that the book was written in the time of the exile." Francois Lenormant, one of the greatest scholars who ever lived, bears this witness: "The more I read and re-read Daniel, the more I am struck with the truth of the tableau of the Babylonian court traced in the first six chapters, and of the ideas special to the time of Nebuchadnezzar. Whoever is not the slave of preconceived opinions, denying the supernatural, must confess when comparing the chapters with the cuneiform monuments, that they are really ancient, and written at but short distance from the events themselves."

But what is at the bottom of these hateful attacks upon this book? The critics have made up their minds not to believe in the supernatural; they have no use for the Bible as a supernatural book. If the genuineness and authenticity of Daniel is conceded their infidelity is found out as a lie, as it is in reality and as it will be demonstrated in the near future. Prophecy, future events predicted, demonstrates

the supernatural; that is why they all hate prophecy, the teaching of pre-millennialism. That is why college professors warn against the study of prophecy and certain denominations publish book after book, fighting "that blessed hope."

We quote another great scholar, Professor Duesterwald: "The foregone denial of the supernatural—that is, God in prophecy—underlies every denial of the genuineness and authenticity of these predictions. Once admit that chapters ii, viii and ix in Daniel reach beyond Antiochus Epiphanes and into Roman times, then it is not possible to deny the supernatural, or that there is true prediction of remote events. That our Lord and His Apostles so interpreted these prophecies admits no doubt. When, therefore, the opposers of their genuineness and authenticity assail these predictions as apocryphal, for the sake of their working rule, we can reply to them that solely in the interest of their science **they assail Christ Himself**, and usurp His place as the interpreter of prophecy." This is the satanic goal of all the destructive criticism.

Few of these critics know the death-bed repentance of some of the men foremost in attacking the Book of Daniel. Kuenen, for instance, who has been called the master-leader of critics, when approaching death, ordered the suppression of every unsold copy of his greatest work (in which he attacked Daniel, etc.), and the reimbursement of his publishers from his estate.

But while the Book of Daniel has been vindicated by archaeology, by cuneiform inscriptions on cylinders and tablets, it has also been vindicated by present day history and will be vindicated to the full by what will soon come to pass. Years ago an orthodox scholar wrote:

"It is undoubted that in the remarkable human form of the Colossus, seen by the Chaldean king, and interpreted by Daniel, the history of mankind, especially of the world-power in its imperial forms, and the kingdoms derived from it, has been unveiled, from Daniel's time to the second coming of Christ and the establishment of the millennial reign. The best and most learned investigators of the Scriptures, today, are unanimous herein, viz., that the first empire, the head of gold, is the Babylonian, the silver is the Medo-Persian, the brass is the Graeco-Macedonian, the Iron is the Roman, and the clay feet and toes the

modern European States-system, including Syria, Egypt and Greece. We have only to wait till Jesus Christ, the Corner-stone of His Church, and now the Top-stone in heaven, shall come and destroy the dynasties of this world, and bring His own kingdom to victory everywhere."

The great war has produced a Europe (as we have shown in our lecture "The League of Nations") just as it is predicted in Daniel's great prophecies. The reconstructed Roman Empire with its ten kings and with the predominant clay, democracies, is now in sight, and out of that European chaos will rise the leader who is mentioned in Daniel as "the little horn" (Daniel vii).

We would urge again all God's people to continue in the study of Daniel and also of the Book of Revelation; the two go together. And all who know these great prophetic messages do well to interest other members of the body of Christ in them. Thousands ought to be interested and receive through the study of prophecy the spiritual help which that study always produces. The Editor's two books will help you much.



**Becoming** Two modernistic brothers, Drs. Harry  
**Pessimistic** Emerson Fosdick, and John Haynes Holmes  
of the Community Church in New York,  
gave recently rather pessimistic messages  
and prophesied evil for the country and the world. This is  
a new thing for modernists, for they are generally prophets  
of a rosy future and their message is of an age which must  
be getting better. But now they seem to see things. Dr.  
Fosdick said:

"We in America need the voice and spirit of Jeremiah today," said Dr. Fosdick. "While others wallowed in optimism, Jeremiah remained a realist and declared the facts he saw. We still have a glorious opportunity, but we must act before that opportunity becomes one more of the ghosts.

"There is still a chance to stop war, although the more one thinks about it the less seems the chance. Books and plays recall to us the ferocity and obscenity of the last war. Great thinkers like Einstein bravely urge that truth should face prison rather than war. There is widespread popular agitation for world peace. International agencies are struggling hard to keep the candle of reason burning in a windy world.

"Yet our military and naval expenditures are growing each year. Citizens remain astoundingly ignorant of the problems involved. All

the nations of the world are arming to the teeth ready to fling themselves at one another's throats."

But Dr. Holmes was still more outspoken and termed himself a pessimist of the pessimists. We listen to him also:

Rehearsing the catalogue of international calamities of the last twelve months and reiterating his denunciation of the "foulness and corruption" of American civic governments, those of New York and Chicago in particular, Mr. Holmes declared that the ultimate illustration of the insufficiency of the civilization was found in the "seemingly incurable economic depression which has spread over the nations of Europe and the United States like a pall of gloom."

"The prophecies of industrial resurrection with which propagandists have filled the columns of our daily press represent merely the wish fulfillment of those who utter them," he declared. Before the winter is over we will have experienced in this country and throughout the nations of Europe, with the possible and curious exception of France, the deepest and blackest period of calamity and depression in the memory of living man.

"In the United States we don't know how many people are out of work and actually starving, and the government doesn't know and doesn't care. In the midst of the richest store of natural resources known to any nation of history and in possession of a system of distribution and manufacturing of magnificent efficiency, thousands are slowly and undramatically starving on the streets. It is a horrible and abominable spectacle of poverty which our so-called wise men are unable to explain or remedy."

But why do not these men turn to the Bible and read there that the things which are upon us to-day were pre-written nineteen hundred years ago. That the distress of nations and the perplexities, the failing of men's hearts, was announced by our Lord as a sign of the end of the present age and the harbinger of His Coming again. But this these men do not believe. Whether they believe it or not it will surely come. Blessed are they that wait for it.



Many times the Editor has stated that the  
**Unspeakably** real enemies which undermine truth and  
**Horrible!** righteousness are not a handful of ignorant  
 foreigners, but the professors of infidel  
 institutions, and infidel preachers. These men are the real  
 menace today. On January the 12th there was held in the  
 McAlpin Hotel a dinner of the Congregational Club of New  
 York. We now let the New York *Herald Tribune* of January  
 the 13th speak:

Speaking last night at the dinner of the Congregational Club of New York, held at the Hotel McAlpin, the Rev. Joseph Beach, for five years managing director of the Near East Relief in the Caucasus area, and the Rev. Dr. Reingold Niebuhr, professor of applied Christianity at the Union Theological Seminary, praised the high ideals of the Soviet state in Russia.

Mr. Beach said that the attitude of the Soviet Government toward minor racial groups, such as the Armenians, was very different from that of the Czar's reign, when persecution and terror was the lot of the minorities. The Soviet, he said, is encouraging the preservation and practice of racial cultures and language.

"It seems," said Mr. Beach, "that the Soviet Government which denies the existence of God is doing more to promote the principles of Christ and establish His kingdom on earth than the Christian nations with all their churches and their talk about Him."

Dr. Niebuhr spoke of the "fanatic devotion with which the Russian people are giving themselves to the cause of building a new world."

Professor Niebuhr is a professor in that hotbed of infidel modernism, Union Theological Seminary. Who the "Rev. Mr. Beach" is the Editor does not know. Here are two modernists. One declares that the murderous Soviet government, composed of Atheists besmeared with blood from head to foot, vicious, and everything else for which our language has no words, that this government of hell displaying demon control and demon power—that this atheistic government *is doing more to promote the principles of Christ and establish his kingdom on the earth than the Christian nations with all their churches and their talk about him.* Not a few ignorant foreigners should be deported. Here are the fellows which should be dealt with. Send them over to Russia, ye legislators, and tell them to go and help these God deniers and God defiers to build their kingdom.



The "North" is prominently mentioned **From the North** in the prophetic Word. It is from the North that Israel's enemies rushed to accomplish their destruction. The Assyrian came from the North to invade Israel's land. "Out of the North an evil shall break forth upon all the inhabitants of the land" (Jer. i:14). "Evil appeareth out of the North and great destruction" (Jer. vi:1). And from the North is yet to come the final enemy of Israel. He is called "the King of the North" (Daniel xi:6). He has with him a great army, called "the Northern Army" (See Joel ii). Gog and Magog are coming

from the North. It is a well known fact that in Ezekiel xxxviii Russia is actually mentioned, and with that power of the North are the hordes of Asia and certain European powers. We doubt not but the enormous preparation Sovietism is making for a great war will head up in this predicted great conflict.

Israel is also seen scattered abroad in the North country, and the divine promise is that they shall be brought back from the North. "Behold, I will bring them from the North country, and gather them from the coasts of the earth" (Jer. xxxi:8). "I will say to the North, Give up; and to the South, Keep not back; bring my sons from afar, and my daughters from the ends of the earth" (Isa. xlvi:6). But the North is also mentioned in another way.

Blessing and power is to come from the North. "Fair weather cometh out of the North. God is terrible with majesty" (Job xxxvii:22). Something good then comes out of the North in nature; cool and fair weather and with it refreshing. But why should God's majesty be mentioned in this connection? The seventy-fifth psalm gives us an answer.

"Exaltation is not from the East, and not from the West, and not from the South, but God is the Judge; He putteth down one, and setteth up another" (Psa. lxxv:6-7). Only the East, the West and the South are mentioned. The North is omitted. Some take it to mean that they do not need to look for help and deliverance to the North. But there is another meaning which can be placed upon the omission of the North. The North is that which is above; it stands for that which is above. The exaltation, the help, the deliverance, which God's people need in their distress, whether it is Israel in the end-time, or the Church, must come from above. It will come from above.

The whole world is gradually approaching a great crisis. It will come through the powers of evil. All is set for it. World-wide unrest, world-wide revolution and world-wide disasters are looming up. But finally the God, whom Atheism tries to abolish, and Sovietism mocks, will manifest Himself in His glorious majesty and bring with Him for

the remnant of Israel deliverance. The true Church does not need this deliverance from the North, from above, for she is with Him, safe at home in the Father's House.



**Dispensational Tract No. 4** This new tract which deals with the on-coming Great Tribulation and the Shadows of that coming time of trouble, which are increasing on all sides, is perhaps the most important of this series of tracts, and we expect it will be very widely used and will bring much blessing to all who read it.

The publication of this tract could not have been undertaken if it had not been for the sacrificial gift of a widow, who attends our Boston meetings. The Lord put it upon her heart to give out of her slender means to make the publication of another tract possible. That is why we believe there will be great blessing upon it. Send for a copy or more. They are free.



**John Newton** We hope our readers will not overlook the article in this issue on *John Newton*. We think it quite providential that this interesting and spiritual letter, written by the hand of Newton should fall into our hands. A dealer in autograph letters would have disposed of it simply as a rarity or a curiosity. But now thousands of our friends can enjoy this treat of reading these beautiful words of the author of "Amazing Grace."



**Thank You!** The Editor has received many letters from those of our readers who read *Half a Century*. They tell us that the book has brought great blessing to them. The Editor greatly appreciates such cheering communications. We rejoice especially that the book is being made a great blessing to young people. They seem to like to read it and we know it will stimulate them to true Christian service. We are putting some copies into college libraries and in the libraries of Bible

institutes and seminaries, as far as we are able to do this at this time.



*His Riches* will soon be published in a **In Armenian** 10,000-copy edition in Armenian. God has richly blessed this Gospel message in every country. It is read in several Asiatic languages like Mahrati, Bengali, Chinese, Korean and others. It has been circulated in nearly all European languages, German, French, Russian, Polish, Bohemian, Swedish, Norwegian, Dutch, Italian, Spanish, English and in far away Icelandic. Everywhere God has honored the message in the salvation of souls and in helping Christian believers.

Have you ever read it? If not, ask the office to mail you a free copy. And will you assist in its circulation? We need at present another Spanish edition, which is the fifth. Every month brings requests from Central and South America to furnish new supplies.



**The Oral Ministry** During January the Editor held the first Bible Conference in the new **Calvary Baptist Church** on West 57th Street, New York City. He spoke there three times each Sunday (January 11 and 18) and held noon day meetings and services each night. There was a fine attendance and great blessing.

The Editor and his wife are now on the Coast. In **Stockton** we held a fine Conference in the First Presbyterian Church. Then followed meetings for a week each in **Los Angeles, Hollywood, Pasadena** and other California towns.

During March meetings have been arranged in **Portland, Oregon** and **Seattle, Washington**. He is sorry not to be able to accept all the calls which have come from other cities.

Future meetings have been promised this spring to **Berne, Indiana**; (In German), **Pittsburgh, Pa.**; **Baltimore, Md.**; **Chicago, Ills.**; **Oklahoma City**.

The World's Fundamental Conference, which is to be a Prophetic Conference, convenes in May in **Philadelphia, Pa.** The Editor has been invited to give two addresses and expects to be there. The date is May 17-24. **Pray for all these services.**



**Matthew to Acts** The First New Testament volume of our Annotated Bible contains the four Gospels and the Book of Acts. It is indispensable to a Sunday School teacher. A large number of teachers find our exposition of the **Gospel of Luke** as given in this volume very helpful. The volume is large, but we bring it within the reach of everybody by offering it at \$1.50 postpaid.

**Remember This!** As you make your plans for the summer remember our two summer Bible Conferences. Plan to attend one of them and enjoy during your vacation a feast of fat things and also the Christian Fellowship for which our two conferences are noted.

**Montrose** Conference is held from August 10 to 16. **Stony Brook** Conferences begins on August the 16th and closes on the 21st. A special and most attractive program is being worked out for **Stony Brook** this season.



**Travel Suggestions** Several people have asked us about the best way to the Coast. The **Santa Fe System** is the best, and unsurpassed in every way. To reach Chicago from New York we suggest the **Erie System**, which has a greatly improved and fast service to Chicago. The Santa Fe leaves from the same depot in which the Erie trains from New York arrive. This does away with the often tedious change of depots in Chicago.

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## The Book of Psalms

### PSALM LVI

From the fifty-sixth Psalm to the sixtieth we have another series. They are all *Michtam* Psalms. *Michtam* means "engraven," signifying permanency and endurance.

Such are the brief, yet weighty sayings recorded in these Psalms, which give us an insight into the soul exercise of the godly remnant of Israel during the tribulation. This must be the prophetic interpretation. But these Psalms are filled with precious thoughts which under the guidance of His Spirit can mean much for all His children, especially in days of adversity and trial.

The inscription "Jonath-Elem-Rechokim" in its literal rendering means—the dove of silence in far off places. The Septuagint has paraphrased it by—upon the people driven afar from the holy place. Professor Delitzsch puts over this Psalm the words "Cheerful Courage of a Fugitive." It certainly connects with Psalm lv:6-7. There the people, the godly during the tribulation, longed for flight, that they might have the wings of a dove and lodge in some wilderness. Here in this Psalm their desire is realized. They are outside. But they are still in great danger, as the wicked are on all sides and the trouble is not yet over. They are seen as wanderers and waiting in hope for the deliverance.

Furthermore the inscription informs us that David wrote this Michtam when the Philistines had taken him in Gath. There must be then a similarity between David's experience and the experience of the godly during the tribulation. As David was hemmed in by two enemies, his own people and the Philistines, Gentiles, so the godly Israelites will face these two enemies, the ungodly in Israel and the Gentiles who make their final stand under the Beast and the armies of the nations before Jerusalem.

### I. Trust and Comfort. (Verses 1-9).

Be gracious unto me, O God, for man would swallow me up;  
 Throughout the day fighting he oppreseth me.  
 They are watching me and would swallow me up the whole day;  
 For many are they that fight against me in pride.  
 When I am afraid, I will trust in Thee.  
 Through God will I praise His Word,  
 In God I am trusting, I fear not;  
 What can flesh do to me?  
 All the day long they wrest my words;  
 All their thoughts are against me for evil.  
 They gather themselves together, they hide themselves,  
 They mark my steps, because they wait for my soul.  
 Shall they escape by such evil doing?  
 In wrath cast down the peoples, O God.  
 Thou countest my wanderings;  
 My tears have been put into Thy bottle;  
 Are they not in Thy book?  
 Then shall mine enemies fall back in the day I call;  
 This I know for God is for me.

The activity of the enemy is very prominently displayed in these verses. Many would swallow them up, make a complete end of the godly. Throughout the day they were watching, fighting and oppressing. In such circumstances the godly of every age turn to the Lord and look to Him for deliverance. What a wonderful resolve, "when I am afraid I will trust in Thee." Faith and trust in the Lord make an end of fear. They know God is faithful for He has promised not to leave nor forsake His own. Trusting in such a God, who pledges His Word, faith can say triumphantly—let the enemy roar and persecute, drive me from place to place—"I fear not; what can flesh do to me?"

They may continue in their hatred to wrest the words of the godly, invent new devices and schemes against them, band themselves together and make their plans in secret;

they may watch their very steps and wait to make an end of them, God knows it all and sees it all. Faith knows too that the wicked, the ungodly, cannot escape by such doings. Judgment wrath will surely overtake them all.

Precious is the comfort contained in verse 8. The Lord keeps track of the wandering of His people. He followed David in his wanderings, when he had to flee from mountain to mountain. He keeps track even of the tears which His people weep; He keeps a record of them in His book. The bottle is the Oriental skin-bottle which is used for keeping water, milk or wine.

Some years ago the writer, in reading these words, prayed for a fuller understanding of them. It came then in his mind that inasmuch as God has promised to wipe away our tears, He preserves them so that in that coming day, when all hidden things become manifested, when our secret tears will be acknowledged, He can wipe them all away, as a loving mother wipes the tears from the face of her child. The thought was most comforting, but not new with God's Saints, for one day in reading in the collected writings of John Bunyan, the tinker of Bedford, I came across a statement in which Bunyan said, while in prison, "God preserves our tears in a bottle, so that He can wipe them away." Reader! let us weep a little more over ourselves and over others.

Matthew Henry says on this passage of comfort and cheer: "He will remember our tears, and review them, as we do the accounts we have booked. Paul was mindful of Timothy's tears (2 Tim. i:4) and God will not forget the sorrows of His people. The tears of God's persecuted people are bottled up, and sealed among God's treasures." And what a comfort and assurance "This I know, for God is for me."

## II. The Praise for Anticipated Deliverance. (Verses 10-13).

In God will I praise His Word,  
 In Jehovah will I praise His Word.  
 In God have I put my trust; I am not afraid  
 What man can do unto me.  
 Upon me are Thy vows, O God.  
 I will render thank-offerings unto Thee,  
 For Thou hast delivered my soul from death,

Wilt Thou not keep my feet from falling,  
That I may walk before God in the light of the living?

Here is the challenge and the hope of faith. He trusts in His Word. The very vows of God are upon him, which means that God Himself has vowed to keep the feet of His Saints. He knows his soul and life now in jeopardy will be delivered and he will walk before God, as Enoch walked with God. In anticipation of the glorious outcome the godly remnant speaks of rendering thank-offerings unto Him. The eleventh verse is quoted in Heb. xiii:6.

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## Notes on First Thessalonians

(Continued)

B. B. SUTCLIFFE

But we were gentle among you, even as a nurse cherisheth her children:

So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

For you remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God (ii:7-9).

Here Paul speaks of himself as a pastor nourishing spiritual life. He compares himself to a nurse who takes care of her own children. And when he wrote this Epistle, as when he wrote others, he was but giving out what is found in the heart of our Lord: the tenderness displayed is a faint picture of the tenderness of our Lord Jesus Christ toward His own.

Paul declares he was "gentle among you even as a nurse cherisheth her children." The picture is that of a *trained* nurse taking care of children, and thus the care is according to expert knowledge. But the picture includes the thought of a trained nurse taking care of her *own* children. Added to the expert knowledge is the gentleness of a mother with her babe. It is not sentiment alone that goes into the care given, but the wisdom and the tender interest that ever seeks the highest and the best for the one who is loved beyond any

other upon earth. What a picture is here of the matchless care and infinite tenderness which the Lord gives to His own!

Thus the Apostle likens his care of them to a mother's loving care. He reminds them of his affectionate dealings with them, even to the point of being willing to impart unto them not the gospel only, but his own soul; just as many a mother has done for her child. It was love according to the Lord Himself, Who loved us and gave Himself for us.

His ministry among them was as disinterested as a mother's with her children. Unselfishly he labored to give them the gospel of God. He sought not theirs but *them*. He would be chargeable to none of them but would labor night and day on their behalf.

Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:

As ye know how we exhorted and comforted, and charged every one of you, as a father doth his children,

That ye would walk worthy of God, who hath called you unto his kingdom and glory (ii:10-12).

The figure changes here and he likens himself to a father, or a minister, strengthening their spiritual life, and he calls on them to witness how he had lived among them.

As a father he had taught them by his example, "ye are witnesses how holily and justly and unblameably we behaved ourselves among you." He had conducted himself holily, which means his manner of life toward God as concerning what was sinful and unclean; and justly (r. v. righteously), his manner of life toward them as concerning what was unjust or unfair; and unblameably, his conduct toward both God and them as concerning what, though not wrong or sinful in itself, might possibly be deemed so.

Of such a walk both they and God were witnesses. He does not say he conducted himself thus before the world, or the unbelievers. The world would never admit such unblameableness but would always find cause for criticism. Even the perfect Man, Christ Jesus, was criticized and finally crucified in spite of the unblameable character of his walk.

Not only by example but by exhortation he had tried to strengthen them in their spiritual life. He had "exhorted

and comforted and charged every one" of them as a father doth his children, or as the Revised Version renders it, he "dealt with each one as a father with his children." He knew there were differences among the children, no two of them were exactly alike, and each child was dealt with according to its own peculiarities: hence each child individually received the wisest and the best care. What a picture of the way in which the Lord deals with each of His own!

He exhorted them by encouraging and consoling them in their many trials and difficulties. They would have much to learn in their newly-found faith, and also much to learn concerning the manner of life entailed by that faith. They would be in need of much encouragement as they went on from day to day. It is blessedly true that the believer of today can depend upon such ministry, the ministry a true father gives his children, from the risen and ascended Lord.

He comforted them by supporting and sustaining them through the constant attacks from Satan, the pressing allurements of the world, and the trying rebellion of the flesh; the threefold enemy always in arms against the Christian.

And he charged them by testifying to them of the truth of the Word of God, and by solemnly pressing home that truth upon their hearts and consciences.

All of this was in order that his great desire concerning them might be realized and they "might walk worthy of God." God had called them unto His kingdom and glory, and they were to live as he exhorted them *because* of this fact: not in order to make it to be a fact, or to merit it, or to secure it, but because it was already a fact. As he writes to the Ephesians, after telling them of their position and possessions in Christ (position and possessions already theirs), "walk worthy of the vocation wherewith ye are called" (Eph. iv:1), or to the Colossians, "walk worthy of the Lord unto all pleasing" (Col. i:10), or to the Philippians, "let your conversation be as becometh the gospel of Christ" (Phil. i:27). These exhortations, and many others of the same tenor scattered through the Epistles, are never given to stir us up to try to be something in order to secure the position and

## O U R H O P E

539

possessions so freely given to us of God, but they are given because of the fact that God has already made us to be something, i. e., His own children through faith in Christ, and to stir us up to allow our practice in the world to speak of our position in Christ.

For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.

For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your countrymen, even as they have of the Jews:

Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

Forbidding us to speak to the Gentiles that they might be saved, to fill up their sin always: for the wrath is come upon them to the uttermost (ii:13-16).

Here he speaks of himself as a witness bearing testimony to, or acknowledging, their spiritual life. He bears witness that they had received the word he preached unto them as it was in truth, the very Word of God. And they had become followers of the churches of God in Judea. They had suffered for His Name from their own who believed not, even as the believing Jews had suffered from the unbelieving Jews. These unbelieving Jews had killed the Lord Jesus (Acts ii:36), killed the prophets (Matt. xxiii:37), persecuted the Apostles (Matt. xxiii:34), were displeasing to God (Isa. lxxv:5), and contrary to all men; they forbade the Apostles to preach to the Gentiles, and had filled up the measure of their sins in fulfillment of Matt. xxiii:32. Hence there was nothing for them now but the wrath coming upon them to the uttermost.

## THE OPPOSITION TO THE MINISTRY

But we, brethren, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire.

Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us (ii:17-18).

Paul had been with these Thessalonian believers only for about three weeks and then had been rudely torn from them without even so much as an opportunity to bid them farewell (Acts xvii:10). He had a great desire to revisit them in order

that further blessing might be their portion through his ministry, but Satan hindered him from going. The word translated "hindered" is a military term describing the activities of an enemy hindering progress by making the path impassable. But Satan's obstruction of Paul's path was all of God's permission and hence it would be made to work for good, as the very existence of this Epistle to the Thessalonians bears witness.

Humanly speaking, without the hindering of Satan this Epistle had never been written. When he was hindered from seeing and ministering among the Thessalonians Paul did the next thing he could: he wrote to them. Certainly much more of blessing has come to the Church through all the years since because of this Epistle than ever would have been the case had Paul been allowed to visit these children of his when he so greatly desired it. Surely Satan must feel, whenever he sees a Christian poring over this Epistle, that he made a stupendous blunder in hindering Paul's visit. Because of the overruling power of God it is still true, as when it was first written, that "all things work together for good to them that love God" (Rom. viii:28), and the child of God may say with truth, "my defence is of God," or, as the margin reads, "my buckler is upon God" (Psa. vii:10). Everything comes before the Lord for His inspection before it reaches the saint on earth. Hence we need not be discouraged or dismayed by the opposition of Satan, nor by his hindering activities. Every move that Satan makes will yet be proven to be a mistake in spite of his undoubted wisdom, and be forced by the mighty wonder-working power of our God to bring forth good instead of the intended evil. His hindering activities are but a call to fight with the certainty of a greater victory being recorded than the mere overcoming of the seen and immediate difficulty. That "messenger from Satan" to Paul was for Paul's own discipline because of the danger of self-exaltation which would have broken the communion between himself and the Lord. So it was with Job in his trials. And so it has been with a multitude of God's tried saints.

The result of Satan's hindering Paul in this instance has

*OUR HOPE*

541

been the centuries of blessing which have come to all God's people through this Epistle. What untold loss the Church would sustain without this Epistle, to say nothing of the Book of Job; and neither of these books, humanly speaking, would ever have been written but for Satan's interference with God's people. Surely praise and honor and glory belong to our blessed Lord who can take even the actions of Satan and force them to work for good and not evil to all saints.

## THE CROWN OF THE MINISTRY

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?  
For ye are our glory and joy (ii:19-20).

He declares that these converts of his would be, at the coming of the Lord, his joy and crown of rejoicing. The Lord is coming in person and with Him will be those to whom Paul was writing in that far off day. It seems a long time to us since Paul wrote these words but when the Lord does come Paul will be there and these "children" of his will also be there and known to Paul and he to them; and because they are the Lord's they will be the cause of Paul's joy and glory, and the reason for his crown of rejoicing. Here is an undesigned answer to the question so frequently asked, Will ye know one another over there? Certainly we will. But let us ask ourselves a still more important question: Will we, like Paul, have any there to know as our joy and glory and crown of rejoicing?

## THE SPIRIT OF THE MINISTRY

Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;

And sent Timotheus, our brother, and minister of God, and our fellow laborer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

For verily, when we were with you, we told you before that we should suffer tribulation: even as it came to pass, and ye know.

For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labor be in vain (iii:1-5).

This is a revelation of the heart interest Paul took in his

young converts. He was ever anxious for their welfare and, at the expense of his own comfort, he was willing to remain alone, at a time when that involved serious deprivation for himself, if only they were taken care of. So he sends Timothy to them for their good. Knowing their needs, and knowing Timothy as one who, unlike others, would naturally care for them, he sends him as the one most likely to bring about their needed establishment and supply them with the needed comfort. See how precise the Holy Spirit is when writing through Paul. There could be no comfort without establishment, hence the latter comes first. Paul knew they needed comfort because he knew of their tribulations which came to them because of where they were, i. e., in the world. There can be no escape from tribulations for the Christian as long as he is left on earth, and again and again we are warned of this. We should not therefore be surprised when it falls to our lot to endure them. We are to remember always that we may escape being overcome by them, and also that we may possess the comfort which will make us superior to them. Every Christian possesses an inner source of power which is ever ready to pour forth the needed comfort and grace in the measure in which the soul is established in the Lord. Being "established" in Him is the secret of having "comfort." As our Lord said to His disciples, "In me ye may have peace. In the world ye shall have tribulation" (Jno. xvi:33 r. v.).

Paul also knew their need for strengthening in view of their danger from the tempter's power (v. 5), and for this purpose also Timothy was sent to them. That Satan has power to hinder and torment the saints and to spoil their work is plainly taught in the New Testament. But on the other hand it is just as plainly taught that in Christ there is abundance of power at every Christian's command to undo and foil Satan's work and purpose.

This section closes with the suggestion that there was a possibility of the Apostle's work with them being in vain. He does not mean that it would be in vain for him, but for them. *He* was "always abounding in the work of the Lord" and he knew that such labor was "not in vain in the Lord."

But he was fearful lest Satan get such an advantage over them that Paul's work among them should be worthless, or "vain," as far as they themselves were concerned.

*(To be continued)*

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Note. This installment of Thessalonians should have appeared in the February issue of "Our Hope," preceding what appeared in that issue.

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## Glimpses Into the Apocalypse

BY HENRY CAMPBELL

(Conclusion)

### 2. THE RAINBOW OF THE REVELATION

Rev. iv:3

In that judgment scene of splendor unsurpassed, with which the fourth chapter of the Apocalypse opens, disclosing the Home of the Angels—and ours, too, on some fair, sweet morn—no single accompaniment of its august, central object—The Very Throne of God—shines in on our inner vision more beautifully than the rainbow of Revelation: but it is an unusual rainbow this, not one of the ancient order, but a bow entirely unique, of one tint, emerald, an arc of glittering green.

Amid the tumult of the Throne, its lightnings, its thunderings, its voices, the coloured span stands outspread, unshaken, unvarying, and it, ordinarily, in nature, so fleeting a thing!

"It represents the victory of the light of love over the fiery darkness of wrath \* \* \* it typifies the willingness of the heavenly to pervade the earthly \* \* \* a bond of peace \* \* \* it points to the all embracing universality of the divine mercy" (*Delitzsch*).

Says another: "the bending of God amid His power \* \* \*. The empire of Christ has been established on the basis of service, or the arms stretching downward." Govett says forcibly: "A cloud is coming over the earth; yea, it is already beheld. The Throne is that cloud, and

from it thunders and lightnings dart. But the bow is seen in the cloud; in token that God, while judging, means not to destroy by a flood. Accordingly, while plague after plague is rained down on men, no inundation devastates the earth."

This exquisite phenomena was seen "around about the throne." But let us not forget that "One sat on the Throne, and He that sat was to look upon like a jasper and a sardine stone." It is His glorious accompaniment. What an encirclement for the Head of Christ. How great a crown! But, then, how great a King!

But why is this apocalyptic rainbow made so remarkable by reason of its one prevailing colour—its green?

"Green is here named, probably to moderate the dazzling fiery Form of God." Says Seiss: "An appearance having something additional to nature, or nature modified, with one part of it exalted and strengthened beyond its wont. The jasper and the sardine flash terrible glory, but over them is the soft beaming emerald of promise and hope—mercy remembered in wrath—salvation over-spanning the appearance of consuming fire."

Very lovely are these words: "Green, from its association with the Bow in the Cloud, becomes the emblem of Mercy; blue, from its connection with golden plate, fastened by the blue lace to the High Priests Mitre, is that of Holiness. The Golden rays of the Sun, symbolizing the Word, that of Wisdom; and the Sardius or Ruby, from the same Hebrew root as blood, that of Life" (*Garland*).

We would add to the remarks of these commentators, whom we cite not because of their attainments, but because we would think on things which are lovely, one of our own comments. We like to entertain the notion that green is here used as a colour to suggest the thought of newness of life. Green is indicative of spring in nature, emblematical of youth, symbolical of eternity. The Book of the Apocalypse is a Volume of *new* things. The Lord of Life refers in it to His own *new* Name (iii:12); He gives to the over-comer a *new* name (ii:17); His City, His Bride, is the *New* Jerusalem (iii:12); *new* are the songs sung before His Throne

(v:9) and before Him on the mount (xiv:1); He presents to the astonished gaze of His beloved disciple, a *new* heaven and a *new* earth (xxi:1); and, finally, He Who occupies this high Throne, and Whose Voice is as the sound of many waters, closes the grand Book of Revelation with these words of purpose, of promise, of peace—"Behold, I make all things *new*" (xxi:5).

St. Paul, once raptured to Paradise, was in the secret, too: "therefore, if any man be in Christ, he is a *new* creature: old things are passed away: behold, all things are become *new*" (2 Cor. v:17).

When we ask ourselves the question, how this lovely iridescent Rainbow is produced, we gain more golden grain for our barns.

We know that in nature this bewildering beauty is produced by the light of the sun being broken up in refraction by the rainy cloud into a ribbon of sevenfold hues. We also know that the rainbow is never behind, but in front of the sun. Bearing these observations in mind let us look to see how the Book gives us food for joy. The Face of Christ the Lord is marked very emphatically for us: "His countenance was as the sun shineth in his strength" (i:16). Paul too when he beheld the Risen Saviour speaks of the light about His Person—"above the brightness of the sun shining round about" (Acts xxvi:13).

Applying then this train of thought still further we gain an affectingly lovely type of grace flowing outward from Christ as the rays from the solar orb. On the judgment Throne, amid the awful tokens of the judgment of God, from His Face, as from the face of Moses, comes the light of glory to be refracted in His cloud of rain and wrath, but not into the sevenfold prismatic colours, but this one alone, thereby assuring all how just will be His judgments on the world beneath His Feet.

One last little thought:

Before that Throne, beyond that crystal sea, looking upwards at their Christ of Glory, seeing Him as He is, are the assembled saints of God, clothed in white garments and crowned with sovereign gold—*insignia*, of His Gift—

and there, as well, are the mysterious cherubim, and still in fluttering crowds, closely thronged, the angels, in number ten thousand times ten thousand, and thousands of thousands" (v:11); tier upon tier, the Hosts of Heaven in full view of the Ineffable Face. And round them all, round all the scene, around the central Throne, the irised Rainbow, a complete circle, closing in all who are dear to Him, safe in that perfect orbit kept by the power and grace of God. For that this rainbow was perfect we feel sure. It is only because our world, that which is earthly, obstructs the view of the whole, that we get the broken ends of the bow.

Ringed around for ever and ever, we will worship and adore Him Who made us to be kings and priests before Him, casting our crowns before His Throne, enjoying indeed the inheritance of the saints IN LIGHT.

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## John Newton

BY THE EDITOR

"Amazing grace! (how sweet the sound)  
That sav'd a wretch like me!  
I once was lost, but now am found,  
Was blind, but now I see."

Thousands love to sing this precious hymn, but know little of the writer of these lines. He was born in London, July 24, 1725. On his epitaph he had written "Once an infidel and libertine, a servant of slaves in Africa." Like his beloved friend, the "stricken deer," the poet William Cowper, he lost his mother in his early boyhood. Neglected by his father and stepmother, he fell in with a lot of vicious boys whose ways he soon learned. Getting hold of Shaftesbury's *Characteristics*, he became a confirmed infidel. He became before he was of age a seafaring man. He deserted his ship, was brought back to Plymouth as a felon, kept in irons, degraded from his office of midshipman and publicly whipped. But sin and severe punishment only hardened him.

He went on a ship to go to Africa to lead a life of vice and sin and shame. He lived on the island of Plantains, where

he became at last the almost hopeless slave of a slave trader, who engaged him in the meanest drudgery of his infamous traffic. He was mocked by his master's wife—an abandoned woman—kept almost naked and half starved.

His father took pity on him and it was made possible for him to return to England. The trip was tedious and from very weariness he picked up Thomas à Kempis' book on "The Imitation of Christ." The thought came to him "What if these things should be true?" Then a terrible storm came up and death stared him in the face, for the ship seemed to sink. He then began to pray. Of this first prayer he wrote later "it was like the cry of the ravens, which yet the Lord does not disdain to hear." They escaped the storm, but as the provisions were lost they now faced death by starvation. He then began to read the New Testament, and the parable of the prodigal son made a deep impression upon him.

He saw himself in this parable. We quote his own words: "I continued much in prayer: I saw that the Lord had interfered so far to save me, and I hoped He would do more. I saw by the way pointed out in the Gospel that God might declare not His mercy only, but His righteousness also, in the pardon of my sins on account of the obedience and sufferings of Jesus Christ His Son. And thus I became a new man."

Coming home he gave himself to study, and in this thirty-ninth year he entered the regular ministry. He obtained a curacy in Olney, where he remained and labored for sixteen years. Here he came into most intimate association with poor suffering William Cowper; they produced the Olney hymns. Newton became a great preacher of the Gospel and had equal power in his conversation and correspondence. The true believers will always prize his life as an illustration of the power of the grace of God. So when you sing again another hymn of his, "How sweet the name of Jesus sounds in a believer's ear" think of the amazing grace which saved John Newton.

The Editor discovered recently in a second-hand bookstore one of the original letters of Newton, written by himself and

dated June 24, 1794. It is addressed to a lady who belonged to the circle at Olney, composed of Cowper, Mrs. Unwin, Newton and others.

This letter is before me. I look upon it with veneration, as I read this well written letter by the very hand of this man of God. But it would be selfish to keep it all for myself. I want my readers to share at least a portion of it, for space forbids to quote the entire letter.

“It has pleased God to favor me with a remarkable exemption from pain and sickness of body, for many years past. But I have a sick soul, laboring under a complication of disorders, each of them in their nature mortal and incurable by any physician but One. To Him all cases are alike easy. He cannot only heal the sick, but raise the dead. I had often heard of Him, but my prejudices prevented me from applying to Him, till I was brought very low indeed. At length necessity compelling (it was a happy necessity) I went to Him and He readily undertook my cure. And therefore I trust I shall not die, but live, a monument of His power and compassion. For I was utterly undeserving of His notice. I tried many things for relief. I ran from one creature to another for help, in vain. He knew that if I could have done without Him, I would not have come to Him, and yet He received me without one upbraiding word.

“It is now the business and pleasure of my life to procure Him more patients. I tell thousands in a year, how much they need Him, how gracious and skilful He is, but I can prevail on very few to go. There is none like Him, He welcomes all that apply, no one miscarries under His hand and He neither expects or accepts any fees.

“Sometimes I think, surely when they see me and are told how nigh to death I was, they will be persuaded; but alas! it is of the nature of our common disease, to be insensible of our danger, and to think ourselves well, even when we are at the point of death.

“He prescribes me medicines. These are the means of grace, in which I am to be found waiting, and the trials which He allots me, when He sees they are needful. He bids me to beware of the world, its vain customs and false

maxim. He says the air of the world is unwholesome and infectious; and I have often found it so, and yet am prone to breathe it more than is necessary. For want of strictly observing His caution, when I have sometimes succeeded tolerably well in the morning, I have brought on a relapse before night. He bids me be very careful of my tempers, and says that Pride, Positiveness, Anger, Levity and many other wrong tempers will certainly aggravate my disease.

“I always find His words true, yet I am too apt to neglect them. Had I been under Dr. Warren’s care, he would have left me to myself long ago, if I had not complied more punctually with his directions, than I have with my Lord’s.

“No physician but the Saviour has patience to bear with such perverseness as mine. But He still attends and watches over me. It is of His mercy that I am not worse, it is my own fault that I am not better. Oh that I had harkened more attentively to Him!

“I think I would willingly be made whole, but I often foolishly counteracted my own desires. I am frequently almost ashamed to apply to Him any more; but to whom else can I go? . . .”

This is a most precious section of the deeply spiritual letter. It is worthy to be placed alongside the classical writings of John Bunyan. The Editor is glad that this document fell into his hands, for these words will be made a rich blessing to all the readers of “Our Hope” and to thousands more.

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You’ve carried your burden,  
 You’ve carried it long;  
 Oh, take it to Jesus,  
 He’s loving and strong.  
 He will take it away,  
 And your sorrow shall cease,  
 He will send you rejoicing  
 With His heav’nly peace.

## Current Events In the Light of the Bible

**Soviet Theatricals.** A number of Russian engineers were accused of plotting to overthrow the Soviet Republic. They were arrested and tried. The newspapers gave the details of the trial which consumed several weeks. With smiling faces the accused described their wicked deeds, and then in cross examination it was seemingly brought out that France, England, the capitalistic countries, were the instigators of the plot to end Sovietism by a revolution. Roumania also was accused of having done its share.

All through the trial the prisoners were calm and unconcerned about the outcome. Outside of the court room another scene was staged. Hundreds of Soviets paraded, demanding death for the traitors. They were found guilty, and the majority were condemned to death and others received long prison terms. But a day later the death sentences were changed to imprisonment for a few years.

And now nobody knows where the prison is in which these engineers are working out their sentences. France, England and Roumania denied every word that the accused had said as to fostering financially and otherwise a revolution. Newspaper men and statesmen soon declared what every sane person believes now, that the whole procedure was a farce, a put up job, done for home consumption. The Soviet Republic has a shaky foundation, and the atheistic government tries to strengthen it by these theatricals. You can never believe atheists; they are born liars.

**The Right Warning and the Right Resolutions.** The St. Louis Chapter of the Missouri Society of Sons of the Revolution met a few weeks ago. Mr. Thomas W. White, attorney, drafted resolutions concerning the Soviet activities in our country. They were adopted. Everything is so well put that we reprint these resolutions. We hope that especially Senator Borah, who is advocating the recognition

of the government of the Beast, will read and study these resolutions:

Whereas, the Soviet Government of Russia is making strenuous efforts to secure the recognition of the United States Government as the only basis upon which the trade and financial problems of the two countries can be solved; and

Whereas, said Soviet Government is using its foreign trade for propaganda purposes with the intention and plan of overthrowing the governments of those peoples with whom it trades; and

Whereas, the Soviet Government recognizes neither Almighty God nor the basic moralities, but is seeking ruthlessly to wreck all religion and to abolish all codes of ethics and honor, the sacred family and marriage ties, and to overthrow our civilization; and

Whereas, the Soviet Government is seeking to destroy the labor unions and associations of this and other countries, and to establish in their stead the slavery of the workers, with no rights and no freedom; and

Whereas, it has already reduced to horrible serfdom the masses of Russia and has, with the tyrannical powers of despots, made a tragic example to the whole world of the treatment it gives to human beings; and

Whereas, it seeks by treacherous efforts to infiltrate the United States with misinformation and poison, with the intention of securing formal recognition by the United States on the basis of buying recognition by giving us foreign trade; and

Whereas, the Russian Soviet Government has never recognized nor paid the obligations of the Russian Government heretofore contracted with the United States; and

Whereas, Presidents Wilson, Harding, Coolidge and Hoover and their Secretaries of State, including Hon. Charles E. Hughes, have advised against the recognition of Russians until they act like civilized human beings, stop their bloody treacheries and quit revolutionary intrigues against all the established governments of the world; and

Whereas, in the present depressed times it would be suicidal to permit the Russians to invade the United States with their sinister plans and promises of a golden future to our unemployed, for the ulterior purpose of destroying our government and setting at naught the principles which Washington, Jefferson and Lincoln, and all the other great men of our country, have exemplified and inculcated.

Now, Therefore, Be It Resolved: That the St. Louis Chapter of Missouri Society of Sons of the Revolution hereby earnestly urge that the United States Government do not recognize Soviet Russia; that every effort be made to expose the secret and sinister propaganda of the Russian Government that is now being used in this country for the purpose of securing recognition; that this society co-operate with other patriotic societies to combat the venomous tide of Communistic propaganda which is being put out under the head of toleration, justice and trade benefits; that the people of this country be warned against the professors in our colleges, the ministers in our pulpits, and the international traders who heap fulsome praise on the methods and accomplishments of Soviet Russia; that the heads of the colleges, and the heads of our public schools, be warned against the insidious philosophy of Communism which is being taught by some of the teachers in this country; that a copy of this resolution be sent to the other chapters of the Sons of the Revolution, to other patriotic societies in the United States, to Hon. Henry L. Stimson, Secretary of State

of the United States, to our United States Senators and Congressmen, to the superintendents of the public and private schools of St. Louis; and that the same be given notice in the public press.

**What Abominable Infidelity!** Dr. Fosdick, Pastor of the Rockefeller "Church" on Riverside Drive, New York City, preached this past Fall on the topic of "the danger of worshipping Jesus." According to the *New York Times*, he uttered the following statements:

"The churches have been worshipping a conventionalized Christ who is far unlike the real one," Dr. Fosdick asserted. "They have clothed Him in brocades and velvets and have washed away the real Christ. Countless millions are worshipping Him emotionally, but not morally."

The world first tried to dispose of Jesus Christ by crucifying Him, Dr. Fosdick declared. But it required more than a cross to stop His influence, so it had to resort to a far more subtle and fatal way of ridding Him of His leadership, so it worshiped Him.

"Throughout history it has been true that when a spiritual leader has been too powerful to be crushed by opposition there has been still another way to escape his moral insight and his ethical demands," he continued. "That is, to worship him."

Dr. Fosdick pointed out that the most successful way of getting rid of Jesus has always been "to dress Him up in elaborate metaphysical creeds, hide His two piercing eyes in the smoke of sacramental adoration, build beautiful sanctuaries where His social ideals could fade in vague mysticism."

Jesus did not want this empty adoration, he declared.

"It is an amazing thing that the historic Church has so unanimously worshiped Jesus and has so seldom stopped to ask what He would think of it," Dr. Fosdick said. "Is it not true that most Christians have taken it for granted that Jesus would enjoy it, would enjoy being praised, sung to, talked about in exalted theological terms. All this, however, is obviously the reflection of our own littleness."

These ramblings are more than the ramblings of a man who is destitute of the Holy Spirit. They are antichristian, satanic attacks upon the Son of God, the Creator of all things. The blind man whom the Lord Jesus Christ healed asked Him after the Lord had said, "Dost thou believe on the Son of God?" "Who is He, Lord, that I might believe?" And when the Lord told him that he had seen Him and that He Himself is the Son of God, the blind man fell down and worshiped Him (John ix:35-38). Countless millions, great scholars, holy men and women, the host of martyrs, have worshiped Christ as God, and here comes this product of the degenerating Twentieth Century and declares in "his"

church that Christ should not be worshiped as God, because He is not God! Terrible will it be when the reckoning day comes and Fosdick, with the plastered up saints, Einstein, Darwin and Emerson, will have to face the rejected Christ as Judge. Fosdick, repent ere it is too late!

**The Rector of St. Patrick's Cathedral Bears Witness.** On the same Lord's day on which Fosdick rambled, the Roman Catholic Rector of the Cathedral in New York gave a witness which is a fine answer to the modernistic abominations of degenerating Christendom. We let him speak:

"The world's forgetfulness of Christ's sovereign right to dominate the lives He created and preserved by His death is the cause of "every evil that affects man's private life and retards and deteriorates the human race."

"Our allegiance belongs with Christ, the King, whose standard is the noblest the world has ever seen," said Mgr. Lavelle. "It is the standard that aims to preserve morality, civilization and organized government throughout the world. Bugle calls to other standards sound constantly; but they are standards that fall away from the truth and the best interests of mankind, running down the gamut of falsehood until we read that virtue is a convention, God a fiction and government a tyranny.

"A trait peculiar to all false doctrines is their pretense to modernity, which captures the imagination of youth afraid of being behind the times. Pagan and barbaric doctrines as old as the hills, doctrines that were killed and buried as civilization advanced, are now being resuscitated and offered as 'new thought.' And youth is allowing itself to be poisoned by these barbaric relics in their new guise.

"Anti-fundamentalism, which denies the divinity of our Lord, is nothing more than the Arian heresy of the fourth century; divorce always existed among the pagans, and the evil doctrine of companionate marriage was taught by a Spartan king nearly 2,000 years ago. As man became more enlightened, these doctrines were crushed, but they spring up from time to time as something new, advanced, never thought of before.

"Every lie may be said to have in it an atom of truth upon which it hinges, and if we examine the teachings of the false prophets who try to lead us astray we will find that the bits of truth in their claims are all taken from the principles advocated by Christ."

All is well put. You never find a believer in the Deity of Christ advocating companionate marriage, but you find the deniers of the Gospel of Jesus Christ stand behind it.

It is the truth that modernistic beliefs and practises are not new nor are they the product of advanced thought and scientific discovery. They are as old as the garden of Eden, where the first modernist, the devil, uttered his lies.

## The Most Remarkable Mathematical Prophecy in Scripture

By GEORGE WELLS ARMS, D.D., PASTOR

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In the ninth chapter of the Book of Daniel (verses 24 to 27) inclusive, we find the most remarkable mathematical prophecy in the whole Bible. It is not the most remarkable prophecy in the Bible. All prophecy is miraculous. There is nothing more glorious than the way in which the life of our Lord is set forth in the Old Testament, and how He fulfills it from His virgin birth to His victorious resurrection in the New Testament. We cannot test however the fulfillment of these prophecies by mathematics for they are not in the realm of mathematics but of testimony.

But here in Daniel ix:24-27 is a prophecy which can be tested by mathematics, which so many think to be the perfect test; and if it bears this test it should only help establish our faith in what must be the perfect accuracy of all the rest of the Book of Daniel.

In these verses the angel Gabriel tells Daniel that from the going forth of the commandment to restore and to build Jerusalem until the Messiah or Anointed One shall be cut off shall be 69 hebdomads. This word "hebdomads" is "sevens" in Hebrew and generally translated "week." But it does not always mean week, e.g., in Genesis xxix:27 we find that Laban tells Jacob to serve a hebdomad for Rebecca which word is translated "week" but which is understood to mean seven years. Likewise the Hebrews had a week of years as well as a week of days which gave them the Sabbatical year, as set forth in the Levitical law. We need to stress this point for the word "hebdomad" in this passage in Daniel means "years" and not "days." This translation has always been acknowledged by Jewish, Roman Catholic and Protestant commentators.

To say the word means "a week of days," and that every day stands for a year, is to bring into Scripture the "year a day theory." Whenever you do this you wrest the Scriptures

and bring havoc upon your conclusions. We have no right to take theories into this Book. When it says 2,300 days (Dan. viii:14) it means 2,300 days, and when it says 69 hebdomads it means 69 weeks of years, or 483 years.

The prophecy then is that from the going forth of the commandment to restore and to rebuild Jerusalem until the Messiah is cut off shall be 483 years. This interpretation has been universally accepted; the difficulty with the passage lying in the inability to determine just at what date the command was given to rebuild the city, and at what date our Lord was crucified.

Commentators have always recognized that in "round numbers" the prophecy was correct, although the figures did not exactly tally. For instance many commentators make the first date when the command was given to rebuild the temple, which was prior to the command to restore the city, and is not according to the prophecy. This was done in order to so lengthen out the time as to get in the full 483 years. Likewise the date at which the period ended has been variously estimated from the time when Jesus first began His ministry to the time of His triumphal entry into Jerusalem, which dates vary anywhere from 29 A.D. to 33 A.D. But the prophecy is "until He is cut off," or crucified.

Through archeological research we are now in a position to fix these dates as never before. For instance all of Christendom has just been celebrating the Nineteen Hundredth Anniversary of Pentecost which means that all of Christendom is agreed that our Lord was crucified 30 A.D. (Ussher wrongly dates the crucifixion at 33 A.D.) If He was crucified on a Friday, as most people are agreed, the date of His death fell on April 7. With our Lord's death falling in the year 30 A.D. it is worth while to notice that that is just 40 years before the destruction of Jerusalem, the Scriptural number of probation, before God's judgment was visited upon the city for the crucifixion of His Son. This destruction under Titus took place in the year 70 A.D.

Concerning the command to rebuild Jerusalem we are not so sure, except as to the year. In Nehemiah ii:1 we are told that the command to rebuild the city was given in the

month Nisan in the twentieth year of Artaxerxes the king. The Hebrews always reckoned their months according to the moon giving them 30 days, so that about every three years the priests had to put in a 13th month, which they did at the time of the month Nisan in order to keep the calendar true to the equinox. This means that the command was given in the month of March, which reckoning is generally accepted; but as to the day I can give no other authority except Sir Robert Anderson, who asserts that it was given on the 14th day of that month. I do not know his authority, but we will assume it is correct. Both secular and religious authorities are agreed that Artaxerxes began to reign in the year 465 B.C. This would mean that the 20th year of his reign was 446 B.C., not 445 B.C. The ancients always counted the year they began to reign as one year, which would make 445 B.C. the 21st year of his reign. Our first date is therefore fixed as March 14, 446 B.C. and the elapsed time according to Daniel's prophecy, is from March 14, 446 B.C. to April 7, 30 A.D. which should be exactly 483 years.

Before we compute the exact number of days lapsing in this period it is necessary to understand the prophetic year of Scripture is 360 days. This is not by any fancy of our own, but the reckoning of Scripture itself. As already stated the Hebrews computed their months as of thirty days each, which made their year 360 days. Then when you enter into the prophecies of the Book of Revelation,  $3\frac{1}{2}$  years or 42 months are always definitely stated to be 1,260 days, or the prophetic year of 360 days each.

Now then, to begin our problem we take from March 14, 446 B.C. to December 31, 446 B.C., which is 293 days. From January 1, 445 B.C. to January 1, 30 A.D. is 475 years at 365 days each or 173,375 days. From January 1, 30 A.D. to April 7, 30 A.D. is 96 days. Also in this period of 475 years we must include leap years. There being 476 Februarys in this period we divide 476 by 4 and then subtract 3, since leap years are not counted at the turn of a century, unless it can be divided by 400. This gives us 116 leap years, or that many additional days. Adding all these days together we come to a total of 173,880 days, which we

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557

divide by 360 being the prophetic year, and the result is exactly 483 years to a day.

March 14 to Dec. 31, 446 B.C.....	293 days
445+30, or 475 times 365 days.....	173,375 days
Jan. 1 to Apr. 7, 30 A.D.....	96 days
Leap years from 445 B.C. to 30 A.D. is 476 Februarys, less leap years at 300, 200 and 100 B.C.....	116 days
	<hr/>
Divide by the Prophetic Year of 360 days	173,880 days
	<hr/>
	483 years to a day
69 Hebdomads of 7 years each are..	483 years to a day
or	
March 14, 446 B.C. to March 14, 30 A.D. is 476 years at 365 days, equals.....	173,740 days
March 14, 30 A.D. to April 7, 30 A.D....	24 days
Leap years during 476 years.....	116 days
	<hr/>
Total number.....	173,880 days

This is both startling as well as remarkable. Yet we find here Scripture standing the mathematical test! As far as I know this computation has never been made before using the dates here given, largely because we have never been able to determine these dates as we are today. Previous reckonings have been made with other dates, which we now know to be wrong. Of course the date in March when Artaxerxes the king gave his command is not verified, but, placing it anywhere in that same month, could not vary the results more than 14 or 15 days. Also in computing the days in 446 B.C. and in 30 A.D. there is always a question whether to compute the day itself or up until the day, in which case for those who believe that our Lord was crucified on Thursday, April 6, rather than Friday, April 7, the result would remain the same; for the computing includes April 6, which would rather indicate that our Lord was crucified on Thursday.

The figures show the miraculous and remarkable accuracy of the Word of God, and how implicitly we may put our faith in it. Undoubtedly if we could further confirm these dates we would find that whatever the dates are, the lapsed period in between them would be 483 years to a day.

If the Book of Daniel then is so perfect concerning this prophecy, which goes far beyond the date of any time at

which the most destructive critics try to make its composition and which was made almost 100 years before even the commend was given to rebuild the city, can we not further trust it as to the 70th "hebdomad" yet to come, and the glorious appearing of our Lord and Saviour Jesus Christ, who will sit upon the throne of David and establish His kingdom, and whose righteousness shall cover the earth?

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## Notes on Prophecy and the Jews

In Jeremiah xxxvi we see the prophet in a dungeon. While there, he is commanded to take a roll and write therein the words which the Lord had spoken. Baruch is called and from the mouth of Jeremiah he writes the words of the Lord, and Baruch does as he was commanded and at the time of the fast, in the ninth month, he read the words of the Lord in the house of the Lord. He then read the same words to all the princes, and it made them afraid and they purposed to tell the king. "And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king. So the king sent Jehudi to fetch the roll; and he took it out of Elishama the scribe's chamber, and Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. Now the king sat in the winter house in the ninth month, and there was a fire on the hearth burning before him, and it came to pass that when Jehudi had read three or four leaves, he cut it with the pen-knife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words."

This is a significant historical event, which teaches us a few lessons. First of all we have here an illustration of what verbal inspiration is. Jeremiah did not write his own words, but *all* the words *the Lord* had spoken. Thus every one of the holy men of God, moved by the Holy Spirit, wrote

the words the Lord gave them to write. Hundreds of times these instruments declared "Thus saith the Lord." What an awful statement to say, as this subtle infidelity, the denial of the verbal inspiration, says, that the Lord did not speak all these words! It is an insult to God and His Spirit as well as the living Word, the Lord Jesus Christ. And that precious roll, containing the God breathed words, the words the Lord dictated, was cut up and cast into the fire. The act was not done by one who stood outside of the people Israel, but by one who belonged to the professing people of God and who held a responsible position among them. And it is not alone not different now among the professing Christian people, but far worse. God has given us His *complete* revelation. The Book He has given to us is as wonderful, as inexhaustible as He is Himself. What is *done with it in the greater part of Christendom?* It is not only neglected, but it is denied, dishonored, ridiculed and set aside in certain of its portions as spurious. Higher Criticism, so called, takes a penknife and cuts the Book to pieces and attempts to destroy the words of Jehovah, as the king did who threw the roll into the fire. They have been cutting at it, cutting out all that does not suit them, for a good while, and are not afraid of the Lord. Surely the destructive criticism of the Bible is the way preparer of the great apostasy, and the coming Lord will punish these wicked men for their wicked deeds in cutting His Word to pieces, though they call themselves learned and Christians.

But did Jehoiakim succeed? The roll burned up, but the words, which were written thereon did not burn up. Then the Word of the Lord came to Jeremiah, after the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying: "Take thee again another roll, and write in it *all the former words*, that were in the first roll, which Jehoiakim the king of Judah hath burned . . . Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim, king of Judah, had burned in the fire; and there

were added besides unto them many like words" (Jer. xxxvi:27, 28, 32). The prophet could not remember all the words, which were written on the roll, and so the Lord repeated what He had said and added something besides.—Heaven and Earth shall pass away, but His words will never cease from existing; they will never pass away. These words will rise up at last in judgment and condemn all the wicked critics and deniers of the Word of God.



A significant passage is found in the fourth prophetic address of Amos, the herdman of Tekoa. It is found in the sixth chapter: "Ye that put far away the evil day and cause the habitation of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music, like David. That drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph" (Chap. vi:3-6). Israel, the people of God, a religious people, practising all the ceremonials of the Law, had degenerated into a luxurious, sinful people, who lived in pleasures and wickedness, as revealed throughout this prophet. What was the starting point according to the above passage? What was the source of all their worldly and wicked ways? *They put far away the evil day.* Two previous prophets, Obadiah and Joel, had announced an evil day, the day of the Lord. They did not believe in the nearness of that day and put it afar off. In mockery even they desired that day (Chap. v: 18). Because they put far away the evil day and did not believe God's prophets, therefore they lived in worldly and sinful pleasures. It is not different now. The present day apostasy in Christendom, the worldly practises of the professing church, spring in a good part from that unscriptural doctrine called "post-millennialism," claiming that the evil day is far away and that the world has to be converted first. It is the *evil* servant who saith "my Lord delayeth His coming," and the consequence is, "he smites his fellow servants,

eats and drinks with the drunken" (Matt. xxiv:48, 49). Any one who puts off the coming of the Lord is in danger of being drawn in by the awful current of apostasy. Not strange then that the enemy of souls ever tries to get people away from a simple belief in the imminency of the coming of the Lord.



Peace on Earth! This was the glorious message heralded by the heavenly hosts, when Christ was born. But *when* and *how* they did not make known. The Old Testament Prophets contain many God given messages and visions of the happy time when all war and strife shall cease from the earth and when "righteousness and peace" will kiss each other. And in those Old Testament prophecies we find the time specified when there will be peace on earth and also the manner in which the peace will be brought about. The New Testament has but little to say as to the question of universal peace. It now here teaches that in this present Christian age, while the Gospel of Grace is preached to gather the Church, a time of peace and universal righteousness is to come. The idea that this age is going to end in peace is one of the saddest delusions of Christendom. It is absolutely contrary to the infallible words of our Lord, who declared that this age is an age when nation will lift up sword against nation and kingdom against kingdom. According to His divine predictions the age will end with a time of distress and trouble such as never was before. As the rejected one He declared that He came not to bring peace but the sword.

Peace on earth is bound to come, for God has promised it. But ere it can come the Prince of Peace must come again. Only His second coming will bring about the universal peace and righteousness for which the earth and the nations groan and wait. And before that great event will take place wars will continue; according to Prophecy and the Revelation of Jesus Christ at the close of this age the worst of all the wars will occur. We give here a few of the Old Testament passages which predict universal peace; in every instance these passages refer us to the time of the visible mani-

festation of Jehovah, the second coming of Christ. The reader will do well to study these passages and the context carefully. Isaiah ii:1-4; Psalm xlvii:7-9; Psalm lxxii:7-8; Hosea ii:18; Hag. ii:22; Zech. ix:10.

The attempt to produce a peace on earth now and to bring about such a condition, which can only come through the power of God in the Second Coming of Christ; such an attempt emanates from the god of this age, the wicked spirit, who constantly counterfeits what God will do. It is significant in these last days, when all about us indicates the soon coming of the Lord, that to the many signs this sign is added, the attempt of the evil one to produce a mock peace. Statesmen, Ritualists, Higher Critics, Spiritists Unbelievers, Philanthropists, Jews and Millionaires meet to bring about a "Peace on Earth" without Him, who alone can bring this poor world to rest. The name of our blessed Lord is dishonored in these attempts, and His Church and her mission slandered.



**Question No. 54.** In your opinion what is the correct date of the creation of Adam? Some records have it 4004 B. C. and some 5411 B. C.

Nothing definite can be said on this. It is impossible to fix the exact date, and even if we knew it correctly it would not mean very much.

**Question No. 55.** In Genesis i:28 it says, "Be fruitful, and multiply and replenish the earth," etc. Were there children born to Adam and Eve before their fall?

Certainly not. The first chapter in Genesis gives us the historical account of creation including the direct creation of man. The second chapter reveals the details and the relationships of that creation. These two chapters are not two different accounts patched together by someone, as the modernistic infidel assumes.

**Question No. 56.** Is it true that Prof. George McCready Price is a Seventh Day Adventist who holds all the unscriptural and evil, as well as perverted prophetic interpretations of the Adventistic Cult? If so how is it that fundamentalist papers constantly advertise him and his books, and that he is now one of the editors of the *Bible Champion* and the

*Essentialist (Combined)?* Is this consistent? Can this be pleasing to the Lord?

You are correct. Dr. Price is a Seventh Day Adventist of prominence who holds and endorses the unscriptural and perverted doctrines of that cult. Our fundamentalist friends claim that his books on geology do not mention the evil doctrines of his sect. In our humble opinion this does not make a particle of difference. It is the question of what he represents and the false doctrines he advocates. It is highly inconsistent and must be grieving to the Spirit of God. He has sent us in years gone by articles for publication in our pages. We have refused them. We cannot dictate the consciences of our brethren, but it seems clear to the Editor that the acknowledgment of Professor Price in conservative circles and his endorsement is a mistake.

**Question No. 57.** Please tell me why the three wise men followed the star?

In the first place there were no three wise men. Read your Bible again and find there the record of the *three* wise men and we will send you "Our Hope" free for the rest of your life. There were more than three. It was a large company which came to Jerusalem. Probably they came on account of ancient tradition which may have lead back to Balaam's prophecy, who announced that a star should rise out of Jacob.

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## A Message For Each Day

**March 1.** "*Abide* with us, for it is toward evening" (Luke xxiv:29).

It is a prayer of *necessity*. There is no light and no help apart from our Lord. It is a prayer of *knowledge*. Nothing else but Christ *abides*. Great cities and kings passed away. Our friends are dead and dying. But He "abideth forever." "He abideth faithful." We *falter*, He *continues*. He will be our *safety* and our *society*.

**March 2.** "I have *fought* a good fight; I have *finished* my course; I have *kept* the faith" (2 Tim. iv:7).

Can you say all *three*, especially the *last*. The Christian is a *soldier*, a *runner*, a *steward*. The fight is *good*, because the victory is *certain*. The course has a sure *finish*, for Christ is the *goal*. But about the *faith*. Are you preserving every iota of the truth?

**March 3.** "To *know* the love of Christ which passeth knowledge" (Eph. iii:19).

How can we *know* that which is unknowable? Only by *love*. "He that loveth not, knoweth not God." "We love Him, because He first loved us." So *love*, answering to love, is the secret of that knowledge which is called "the wisdom of God in a mystery"; and which to the natural man is foolishness, and never can be known,

**March 4.** “*Eternal* salvation unto all them that obey Him” (Heb. v:9).

The word *eternal* is very emphatic. We are scarcely accustomed to a new garment before it is *worn out*. We scarcely build a new house before it needs *repairs*. The new-born babe is scarcely with us before it *sickens*. But the new bodies, the new city, the new fellowships of our salvation estate, shall never *perish*, but increase in delights.

**March 5.** “The *secret* of the Lord is with them that fear Him” (Psa. xxv:14).

The word means *fellowship*. This “secret” must be felt, to be known. They who have it walk in “a path which no fowl knoweth, and which the vulture’s eye hath not seen; the lion’s whelps have not trodden it, nor the fierce lion passed by it.” In human language it means the saint alone is initiated into the mysteries of the skies.

**March 6.** “Fear not Abram: I am thy *shield*, and thy exceeding great reward” (Gen. xv:1).

For some reason unrecorded, the patriarch had become *discouraged*. He who had been brave for Lot is *timid* for himself. He who refused gold from the King of Sodom, realizes himself a wandering *stranger*. We are so glad Abraham was *human* like ourselves.

**March 7.** “They that *wait* upon the Lord shall renew their strength” (Isa. xl:31).

They that *expect* things from the Lord shall *exchange* old strength for new. We shall moult like birds, and get new plumage. Yesterday’s faith and conflict are to be forgotten. We are to live in a delightful *present* with God.

**March 8.** “Be clothed with *humility*” (1 Pet. v:5).

This is one of the words, to which grace has given an entirely new meaning. In common Greek, *humility* meant, mean spiritedness, and was a blemish. Under grace it is *honor* to be like Him, who “made Himself of no reputation.” “Clothed,” means “to tie as with a fast knot.” Thus we are to think of Him who girded Himself with a *towel*.

**March 9.** “Desire that ye might be filled with the *knowledge* of His will” (Col. i:9).

In only one way can this great prayer be realized. That is by persistent study of the World of God. *Nature* does not reveal His will. Profane *literature* ignores it. All the *sciences* are ignorant of it. The *mind* of man is opposed to it. The Holy Spirit alone understands it. But He *never* reveals it apart from Scripture.

**March 10.** “If any man *will* to do His will, he shall know of the doctrine” (Jno. v:17).

Believers must practice what they *know*. The stress is on the word *willing*. We are to put ourselves into God's hands for His *pleasure*. Have no ambition but to be *submissive*. John calls this "doing the truth." Yet it may not be "doing evangelistic work"; it may rather be "grinding in the shop," or "drudging in the kitchen" (Matt. xxv:22).

**March 11.** "Filled with . . . all spiritual wisdom and understanding" (Col. i:9).

We made a mistake when we study the Word simply to *know* its facts. What we are to become learned in, are those graces of love, faith and patience, which the Word unfolds. "Spiritual understanding" is greater than *head* knowledge. It regulates the *heart*, and makes the Bible student "walk worthy of the Lord unto all pleasing."

**March 12.** "*Liberty* to enter into the Holiest" (Heb. v:19).

Precious boldness. Do you realize that you may do what no High Priest of old could do—*every hour* enter the most grand and sacred place in all the universe? It is a *divine* place; but you are clothed in *divine righteousness*. It is an *open* place for He has rent the veil for you. But it is an *exclusive* place; only the blood cleansed can enter.

**March 13.** "In all points *tempted* like as we are, yet without sin" (Heb. iv:15).

Such is the Saviour with whom we have to do. You remember that sin of yesterday. How it has humiliated you. You would be *ashamed* to mention it to your nearest relative. But He already knows about it. He was once tested similarly. Speak to Him about your weaknesses.

**March 14.** "Made . . . *white* in the blood of the Lamb" (Rev. vii:14).

Can you understand the mystery of even this *symbolism*. How can ineffaceable red produce absolute white? Much more can you understand the mystery of this spiritual *fact*. The blood of Abel forever *stained* the earth. The blood of Christ forever *cleanses* the soul.

**March 15.** "Whether *in the body*, I cannot tell; or whether *out of the body*, I cannot tell" (2 Cor. xii:2).

Most of us think too much of our body. We pamper it with clothes, food and medicine. We may not experience the *rapture* of Paul. But we may get so *occupied* with heavenly realities, as to *forget* the body, its pains and needs; and remember what Paul remembered even in his ecstasy—that he was "*a man in Christ*."

**March 16.** "Of such an one will I *glory*" (2 Cor. xii:5).

The flesh loves to *glory*; in its comeliness, or its talents. Self-esteem dominates the old nature. Here grace comes in, and in the believer,

turns everything fleshly in us, to God's *honor*. You *may* glory. But you must not glory about yourself. You can glory in your *position* in Christ. In Him you are *something*. In yourself you are *nothing*.

**March 17.** "Hath any man brought Him ought to *eat*?" (Jno. iv:33).

Possibly this may meet the eye of some poor saint who has had a scanty breakfast this morning. This text records no *miracle*. We are observing the Son of Man in His simple *humanity*. Both Job and Jeremiah esteemed the Word more than necessary food. So did the Son of Man. So may you. And you will find that what strengthens the *soul*, in some marvellous way conquers *bodily* needs.

**March 18.** "How *long*, O Lord, holy and true" (Rev. v:10).

From what a host of godly lips has prayer like this ascended. Yet they died, not having received the promise. Surely we, upon whom the ends of the ages have fallen, may say with certainty, "Now is our salvation nearer than when we believed". To this word "long," put that other word "short." When He does come, "He will make a *short* work upon the earth."

**March 19.** "Be *ye filled* with the Spirit" (Eph. v:18).

Attention is called to the effects of *stimulants*. How often in these days of disease, our *bodies* demand a tonic. Here is a pure *soul stimulant*. Take it under any formula you will; call it a "*Baptism*"; and "*Enduement*"; or "*Anointing*" of the Spirit. You will find it to be that force which will support your fainting life under every form of earthly distress.

**March 20.** "Our God shall come, and shall not keep *silence*" (Psa. l:3).

Not since the beginning of this dispensation has the voice of God been heard. A clap of thunder frightens many of us. How terrible it shall be when "the Lord shall roar from on high" (Jer. xxiv:30); Joel iii:16). More than forty times the *loud voices* of the Day of the Lord are mentioned in Revelation.

**March 21.** "The word unto thy servant, upon which thou hast caused me to *hope*" (Psa. cxix:49).

Hope is something not yet realized. David had evidently been pleading some promise, and the answer was *delayed*. Is it thus with us today? Then cling to *hope*. Read the passage "*Because* thou hast caused me to hope." That is, the Lord *gives* you the hope; and He is responsible that the hope He has planted in you be fulfilled.

**March 22.** "Ye shall not *see* me henceforth" (Matt. xxiii:38).

## O U R H O P E

567

This means an absent Christ, a lonely church, a scattered Israel. For more than a century the Ark was without an official dwelling place. Meantime the houses of Abinadab and Obed-edom that received it, were *greatly blessed* (2 Sam. vi:12). So now, the true Ark Christ, while yet *unthroned*, will bless every heart and home that receives Him.

**March 23.** "The word preached did not *profit* them" (Heb. iv:2).

This is true of many children of godly parents. Uzzah, the son of Abinadab was slain before the Ark his father honored. Twenty year familiarity with the sacred vessel made him careless. Very stern is Scripture towards those who have been "once enlightened," but who have counted the blood of the covenant a *common thing* (Heb. vi:4-6; x:29).

**March 24.** "There was given me a *thorn* in the flesh" (2 Cor. xii:7).

Do not speculate as to what it was. Thereby you will miss its true design. You have something equivalent to it, mercifully given you. You bear about something unpleasant that you are ashamed of. God gives it to you for *ballast*. Do you deprecate it. Without it you would glory in your gifts or *experiences*. With it you can glory in *infinities*.

**March 25.** "Our *fellowship* is with the Father and with His Son Jesus Christ" (1 Jno. i:3).

What a message for the most lonely saint. You do *not know* the President. You have no *rich* acquaintances. You are *out of sympathy* with worldly professors. But you know Peter and Paul and John. You daily talk with the Lord Jesus Christ.

**March 26.** "He who now *letteth*, will let until—" (2 Thess. ii:7).

A bad text wherein to seek *comfort*. But if you are not satisfied in your *mind*, concerning this Hinderer, you may be satisfied in your *heart*, that these words declare that every *minutiae* of prophecy shall be fulfilled *in its due time*. God holds the great lever of earth's destiny. Nothing will be behind schedule time.

**March 27.** "The Captain of their Salvation perfect through *sufferings*" (Heb. ii:10).

What *honor* then to suffer with, and on behalf of Christ. How dull we are to realize it. How hard we try to avert, or alleviate our sufferings. That is all fatal to our blessing. Afflictions are like the vessels the widow had. She borrowed too few, and missed much oil. If our afflictions are *light* now, our *weight* of glory will be corresponding by *light, in heaven*.

**March 28.** "The trial of your *faith*, being much more precious than gold" (1 Pet. i:7).

Gold has no purchasing value, until it has been mined, assayed and minted. Your *faith* cannot trade in the market of heaven's wares until it has been *tested* by trial. Other Scriptures tell us what approved faith can buy from God. "The trying of your faith worketh patience"; and patience, experience and hope.

**March 29.** "Jesus Christ, the same *yesterday*, today, and forever" (Heb. xiii:8).

You are *depressed* today by some gloomy prospect. Can you *recall* anything that happened yesterday, or in any day past, that gave you proof that the Lord was kind towards you? Did you get some deliverance or answer to prayer? Then cannot you believe that as He did yesterday, He will do today? Read what Manoah's wife said (Judges xiii:23).

**March 30.** "They *gentleness* hath made me great" (Psa. xviii:35).

We may read this beautiful text variously. They *gentleness*, or thy *goodness*, or thy *providence*, or thy *help*, or thy *condescension*, or thy *humility*, or thy *discipline*, or thy *word*, "hath made be great." It amounts to the same. It is all prophetic of what He has done, Who made Himself of no reputation that He might bring many sons unto glory. He became *Servant* that I might be *King*.

**March 31.** "Sanctify in your hearts Christ as *Lord*" (1 Pet. iii:15, R. V.).

Nothing is more deplorable than the profane manner in which the bare name "Jesus," is used in prayers, songs and writings. Not once in the Gospels did the disciples address Him other than as "Lord." Take a little more time in these hurried days, and be sure to always speak of Him by His resurrection title, "Lord Jesus Christ."

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**COMFORT**—Blessed be the GOD, and Father of our LORD JESUS CHRIST, the Father of mercies and the GOD of all comfort; Who comforteth us in all our affliction (2 Corinthians i:3-4).

**HOPE**—Not by works done in righteousness which we did ourselves, but according to His mercy He saved us, . . . that being justified by His grace, we might be made heirs according to the hope of eternal life (Titus iii:5, 7).

## Present Day Conditions

There's a panic abroad mid the children of men,  
It stretches o'er land and sea,  
In every country throughout the land  
There's a struggle to live and be free.

The poor of the world are starving for bread,  
Though the land her fruit doth yield;  
There's a slump in the market, a slump in the wage,  
And man suffers throughout the world.

The Saviour of man is scorned and despised,  
His followers suffering pain.  
The world is rushing to sorrow and death  
In the struggle for money and fame.

Oh! God of all mercy, our heart calls to Thee,  
How long wilt Thou forbear?  
And suffer Thy word to be trampled down  
In the slough of untruth and mire?

Lift up your heads, ye children of light,  
Our redemption draweth nigh;  
The light will soon break o'er mountain and plain  
And Christ will appear in the sky.

Mrs. Jennie D. Robinson.

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## The Heart of the Lesson

BY ARTHUR FOREST WELLS

JESUS SENDING FORTH MISSIONARIES

March 1. Luke x:1-11, 17, 21-22  
Golden Text, Luke x:2

Daily Readings

Mon., Feb. 23, Luke ix:1-9. Tues., Feb. 24, Luke ix:10-17. Wed.,  
Feb. 25, Luke ix:18-27. Thurs., Feb. 26, Luke ix:28-36. Fri., Feb.  
27, Luke ix:37-45. Sat., Feb. 28, Luke ix:46-62. Sun., Mar. 1, Luke  
xi:1-24.

## THE OUTLINE OF THE LESSON

I. The Seventy Sent Forth (Luke x:1-11). II. The Report of the Seventy (Luke x:17). III. The Joy of the Lord Himself (Luke x:21-22).

## THE HEART OF THE LESSON

Luke ix tells of the sending by our Lord of the twelve Apostles; Luke x relates His sending of seventy or seventy-two others besides the twelve. F. Godet has the following illuminating paragraph in this connection. "Does this number (seventy) contain an allusion to that of the members of the Sanhedrim (seventy-one, including the president)—a number which appears in its turn to correspond with that of the seventy elders chosen by Moses (Num. xi:16-25)? In this case it would be, so to speak, an anti-Sanhedrim which Jesus constituted, as, in naming the twelve, He had set over against the twelve sons of Jacob twelve new spiritual patriarchs. But there is another explanation of the number which seems to be more natural. The Jews held, agreeably to Genesis x, that the human race was made up of 70 (or 72) peoples, 14 descended from Japhet, 30 from Ham and 26 from Shem. . . . If the choice of the Twelve, as it took place at the beginning, had more particular relation to Christ's mission to Israel, the sending of the seventy, carried out at a more advanced epoch, when the unbelief of the people was assuming a fixed form, announced and prepared for the extension of preaching throughout the whole earth."

The seventy were sent out in pairs, "two and two." Mark vi:7 tells us that the twelve were sent forth in the same manner. Jesus followed the same procedure when He sent for the ass and her colt (Matt. xxi:1-2). No reason is given in this immediate connection for such arrangement. We venture to suggest two. First, the joint testimony would carry, so to speak, greater authority. It was a tenet of the Law that one witness should not rise up against a man, but that at the mouth of two or three witnesses a matter should be established (see Deut. xix:15). The Lord applied this law to the government of the church or congregation (see Matt. xviii:16-17). Secondly, the work of one witness would complement the other. We sometimes refer to personal work in evangelism, and speak of someone being "won by one." This is true, if by the One we mean the Lord Jesus, the only Saviour (Acts iv:12); but it is hardly true on the human side. In the last analysis no *one* Christian ever saved a single sinner; there is always some cooperation of another servant of the Lord. Paul wrote: "I planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God giveth the increase. Now he that planteth and he that watereth are one: but each shall receive his own reward according to his own labor. For we are God's fellow-workers: ye are God's husbandry (Greek, tilled land), God's building" (1 Cor. iii:6-9).

The seventy were to go before the face of the Lord. Their mission was therefore similar to that of John the Baptist (compare Luke i:16-17). What work could be more glorious than this? To prepare the place for the Lord! We must not, however, give such a statement a wrong application, or else it would deteriorate into the principle that underlies postmillennialism, which thinks of the Lord's coming, for example, as taking place only after the world has been made a safe place in which to live. There is another precious truth, the counterpart of the privileged service of our text, which is set forth in John xii:26, "If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will the

Father honor" (compare also John xiv:1-3, 6). The Lord alone has the right to designate who shall go, how he shall go, and when and where.

In His charge to the seventy we note the following: The opportunity, the need for laborers, the necessity for prayer, confidence in the Lord for support, and the consciousness of being representative of Him who has all authority in heaven and earth (compare Matt. xxviii:18-20).

In the remaining verses of the lesson we behold the joy of the disciples and the Lord Himself. Few joys compare with that of the consciousness that one has been used by the Lord to serve or edify another. And if there be a lack of this joy in the Church, it is because the work of evangelism has slacked. Soul winning Christians are happy Christians. Such happiness is not the greatest joy, for Jesus mentions a greater one, namely, that our names written in heaven. The world does not speak much of heaven; but our Lord makes much of it; and so should we. Let the teacher, as time permits, show how heaven is held forth as an incentive for holy living.

The Lord's joy in this passage may be studied from two points of view: First, His reaction to the report of the success of the seventy's ministry; secondly, His confession of the Father—the word "thank" may be rendered "confess"—in spite of the fact that the wise and understanding failed to accept the truth of the kingdom of God, and that only the babes had that revelation. The Gospel is true even though the world's great ones refuse it, and only the babes accept it. Let us thank God that the humble do have the good news preached to them, and let us not be ashamed of our Saviour because the mighty ones stand aloof. Such loyalty pleases the Father.

### THE GOOD SAMARITAN

March 8. Luke x:25-37  
Golden Text, Lev. xix:18b

#### Daily Readings

Mon., Mar. 2, Matt. xxii:34-46. Tues., Mar. 3, Matt. xix:13-30. Wed., Mar. iv, Luke xvi:1-17. Thurs., Mar. 5, Luke xviii:9-18. Fri., Mar. 6, Acts iii:1-10. Sat., Mar. 7, Matt. v:38-48. Sun., Mar. 8, Luke x:25-37).

#### THE OUTLINE OF THE LESSON

I. The Question Concerning Eternal Life (Luke x:25). II. The Answer (Luke x:26-28). III. The Question Concerning the Neighbor (Luke x:29). IV. The Answer (Luke x:30-35). V. The Command to be Benevolent (Luke x:36-37).

#### THE HEART OF THE LESSON

At another time one of the scribes came to the Lord and asked concerning the chief commandment (Mark xii:28). That question might be considered as purely academic. It was asked by one who was not far from the kingdom of God (Mark xii:34). The question with which our present lesson begins appears to go beyond the schoolroom, for it voices the very practical problem of every sinner, namely, How can I be saved? One would hardly suspect that such a question would be used for a base purpose. Yet so it was in the incident of our text. A lawyer, in order to make trial of the Son of God, said to Him, "Teacher what shall I do to inherit eternal life?" Aside from the fact that the question reveals an ignorance which seeks to mingle law and grace, how can a sinner trifle with, or drag into the dirt, such a weighty

inquiry? Yet that is just what was done in this case. Indeed, how often is a great question asked in a wrong spirit! Let us seriously face this fact. One would suppose that when a man puts a grave religious inquiry that he is interested in the question which he propounds, practically interested in it. Yet, we do not always find it to be so. Students of the Bible are not always sincere in the purpose of their study; church attendance is very frequently the expression of a hypocritical attitude toward the things of God. Alas, it is possible to appear to be interested in a church service or a Bible conference without really hungering and thirsting after righteousness! There is no question about it—but what a wonderful revival would burst forth if all who ask concerning the will of God would be willing then and there to do it! Do not read this paragraph hurriedly. Give the problem that underlies it careful consideration in the class.

Our Lord's answer to the lawyer's question is another question. The lawyer found himself cross-examined in a manner in which he may frequently have cross-examined others who came in touch with his profession. But our Lord did more than that; He showed him that he was capable of answering his own question, and that his problem was not that of getting more light, but of living up to the light which he already possessed. The Lord threw him back upon his first or previous learning, and challenged him to put it into practice. Observe also that the Son of God referred him to the Old Testament, the Bible of that day. The lawyer must understand that the Word of God is sufficient for all questions concerning salvation. To another inquirer, or supplicant, He once said, "They have Moses and the prophets; let them hear them. If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead" (Luke xvi:29, 31). Not only did Jesus refer him to the Scriptures, but He challenged him concerning his attitude toward God's Word "How readest thou?" It was as if He asked him, "Have you been treating the Law lightly? It is a question that must be asked today in our places of worship and in our schools of learning. How do you read the Old Testament? Let us be reminded that our Lord would have us understand that it is His holy and sure word, and that He has given it, with the New Testament, to us as our only infallible rule of faith and practise.

The lawyer showed that he knew the answer at the time when he asked his question. And his answer shows that he knew the lesson well. The Church does not need better ministers and teachers; it needs better doers of the Word. This is our inference, not only from the attitude of the lawyer, but of the command of the Lord Jesus Christ Himself. His word is, "Go and do thou likewise." The word "likewise" refers, of course, to the charity of the Good Samaritan. Let us drop, for the moment, the adverb; and then we have, "Go, and do thou." No, salvation is not by works; but a saved life is expected to manifest works. I walked to and fro across the platform of a Bible conference the other day with my hands in my pocket, and said that some people come and go to church that way. They come without expecting to do anything; and they go without doing anything. After the service an earnest minister came to me and said, "I played around in that text (John v:24) for years; but when you walked across the platform with your hands in your pocket, I saw the lives of eight or nine men and women in my church who have let the Word go in one ear and out of the other as long as I have been here." Beloved, let it not be so with us. "Go!" "Do!" "Go and do!" The direction for the going and the doing is found in the adverb "likewise," which, in this case, sums up the gracious benevolence of

## OUR HOPE

573

the Good Samaritan. May it be that we may most preciously see beyond this sacred page, our Lord Himself! He is the Good Samaritan, as He is the Good Shepherd.

## JESUS AMONG FRIENDS AND FOES

March 15. Luke x:38-42, xi:42-46, 52-54  
Golden Text, John xv:14

## Daily Readings

Mon., Mar. 9, Luke x:38-42. Tues., Mar. 10, Luke xi:1-13. Wed., Mar. 11, Luke xi:14-28. Thurs., Mar. 12, Luke xi:29-36. Fri., Mar. 13, Luke xi:37-54. Sat., Mar. 14, Psa. lxxxvi:1-7. Sun. Mar. 15, John xv:1-27).

## THE OUTLINE OF THE LESSON

I. *The Lord's Visit to Mary and Martha (Luke x:38-42).* II. *Our Lord's Denouncement of the Woes upon the Pharisees and Lawyers (Luke xi:42-46, 52-54).*

## THE HEART OF THE LESSON

The facts of the lesson transpired while the Lord Jesus Christ was on one of His evangelistic journeys. He had just sent forth the seventy two by two. It was at the time when the days were being fulfilled that He should be received up; but when He steadfastly set His face to go to Jerusalem. Again, it was when he had been refused because His face was as though He were going to Jerusalem; and when He voiced the following contrast: "The foxes have holes, and the birds of the heaven have lodging-places; but the Son of man hath not where to lay His head." It was at such a time, so to speak, that the Lord Jesus Christ came into a certain village, where lived Mary, Martha and Lazarus. Note how Luke designated the place of residence, "a certain village." We need not ask, whether Luke knew the name of the community; let us rather observe that there are things in the Scriptures far more important than its geography. There is a method of Bible study which is one hour posted on temporal details, but only one minute wise on the things that abide. May we ever avoid such miscarriage. Satan, if he cannot keep us from studying Scripture, delights to have us occupy the time with the least important facts. Oh, how can we waste time with details of earth, when the Son of God is hungering for souls!

Martha received the Lord into her house. Note Luke's use of the title "Lord" here; and see the text in the light of Luke ix:51-53, 58; John i:10-14. Not everyone was welcoming the Lord into his home. Here, however, were friends that delighted in His fellowship. Some months later, the Lord brought joy to this home by resurrecting Lazarus from his grave, and by subsequently honoring their circle by accepting another invitation to dine with them. This time Lazarus is not mentioned; the picture is that, particularly, of Martha serving and of Mary studying. Then Martha served; Lazarus reclined at meat with the Lord; and Mary anointed Him (John xii:1-3). Mary had her critic at both occasions: First Martha, then Judas.

Here it seems that Martha and Mary worked together in the kitchen until a certain time; then Mary left off preparing food for the Lord, and entered into the feast that He was ready to give to her. Martha objected; but the Lord took Mary's part, and kindly reprov'd Martha for the importance which she gave to temporal things. This is no approval of any sort of domestic laziness, which neglects the kitchen for an apparent interest in spiritual things (compare Luke viii:1-3).

We must study this text in its own light. Martha was overdoing the physical preparation under the circumstances. It is as if the Lord said to her, "Martha, do not give yourself too much care about the meal; one thing will be sufficient. Come, let us spend the time in the things of God for the soul." We are reminded of that scene in John iv:27-38, where the Lord puzzled the disciples, who had gone to the city to buy food, by not eating. To their question, "Hath any man brought Him aught to eat," He replied, "My meat is to do the will of Him that sent Me, and to accomplish His work." It is more important to sit at Jesus' feet than to sit at a dinner table. At Jesus' feet we get instruction (Luke x:39); there we may pray for healing (Mark vii:25-30; Matt. xv:30-31); there we may find consolation (Luke viii:41-42; John xi:32-35); there too is salvation (Luke vii:36-50), and rest (Luke viii:26-35); there we may thank Him (Luke xvii:15-16); there we may exercise our love for Him (John xii:3); there is assurance (Luke xxiv:38-40); and there also full deliverance (Mark xii:36). If necessary, it would certainly be worth while to give up a sandwich for all that.

There is a similar emphasis of the spiritual in the second part of our lesson. Our Lord, in denouncing the Pharisees, said, "Ye tithe mint and rue and every herb, and pass over justice and the love of God; but these ought ye to have done, and not to leave the other undone." It is so easy for the flesh to put second things first, or to let them displace the first things altogether. When that condition exists, then very woeful consequences follow. Among these things is a hatred that plots against the Saviour.

#### THE USE AND ABUSE OF GOD'S GIFTS

March 22. Luke xii:16-21, 41-48

Golden Text, Ephes. v:18

#### Daily Readings

Mon., Mar. 16, Luke xii:1-12. Tues., Mar. 17, Luke xii:13-21. Wed., Mar. 18, Luke xii:22-34. Thurs., Mar. 19, Luke xii:35-48. Fri., Mar. 20, Luke xii:49-59. Sat., Mar. 21, Matt. vi:19-24. Sun., Mar. 22, Heb. xii:14-29.

#### THE OUTLINE OF THE LESSON

I. The Rich Fool (Luke xii:16-21). II. Faithful and Unfaithful Servants (Luke xii:41-48).

#### THE HEART OF THE LESSON

Who has not felt the force of our Lord's teaching in the Parable of the Rich Fool. We may not be rich; but we all know enough about the desires of the flesh to have some idea of the principle that wrecked the soul of the man in this story. One of our statesmen used a thought-provoking statement recently, when, while speaking of our present economic conditions, he asked, "Can it be that we are poor because we are rich?" The graneries and the warehouses of the country are said to be full; and yet thousands are in want! Something is wrong somewhere when such conditions exist. This parable shows us a man who was poor, in spite of the fact that he was rich. Alas, how very often is it true that men are spiritually poor, when they are financially rich! Was it not just a fact that led the Lord Jesus Christ to say: "How hardly shall they that have riches enter into the kingdom of God!" (Mark x:23).

This man revealed his spiritual poverty by his excessive use of the personal pronoun. He speaks of *himself*, and of *his* fruits, *his* barns,

*his* grains, *his* goods, and *his* soul. It is a poor man that talks always in such a strain. Would that it were only a story of the past; but it is a common, present fact. How many there are who have nothing but themselves to parade; who boast of their works; and who have no God to praise: "Having no hope and without God in the world" (Ephes. ii:12). Many there are who say that they cannot pray. But why can they not pray? Can they not say something to the Father in the Holy Spirit about the Lord Jesus Christ? No, the unsaved man cannot do that. He may be rich on earth; but he is poor in heaven. He shouts of self; he is dumb about the Saviour. He forsakes the rest of glory for the ease of luxury. God said of such an one: "Thou foolish one, this night they require thy soul of thee; and the things which thou hast prepared, whose shall they be?" And of all those like him, He said, "So is he that layeth up treasure for himself, and is not rich toward God."

This parable is almost a reproduction of an incident in the life of Nebuchadnezzar. "At the end of twelve months he was walking upon the royal palace of Babylon. The king spake and said, Is not this great Babylon, which I have built for the royal dwelling-place, by the might of my power and for the glory of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee; and thou shalt be driven from men; and thy dwelling shall be with the beasts of the field; thou shalt be made to eat grass as oxen; and seven times shall pass over thee; until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will" (Dan. iv:29-32). Compare with this the account of the sin and judgment upon Herod: "And upon a set day Herod arrayed himself in royal apparel, and sat on the throne (or, judgment-seat), and made an oration unto them. And the people shouted (saying), The voice of a god, and not of a man. And immediately an angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms and gave up the ghost" (Acts xii:21-22), contrast with this the testimony, for example, of Paul. "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that (life) which I now live in the flesh I live in the faith of the Son of God, who loved me, and gave Himself up for me" (Gal. ii:20). "But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which (or, Whom) the world hath been crucified unto me, and I unto the world" (Gal. vi:14). "I have fought the good fight, I have finished the course, I have kept the faith: 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 to me only but also to all them that have loved His appearing" (2 Tim. iv:7-8-Compare 1 Peter i:3-11).

The second parable may be considered in the light of what we have said concerning the first. We have seen the contrast between the Rich Fool, Nebuchadnezzar, Herod, on the one hand, and Paul and all faithful Christians on the other. So here there is a contrast between a faithful servant and two kinds of unfaithful servants.

#### REVIEW: JESUS THE WORLD'S SAVIOUR PREPARATION AND POPULARITY

March 29

Golden Text, Acts x:38

Daily Readings

Mon., Mar. 23, Isa. xxxv:5-10. Tues., Mar. 24, Acts iv:5-12.  
Wed., Mar. 25, Rom. iii:19-30. Thurs., Mar. 26, 1 Cor. i:10-31. Fri.,

Mar. 27, Gal. iii:1-14. Sat., Mar. 28, Ephes. ii:1-10. Sun., Mar. 29, 1 Tim. i:12-17.

#### THE OUTLINE OF THE LESSON

I. The Birth of John the Baptist (Luke i:8-17, 80). II. The Childhood of Jesus (Luke ii:40-52). III. The Ministry of John the Baptist (Luke iii:1-17). IV. Jesus Tempted (Luke iv:1-13). V. Jesus the Great Physician (Luke iv:38-44, v:12-16). VI. Jesus the World's Teacher (Luke vi:27-42). VII. Jesus the Friend of Sinners (Luke vii:36-50). VIII. Jesus Bearing the Good Tidings (Luke viii:1-15). IX. Jesus Sending Forth Missionaries (Luke x:1-11, 17, 21, 22). X. The Good Samaritan (Luke x:25-37). XI. Jesus Among Friends and Foes (Luke x:38-42, xi:42-46, 52-54). XII. The Use and Abuse of God's Gifts (Luke xii:16-21, 41-48).

#### THE HEART OF THE LESSON

The Golden Text is a wonderful summary of much that is true about our Lord and Saviour Jesus Christ. It is taken from a message which Peter was led to deliver to the Gentiles. Peter possessed two great truths, besides his possession of the Lord Himself, namely, the facts of the Gospel, and the meaning of the Gospel. In fact the Gospel is composed of both fact and interpretation. God gave him both, very particularly the latter; for the Lord said to him, "Flesh and blood hath not revealed it unto thee, but My Father who is in heaven" (Matt. xvi:17). Here (Acts x), the revelation came by means of a vision. This is the meaning of his "perception" (Acts x:34). God had revealed to him the fact that the Gospel was meant for the Gentiles as well as for the Jews. In preaching about the Lord Jesus Christ, we must not speculate, but present the facts of the Bible concerning Him. It is only then that we can preach and teach with authority. May God grant that our messages manifest His authority!

This Gospel is for the whole world. Every one is acceptable to Him; though, alas, all do not wish to be accepted. We saw that, as John the Baptist levelled all distinctions in society by the preaching of repentance which all needed, so the Lord Jesus Christ wiped out all superficial distinctions by receiving all who would come to Him. He rejected none (John vi:37). "God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him."

The message which God has ordained for the winning of sinners is the preaching of good tidings of peace by Jesus Christ the Lord of all. Men talk about the "Gospel" of this and of that; but there is only one Gospel, namely, the glad tidings concerning the Saviour and the Lord. In the highest sense, it is not good news to preach the law; but it is always good news to present the facts of the grace of God. It has been said that the Holy Spirit fell on the household of Cornelius before Peter got into his sermon. This is hardly the case; because he had already preached Christ to them. We have delivered our message as soon as we have presented Him. It matters not how long we philosophize about things: we never have preached until we have presented Him and His claims. The first message of the evangelist is the good news that God for the Lord Jesus Christ's sake forgives sins. Who is there that does not welcome that announcement? He came to save people from their sins (Matt. i:21; John i:29). And if, during this quarter, we have been used of the Lord to convince the scholars of their sinfulness and sins, and thus their need of the Lord and Saviour, and if we have had the joy of leading some to Him for salvation and guidance; we thank and praise Him, for the glory is all His.



disciple, prostrate at His feet. "I am He that liveth, and was dead; and behold, I am alive for evermore, Amen. And have the keys of hades and of death" (Rev. i:18). Here we read of His Deity. He is the ever-living One, but He came to earth to die. And therefore He says "and was dead." And now at God's right hand, as the head of the Church, He is alive for evermore.

In the last chapter, as quoted above, He speaks again as the "I Am." First He declares that He is both the root and the offspring of David. This reminds us of the scene on earth when they gathered round Him and He asked them: "What think ye of Christ? Whose Son is He?" They answered Him, "The Son of David." But He showed from Scripture that He is more than David's Son; He is David's Lord (Matt. xxii:41-45). This is what He means here when He speaks of Himself as the root and the offspring of David. But He calls Himself also the bright and Morningstar.

This is symbolical language. He is the Sun, the Sun of Righteousness. As such He is yet to rise with healing beneath His wings. This is the last great Messianic prophecy in the Old Testament (Malachi iv). When He appears the second time in power and great glory He will be the Sun of Righteousness. The Morningstar comes before the Sunrise, and symbolizes the promise He gave to His own and to His Church, that He would come again and receive them unto Himself, that where He is they may be also (John xiv:1-3). The Morningstar means His coming for His Saints as revealed to Paul and penned by him in 1 Thessalonians iv:16-18.

No sooner did He say "I am the bright and Morningstar" but there is heard from the Spirit and the bride a "Come!"—"and the Spirit and the Bride say, Come!" Some interpreters made a mistake when they say that this is an invitation given to sinners to come to Him. No, it is a prayer, expressing the desire of the Spirit, the Holy Spirit, that He may come as the Morningstar. The Holy Spirit came on Pentecost to begin His great work. He came to gather the Church, the body of Christ. He came to glorify Christ (John xvi:14). And so He does throughout this present age. But the highest glorification of Christ will be when He receives that

## OUR HOPE

579

body, the Church, unto Himself, when He will be glorified and admired in them that believed (2 Thess. i:10). And so He utters His "Come!"

And who is the Bride that says "Come!" also? According to the disciples of Dr. Bullinger, Israel, the literal Israel, is the Bride of Christ. Some deny that the Church, the espoused virgin, is the Bride of Christ. According to this theory it must be Israel who says with the Spirit to the Morningstar—Come! But Israel does not wait for the Morningstar, nor does Israel wait for the rising of the Daystar. Israel waits for the Sunrise, for His visible and glorious Coming. No it is not Israel, but it is the true Church, the Bride of Christ, who desires Him to come. Is He not the Bridegroom? The Bride desires her Bridegroom to come, the One who is altogether lovely.

This outburst of the Spirit and the bride, desiring His coming, is followed by a blessed Gospel invitation. It is the last invitation in the Word of God. "And let him that is athirst come! And whosoever will, let him take the water of life freely." How very much like the God of love and mercy that He is! He cannot close His revelation without giving once more a gracious invitation. After He has revealed the things to come, shown the destiny of the race, the destiny of the redeemed in everlasting glory in the New Jerusalem, and the destiny of the lost in everlasting shame and night, He invites for the last time sinners to come to Him. Here is the last "whosoever" in the Bible. No other condition to receive the water of life freely, but "whosoever will." And if man wilfully passes this by and rejects His loving, gracious call, he deserves the place outside.

Once more we find a "Come!" It is the very last. His own voice is heard assuring us that He will surely come and come suddenly some day as He promised. He has tarried long. The assuring last word which came from His gracious lips was spoken almost nineteen hundred years ago. All He does is infinite wisdom. His delay is wisdom. It is all according to His purpose. We cannot understand it. But we know He will come. And so there is an answer from the Church again, from His Bride. It is a prayer, "Even

so, *Come, Lord Jesus.*" For a long time it was the forgotten prayer, but now it is prayed by many thousands the world over. Glorious fact! It is the Holy Spirit who has revived the blessed hope and given back to the Church the forgotten prayer. And because it is so, we know His answer to this prayer must be close at hand. His answer will be His coming to receive His own. Continue to pray! Live that prayer!



In Him Dwelleth "For in Him dwelleth all the fulness of the Godhead bodily" (Col. ii:9). The statement in the first chapter in Colossians that a fulness dwelt in Him (verse 19) refers

to the fulness which our Lord possessed when He was on earth in His humiliation. Though He had laid His eternal glory by, yet the glory of Deity was His down here. The fulness mentioned in the second chapter of this Epistle is the fulness which dwells in Him bodily now, that is, in Him as the risen and glorified Man. In Him, who died for our sins, who was buried and rose again on the third day, who ascended upon high in His glorified incarnation body, dwelleth now the fulness of the Godhead. And all believers are one with Him; they have His life and His Spirit; they are dead with Him, risen with Him and seated in Him; they belong to Him and He belongs to them. And therefore what dwells in Him belongs also to us. For this reason we are told, "Ye are complete (literally: filled full) in Him, who is the head of all principality and power." Our completion, our perfection therefore is He Himself, the fulness which is in Him. It is not some Christian experience; it is not some special self surrender, it is not anything we do, or we experience, but it is He Himself. Our union with Him and identification with Him is our Christian perfection.

But this must be practically known. In the sister Epistle of Colossians we find this prayer: "That ye might be filled with all the fulness of God." This is a practical thing. We can be filled with the fulness which dwelleth in Him. To possess this needs the hand of faith. We must appropriate what belongs to us, what is in Him as our head. Out

of His fulness we can receive daily grace upon grace. All this we only do feebly. There are many interruptions in our Christian lives, many lapses, many failures. Yet these failures and lapses do not affect in the least our position in Him, which has been given to us by the grace of God.

But there is a day coming when we shall indeed be sharers of His fulness and His glory. It is the day for which His Church waits, the day in which we shall be like Him, the day in which we shall see Him as He is. Then we shall be filled full not only in Him, but with Him, and possess that glory He received, and which so graciously He has given to us (John xvii:21). It is the day for which He waits in glory. He waits for the travail of His soul, and when finally He clothes us with His own fulness and glory, He will be satisfied and rest in His love.



"It is good for me to draw near to God"  
 It Is Good (Psa. lxxiii:28). Thus spake Asaph, the  
 for Me blessed singer of Israel, some three thou-  
 sand years ago. How close he was to the

Lord! But he also had his trials and perplexities. Yet in faith he rose above them all. Would to God that all believers today could say with him, "Nevertheless I am continually with Thee; Thou hast holden me by Thy right band. Thou shalt guide me with Thy counsel and afterward receive me to glory. Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever" (verses 23-26).

And why had he such a triumphant experience? The quoted words, "It is good for me to draw near to God"—must be the secret. He lived in communion with God. He does not mean by drawing near to God, the formal religious observance of prayer, as it was done in Israel, and as it is done in Christendom. In the exercise of which the Lord said that they draw near with their lips, but their hearts are far away from Him. But Asaph speaks of drawing near to God in reality, in Spirit and in truth, seeking His face and having communion, fellowship with Him. And

our God tells us that if we draw near unto Him, He will draw near unto us. As we seek His presence we shall find it. And that glorious fact we know was perhaps not so fully known to Asaph. We draw near by "that new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh" (Heb. x:20). And more than that. As we draw near to God, we see Him in faith at the right hand of God, who died for our sins, who lives and appears in the presence of God for us. And so we can draw nigh in full assurance of faith. "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 who cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, apart from sin. 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:13-16). It is good for me to draw near to God. It is good, for everything depends on such a nearness. Without it we cannot walk in the Spirit, nor serve aright, nor enjoy the peace of God.

It is good for me to draw near with *confession* and *self judgment*. This must always be first. The oldest and most mature saint has the greatest need to come with confession and self judgment. God resisteth the proud; He giveth grace to the humble. The worst pride is spiritual pride. It is obnoxious in His holy presence. To draw near in the spirit of humility, telling Him our unworthiness, laying bare our failures, this is well pleasing in His sight and brings Him near to us. The greatest prayers in the Bible started with *confession and humiliation, and were speedily answered*.

It is good for me to draw near with *praise* and *thanksgiving*. That must be the next. We must bring into His presence our spiritual sacrifices, the sacrifice of praise unto God, the fruit of our lips, giving thanks in His name (Heb. xiii:15). God does not seek servants, but He seeks worshipers (John iv:23). What must it mean to God to receive worship, praise, thanksgiving and adoration from human beings! Real praise brought to God in the power

of His Spirit is acceptable in His sight, and He answers our praise by His presence.

It is good for me to draw near with *confidence* and *boldness*. We draw near in faith, trusting in Him, knowing that He is near and that He hears. Boldness means more than boldness of faith. It means to bring unreservedly all our needs, all our wants, all our burdens, all our trials and troubles to Him. It means to tell Him all. And His heart is open to our cry as we tell Him our need.

It is good for me to draw near with *expectation* of help and guidance. It is marvelous when we think of it. Israel said once, "My way is hid from the Lord" (Isa. xl:27). And He had spoken thus, "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." And He who upholdeth universes, who knows the number of the stars, and though they be millions upon millions, He has a name for each. He knows us by name, upholds us and has a path for us. And so we can draw nigh knowing that He knows us and provides for us.

It is good for me to draw near with the prayer of *intercession*. As we say in the next paragraph, all God's saints were great intercessors.

And as we draw near to Him and are in His presence, His peace will overshadow us and in the quietness and peace of faith and trust we shall have our strength.



Intercessory prayer is seen everywhere in  
Intercession Scripture. Abraham, Moses, Joshua, Job,  
Daniel, Ezra, Nehemiah, Paul, yea all the  
Saints of God have been and still are great intercessors.  
Intercessory prayer is a great privilege. It brings blessing  
down upon others; it brings blessing into our own lives.  
No one who practices intercessory prayer under the guidance  
of the Spirit of God will remain unblessed in doing this.  
And it is more than that. It makes us sharers of His own  
work in glory, and as we join His own intercessions we are  
pleasing in His sight.

One of our readers sent us the remarks of a brother now with the Lord, Mr. T. B. McKee, on intercession, which will prove helpful to our readers. He wrote:

"Pleading in Ezekiel, I came to those great words of God (Ezek. xxiii:30) 'And I sought for a man among them that should make up the hedge and stand in the gap before me for the land that I should not destroy it, but I found none.' I had often read those words, but now they came home to me in the power of the Holy Spirit. He awakened in my heart some searching questions, while He waited for an answer.

"The Lord seeking intercessors? That is what He says—'I sought for a man that should stand in the gap.' The presence of sin in a heart, or home, or church, or city, opens the way for the entering in of judgment. And now the Lord was looking for some one to stand in the gap—some one who had power in the ministry of intercession—someone who might be used to turn back the oncoming fire of His wrath. The Lord seeking intercessors in *all Israel*? So He declares—'I sought for a man among them.' It is a beautiful illustration of His love. He was seeking an intercessor that the coming judgment might be averted \* \* \* The Lord disappointed in His search? His own word is 'I found none.' This cannot mean that there was no one in all Israel who knew how to pray. The meaning rather is that they were narrow in their supplication—every one occupied with himself, or with his own little circle of friends. Even now many an earnest Christian seems to have no conception of an intercession that is limited only by the boundaries of the world.

"Is the Lord seeking intercessors among us? There can be no uncertainty about that. I have no doubt that some have a special call to this great ministry. But no part of the Divine plan or purpose stands in the way of any human being who would plead with God to revive His famishing Church, and to meet the need of a perishing world. That Holy Spirit, who inspires our prayers, is the gift of the Father to all who are redeemed by the blood of His Son. Listen to that word of Christ, even when He stood amid the

awful shadows of the Cross: 'Neither pray I for these alone, but for them also who shall believe on Me through their word.' Praying for those who are near, and for those who are far away! And now He is speaking to us, 'Follow thou Me!'

"Is the Lord finding intercessors among us? Are you an intercessor? \* \* \* Any encouragements in this work? Yes; not very much from men, but much every way from God! And joys in this work? Yes; 'in Thy presence is fulness of joy,'"

May these thoughts impress us that the Lord seeks intercessors, and may we be willing to walk in close fellowship with Him that He can use us as such.



Was He  
the King?

Now and then some one writes the Editor and asks if our Lord, when He came, appeared to Israel as King offering the promised kingdom. A certain prolific writer has branded Christ's coming as King a dangerous perversion of the Scriptures. The same writer has continued in his denials of dispensational truths to such an extent that now he also fights the earthly hope of Israel, as if God did not intend to keep His oath-bound covenants. All is now spiritualized—one might say—phantomized by him. It is only another evidence how one denial leads to another.

Did the Lord Jesus Christ come the first time as Israel's promised King? Did He come as the minister of the circumcision to confirm the promises made unto the fathers? Did He come to the lost sheep of the House of Israel with the message of the kingdom? Was that kingdom the present dispensation, or the Church, or was it the kingdom promised to Israel, which the nation had a perfect right to expect with the coming of their long promised Messiah?

We do not need to go outside of the Gospel of Matthew to find the scriptural answers to these questions. He came as the King and was presented to Israel as the promised King. Matthew xxi:1-5 settles this. Here we find the record of

His final entrance to Jerusalem. Then we read why He came. "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.*"

Romans xv:8 tells us that He came as the minister of the *circumcision for the truth of God, to confirm the promises made unto the fathers. And these promises were the kingdom promises. He came to confirm them, not to fulfill them. The fulfillment of those promises comes with His return. The Gospel of Matthew shows that He came with the kingdom message to the lost sheep of the House of Israel. The kingdom which Israel expected was not the unrevealed present dispensation, nor was it the Church, but the literal kingdom.*

Let us hold fast these dispensational facts, for if they are abandoned they lead to confusion.



.....  
 His Next           Ritualistic Christendom commemorates  
 Coming to       once a year on the so-called Palm Sunday  
 Jerusalem       the entrance of our Lord into Jerusalem.  
                     But they rarely ever think of His second  
                     coming to Jerusalem. But He will surely  
 come again to that city. And what a contrast these two  
 comings represent!

When He came to Jerusalem in the past, He came to suffer and to die. When He comes again He comes to claim His blood bought inheritance. He came the first time to David's city to be nailed to the cross. He comes the second time to receive the throne of His father David. He came, riding upon an ass as He entered the city gate. When He comes back to Jerusalem, the gates of glory above will swing open and He will appear upon the white charger, symbolical of His victory.

He entered Jerusalem the first time surrounded by a few disciples and the fickle multitudes. But when He comes back to Jerusalem He comes with His holy angels and brings with Him the company of the redeemed, His glorified Church, in a great visible demonstration. When He came to Jeru-

saalem the first time, He wept over the city and announced the great doom which should fall upon that city. When He holds His second entrance He will make Jerusalem the glory spot of His kingdom, for then Jerusalem will become the city of the great King. When He comes back to Jerusalem He comes not to be judged, but to judge. When He comes again He brings with Him the salvation promised to Israel, the realization of Israel's kingdom hopes. And all in the world is now rapidly getting ready for that great coming event.



In the beginning of the fourth century the Arius and His Christian church was greatly troubled Coodemnation 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, Acbillas, 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 wbolly 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 was 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.



Satan's Blunder "Science and Health," the text book of that ever-increasing cult, "Christian Science," a kin of Unitarianism, makes much of the parable of the leaven. The text is prominently displayed in that book, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three

measures of meal, till the whole was leavened" (Matt. xiii:33). Of course, everything here is clear to the Christian-Scientist who follows blindly the general interpretation of this parable. The woman is none other than Mary Baker Eddy, the founder of the cult. And the leaven the Christian Science principle, the doctrines of that woman. She has successfully introduced her leaven into religious life, as they say. It is working on and will leaven the whole lump; that is where they see universal acceptance of their cult. Well, it is amusing! The devil surely made a blunder. The parable has no good meaning. Leaven in the Bible is the type of sin, corruption and all that is evil. Nor does leaven in this parable mean anything else but corruption. The father of lies thought he did a very complimentary thing by making his dupes apply the parable to Mary Baker Eddy and to Christian Science. And they think it fits her and the cult all right! And so it does. Well the devil certainly blundered. The parable surely applies to Mrs. Mary Baker Eddy, as well as to other women leaders of similar cults, and above all to Jezebel (the Romish system). Mrs. Eddy and her whole system is corruption and a striking fulfillment of our Lord's parable.



A certain movement (Buchmanism) calls itself "The first Century Christian Movement Fellowship." This is a very high claim, but the very thing which one would expect in such a movement claiming the character of the first century, is sadly missing. It is *sound doctrine*. The true basis of all Christian fellowship, Christian experience, and more or less Christian service, is doctrine. This movement has no doctrinal basis at all. That is why Unitarians and Modernists are in it and can endorse it. Nor did the Apostles and the Prophets of the New Testament use psychology to bring about results. The movement is sadly destitute in the knowledge of positional truths, that a believer in Christ is complete in Him, that he shares His death, His life, and is one spirit with the Lord. It also ignores almost entirely that "blessed hope" and avoids the teaching of the imminent

coming of our Lord, which was one of the outstanding characteristics of first century Christianity. The Cross has not the place of prominence which it had in the first century, and which it *always* has in movements which are originated and fostered by the Holy Spirit.

We do not say with this that the movement is not doing good, that it is not used in the salvation of souls, but this in itself is no evidence that it is right and that it is akin to the first century Christianity.



The Way  
Showers of  
Humanity

They had in New York City a few weeks ago a "Conference of Religions." This is nothing new. They had one, called "The Parliament of Religions," during the World's Fair in Chicago, almost a generation ago.

A similar monstrosity is to appear again in Chicago during another fair. That so-called fellowship is already in existence, sponsored by Hindus, Buddhists, Jews, Infidels, Modernists, so-called Christians.

The New York conference through its leaders said, "The keynote of the speeches will be something like this, If the founders of the world's religions were alive, what would they do today? Would Buddha frown on Christ? Would Christ be a fundamentalist or a modernist?" Then after more of such silly ramblings we read of the different ways that all lead to God, the way showers of humanity.

"The divine way of Brahma,  
The royal way of Krishna  
The middle way of Buddha,  
The heaven way of Confucius,  
The simple way of Laotzu,  
The light way of Zoroaster,  
The righteous way of Moses,  
The straight way of Christ;  
The submissive way of Mohammed,  
The universal way of Baha'ullah."

No doubt to thousands of blinded modernistic-evolutionists this means real progress. Some such thing we read in current literature must come in the world and then will

come a better understanding, they believe, and a world peace. But these attempts, so antichristian and revolting to the child of God, are nothing but shadows of the fast approaching man of sin.



The Editor of "*Vernost*" (Faithfulness), Annotated Bible Mr. A. Dobrinin, who is now in this country, is undertaking the translation and publication of our "Annotated Bible" in the Russian language, to help the thousands of Russian Christians who are eager to study their Bibles.

He has published the Book of Genesis, and we hope and pray book after book may be translated and published in Russian, till the whole work is covered. Please pray with us for the success of this work. It is greatly needed among our Russian brethren.



Someone told us that the Editor never Blessing Given did anything more helpful and more timely than he has done in publishing these dispensational tracts. It seems it was done at the right time. Those who are established in the truth and know God's prophetic plan cannot be unsettled by the scribblings of novices. But there are thousands of believers who have not gone very deep in the study of dispensational truths and do not possess much discernment. Such are easily influenced by the attacks which have been made upon these truths. And then when certain teachers, who claim a high sounding reputation as great Bible teachers, also side with these attacks and go back on what they once believed, when they were scripturally sound, the simple sheep of Christ become confused and do not know where to turn.

Under God these tracts published in many thousands for free distribution, have brought help to many hundreds. They have been used in leading back to the simplicity of the dispensational unfoldings of the Holy Scriptures.

We have another one ready and are praying for what is needed to publish it. Please join us in this.

Many of our friends whom we know, and **Can We Do It?** others who are not known to the Editor personally, have written about the Editor's *Autobiography*, telling us of the blessing it has brought and what a great work this book might do if it could be placed into the hands of the graduates of seminaries, colleges and Bible institutes. Several college presidents and heads of Bible institutes have suggested this.

We would like to supply a number of these institutions with free copies, to be handed to the coming graduates at the different commencements. The Editor is praying that this might be accomplished. Under present conditions we cannot undertake this ourselves. We need the help of our interested friends. Will you help to make this possible?



**On the Pacific Coast** The Editor writes this on the Coast where he is engaged in a strenuous Bible teaching campaign. In Stockton, Calif. the first Bible Conference ever held in the First Presbyterian Church was well attended—and the Lord gave blessing to many. Our service in Los Angeles began with the First Fundamental Church. We had excellent and large services on Lord's day. But during the week a much needed rain came, and such rains! Regular cloud bursts which flooded the streets and made it almost impossible for anybody to come out. It reduced the attendance *proportionally*, yet we were much pleased with the numbers who came, and some from quite a distance. As soon as the rains stopped larger audiences gathered.

In famous Hollywood, the attendance was very large, from 1,200-1,500 in the Sunday services and large gatherings during the week, with large blessing upon the ministry.

On Lord's Day afternoon, February 15th, the Editor addressed a great mass meeting in the Bible Institute Auditorium. Over 2,500 were present and listened to an address on "The Prospects of the World and the Church in the present Crisis." The next day we addressed about 150 preachers in their meeting, and gave another address in the afternoon to a large audience in the Bible Institute.

Long Beach was visited and Pasadena is on our list for a week's meetings. After that we hope to journey Northward to Oregon.

We praise Him for physical strength, for His mercy, for His protecting care, and for His kindness in permitting us to feed the flock of God. It is all of Him and for Him. But oh! continue to pray!



**Other Meetings** We have a number of places to visit. Berne, Indiana, the end of March and beginning of April. Baltimore, Md., also Chicago and later Buffalo and Oklahoma City. Many calls we have to refuse, for it is impossible to fill all these invitations.

Our two Summer Conferences promise to have a fine attendance. *Manrose* begins, God Willing, August 10 to the 16th. Besides the Editor, our brother, Arthur F. Wells, who writes the Sunday School Lessons in "Our Hope," will be teaching during this Conference.

*Stony Brook* will have the usual Conference under the Leadership of the Editor. The time is August 16-21. The speakers include Drs. A. Gordon MacLennan, Will H. Houghton, George W. Arms, H. A. Ironside, B. B. Sutcliffe and others. We expect a record attendance. Ouring August Stony Brook, so pleasantly located on the Long Island Sound, is at its best. It has a safe beach for sea water bathing. Write soon to Mr. Gilbert Moore, Stony Brook, L. I., N. Y., for reservations.

All our readers living in the Eastern States and the middle West will receive programs.

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## The Book of Psalms

### PSALM LVII

This Psalm and the two which follow have for an inscription the word "*Astazhith*" which means "Destroy not." This name is suited to the character of these psalms which prophetically picture the remnant of Israel in the great tribulation, and record their prayers in the midst of the dangers and trials of that time. The inscription also states that this Michtam of David was uttered by him when he entered into the cave as he fled from Saul. Twice David found refuge in a cave. The one cave was that of Adullam (1 Sam. xxii); the other was that of En-gedi, one of the numerous caves in the limestone rocks on the western bank of the Dead Sea. This probably has reference to the cave of Adullam. As stated before in our meditations on the Psalms, the sufferings of David foreshadowed the sufferings of Christ, and also the sufferings of the godly Israelites during the time of "Jacob's trouble" (Jer. xxx:7; Dan. xii:1-3; Matt. xxiv:21).

#### I. The Cry to God in the Midst of Enemies and Dangers. (Verses 1-5.)

"Be merciful unto me, O God! be gracious to me;  
For in Thee hath my soul taken refuge;  
And in the shadow of Thy Wings will I find shelter;  
Until the destruction be overpast.  
I cry unto God Most High;

## OUR HOPE

Unto God that performeth all for me,  
 He shall send from the heavens and save me,  
 He hath covered with shame him that would swallow me up.  
 Selah.

God shall send forth His lovingkindness and His Truth.  
 My soul is among lions;  
 I lie among them that are on fire—  
 Children of men whose teeth are spears and arrows,  
 And their tongue a sharp sword.  
 Be exalted above the heavens, O God,  
 And Thy Glory over all the earth."

The Psalm begins, like the preceding one, with a cry to God to be merciful and gracious. And here is the blessed assurance that in the midst of evil, sorrow, danger and death, the Lord Himself is the sure refuge of the soul. Such is the comfort of all believers, Jewish and Gentile. In the shadow of His wings they find a sheltering refuge. The shadow of His wings, not the wings themselves, but the shadow of them, denotes His gentle tender love.

It reminds us too of Matthew xxiii:37—"how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." But here are a willing part of His people who seek the shadow of His wings where they find protection "until the destruction be overpast." Destruction then goes on in the world, the preparation for it we can witness in our own days, and after that comes the indignation from above and His judgments. But His trusting ones will be safe even in those days of calamity. It is spoken by Isaiah. "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" (Isa. xxvi:20). They look to Him, as all Saints should, as David did, and others, with the assurance that "He performeth all for us."

Still greater is that prophetic expression "He shall send from the heavens to save me." They look then for that intervention from above which is written so large in the prophetic books of the Old Testament. The One who comes for deliverance is their King, our Lord. He returns in power and great glory, and will save the waiting remnant of Israel, who will welcome Him and say in that day, "Lo, this is our God; we have waited for Him, and He will save

## OUR HOPE

595

us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation" (Isa. xxv:9). "Blessed is He that cometh in the name of the Lord" (Matt. xxiii:39). Then their enemies, who wanted to swallow up His people will be covered with shame. His loving kindness and His Truth will then be graciously displayed towards those who are His own. In tribulation, during the age ending in darkness they are among lions, they are hated and suffer. But ultimately their cry to the Most High will be answered. He comes and manifests His glory over all the earth.

## II. The Triumph which Follows. (Verses 6-11.)

"They prepared a net for my steps—  
 My soul was bowed down—  
 They digged a pit before me;  
 They are fallen into the midst thereof. Selah.  
 My heart is fixed, O God, my heart is fixed;  
 I will sing, yea, I will sing psalms.  
 Awake my glory!  
 Awake psaltery and harp!  
 I will wake the morning-dawn,  
 I will praise thee, O Lord, among the peoples;  
 I will sing psalms to Thee among the nations.  
 For Thy mercy is great unto the heavens,  
 And Thy truth unto the clouds.  
 Be exalted above the heavens, O God.  
 Let Thy glory be above all the earth."

This is most beautiful and precious! The plotting enemy is no more. The Lord appeared from heaven, dealt with them and they plunged into the pit, which they had digged for the godly. As Haman and his sons were hanged on the gallows that enemy had erected for Mordecai and the godly, so their enemies are now vanished. Then the singing begins. They praise and shout for joy. The groans are hushed and millennial songs begin.

Especially beautiful is the expression "I will wake the Morning-dawn." The night is over and the night of sin, of suffering, of Satanic powers and opposition is followed by the day dawn, when the shadows flee away. The morning-dawn will be awakened by their songs of praise and shouts of victory. And their songs praising the Lord will be heard among the nations of the earth. From one end of the earth to the other the glorious deliverance and the

Kingdom will be heralded. His glory is then not alone over all the earth, covering the earth as the waters cover the deep; but His glory will be *above* the earth.

This is one of the Old Testament hints of the heavenly glory of the heavenly people. The Church glorified will not be on the earth during the kingdom age, but the Church will be above the earth and will be seen as the glorious Bride in the New Jerusalem.

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## Notes on First Thessalonians

By B. B. Sutcliffe

(Continued)

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words" (iv:13-18).

In this section the Lord's coming in relation to the saints is the subject, while his coming in relation to the world forms the text of the next section.

In many quarters it is frequently stated that there is to be a "general resurrection" when all, saints and sinners, will be raised together, but such a general resurrection is impossible in the light of this passage. This is at once seen from the fact that the "sleeping" ones are raised even before the "living" ones are changed. Moreover, if there is to be a general resurrection when all the members of the human race are to be raised together to stand before a judgment throne, there is left no place for a generation of Christians to be living upon earth when the Lord comes, as is so clearly revealed in the verses before us, as well as in passages of

*OUR HOPE*

597

which 1 Cor. xv:51-52 is an example: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

These Christians in Thessalonica had been sorrowing because certain of their number had died, or as the passage says, had "fallen asleep," the New Testament word for the death of the saints. They were troubled concerning what would be the portion of these sleeping ones when the Lord finally came. They had been taught something about the "Day of the Lord" because Paul had reasoned with them out of the Scriptures, (Acts 17) i. e. the Old Testament Scriptures which are full of teaching concerning the Day of the Lord, but have nothing to say about the coming of the Lord for the saints. Hence these Thessalonian saints were unfamiliar with the truth of the coming of the Lord to the air to catch away his Church, and they were concerned about what had happened, and would happen, to those of their number who had died while waiting for the Lord to come.

Concerning those who had thus fallen asleep the Apostle tells them they would sorrow but not "as others who have no hope." The "Others" are the unbelievers who have no hope of the future and, though they know it not, they are without hope even in this life. This we know because the Holy Spirit has written unto believers, saying, "Wherefore remember \* \* \* in time past \* \* \* that at that time ye were without Christ \* \* \* having no hope, and without God in the world" (Eph. ii:11-12). Hope implies a recognition of future good, a desire to obtain that future good, and a firm expectation that the future good will be realized. The unbeliever, as far as any good beyond this present life is concerned, is wholly without hope, while the believer has always the Blessed Hope of the Lord's coming, at which time those who are fallen asleep in Christ will be brought with him. They have not been annihilated but are in safe keeping with him, waiting for his coming when they too shall come. Certainly the believer sorrows

when his loved ones depart this life, but his sorrow is not that despairing, hopeless, bitter grief of the one to whom the future holds no ray of light but is dark with foreboding and devoid of all hope.

It is certain that the sleeping ones will be there when the Lord comes because, as we are told in this passage, God will bring them with Jesus when he comes. This is in perfect harmony with other Scriptures, as for instance, Rom. viii:11, "If the spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies." Or 1 Cor. xv:20, "But now is Christ risen from the dead and become the first fruits of them that slept." The first fruits speak of the harvest, and if the first fruits are there it is certain the harvest is there also: one could not be without the other following. *The bodily resurrection of the believer who has died is as certain as it is certain that Christ rose from the dead.* In proving the certainty of this the Holy Spirit makes use of the universally recognized fact that all who are in Adam die, and says it is just as certain that all who are in Christ shall live. "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv:22). The time of this resurrection is plainly declared to be when Christ comes from heaven, "But every man in his own order: Christ the first fruits, afterward they that are Christ's *at his coming*" (1 Cor. xv:23).

The Apostle also tells these Thessalonian saints that those believers who are alive on earth when Christ comes will not go before, or precede, those who have fallen asleep. The living saints "shall not prevent them that sleep." The word translated "prevent" is an old English word which means "to go before." It is so used in Psa. cxix:147, "I prevented the dawning of the morning" with my prayer. He means that to give himself to prayer he arose before daylight and thus "prevented" or preceded the dawn. When the Lord comes the living saints will not go before the sleeping ones. But the sleeping ones will be raised, the living ones will be changed, and together they will be caught up in one united body to meet the Lord in the air. This

## OUR HOPE

599

involves a mystery concerning the living ones, the revelation of which is found in 1 Cor. xv:51-52, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." When will this be? At the coming of the Lord spoken of in this passage from 1 Thessalonians. (The trumpet of 1 Cor. xv should not be confused with the last trump of judgment, but it is the silver trumpet of jubilee.)

This coming of the Lord will be a personal, bodily coming just as the first advent was a personal, bodily coming. "The Lord *himself* shall descend from heaven." Much confusion has been raised by making these words mean something other than they say. It has been said that the coming of the Lord means the destruction of Jerusalem which occurred in A. D. 70; others have said it means the end of the world, or the coming of the Holy Spirit, or the time of death, etc. But to put any of these things into this passage makes nonsense of it. Suppose we should make it read, "The destruction of Jerusalem, etc., shall descend from heaven with a shout . . ." What nonsense this would be! No, it is the Lord *himself* who is coming, and for *him* the saints wait and watch. If it is not the Lord *himself* who is coming then the sleeping saints do not rise but are perished, and we which are alive are of all people the most miserable. To make the coming of the Lord for his saints to mean anything less than his coming in person, in the body, is to pervert, distort, and confuse the Scripture throughout all its pages. A mere casual reading of the New Testament will reveal how true this is. "Let not your heart be troubled \* \* \* I go to prepare a place for you. And if I go . . . I will come again" (John xiv:1-3). Did he go in person and in the body? Then he will return in person and in the body. Again, "This same Jesus . . . shall so come in like manner as ye have seen him go" (Acts i:10-11). Was it a person in the body they saw depart? Then it is a person in the body who will come. Did space permit many similar passages

could be quoted. Anyone reading the New Testament without preconceived notions, will have no doubt that the personal and bodily coming is meant when we read, "the Lord himself shall descend from heaven with a shout."

There is also the testimony of the angels to be reckoned with. It was an angel that said to the shepherds "Unto you is born . . . a Saviour . . . and ye shall find the babe wrapped in swaddling clothes . . ." (Luke ii:8-18). By the babe the angel meant a person in the body. It was an angel that announced the Lord's resurrection by saying, "He is not here; for he is risen" (Matt. xxviii:6). Here again a literal, bodily resurrection was meant. Hence when an angel says, "This same Jesus will so come in like manner as ye have seen him go (Acts i:11), only unscriptural notions will make it mean less than the personal, bodily coming of the Lord from heaven.

Moreover, the familiar passage in Heb. ix:24-28 involves the literalness of the past, present, and future appearances of our Lord. "He hath appeared to put away sin," and all know that this appearance was in the body. "He doth appear in heaven for us," and all true Christians believe that this appearance is in the body. "He shall appear the second time." This last must be taken to mean, as the two other appearances, that he is coming in the body. No system of exegesis worthy of any commendation will distort these various passages to make them mean less than the personal, bodily appearance of the Lord.

Modernists and Conservatives alike declare that this personal and bodily coming of the Lord was in truth the hope of these Thessalonian Christians. And we do well to remember that these same Thessalonian Christians have been specially marked out by the Holy Spirit as being the *model*, or *pattern*, for all true saints of all the centuries since until the Lord come. It is therefore with untold injury to the souls of all saints that any attempt is made to force these Scriptures to mean something else than that which they meant to the Thessalonian believers.

This coming of the Lord is not only personal; it is always imminent. There is no time set so that any can say, "At

## OUR HOPE

601

this time," or "At that time, the Lord will come." It is simply stated that "The Lord himself shall descend from heaven." He may come at *any time* and at *any moment*, we are not told just *when*; but we are told to wait and watch, to be ever on the *qui vive*, ready to welcome him with joy whenever he does come.

It is true that there are certain events predicted to occur before our Lord comes to *this earth again*, but the writer of these notes, after diligent search, has not found in the Bible the slightest hint of any event which must take place before our Lord comes to *the air* for his saints. There is a distinction between the Second Coming of Christ to the earth, and the Coming of the Lord to the air. The former has relation to the earth, to Israel and the nations, and to creation as well; the latter has relation to the sleeping saints of former ages, the sleeping members of the Church, and the saints who shall be alive on earth when he so comes. Certain signs are spoken of in Scripture as heralding his coming to earth again, but no signs are spoken of as heralding his coming to the air; and it is the latter event of which the passage before us speaks. Certain world movements are indicated, a certain alignment of nations is predicted, and other prophecies are found in the Bible concerning various events to occur before He comes to earth again; but, as far as the writer can discover, *nothing* is predicted to occur before he comes to the air for his own. Many signs, and even some dates, are spoken of and set for his return to the earth, but the Church is a signless and a dateless company, a heavenly and not an earthly people, a company of strangers and pilgrims, merely passing through this present scene, not looking for signs to appear but for the Lord himself to descend from heaven to the air and take her to be forever with himself. It is after the Church has gone to meet her Lord in the air that signs and dates may well occupy the attention of the people who are left upon earth. But at present, in this our day, it is the person, the literal person, of the Lord who is the supreme object for whom the Church waits, to the exclusion of all signs or dates.

This coming of the Lord will involve *all* saints of this and

former ages. All who have been saved by grace through faith, from Adam's day down to this longed for event, will be caught away. There is no foundation in this passage, nor indeed in any other passage of Scripture, for the error which goes under the name of a "partial rapture." It is plainly declared that "the dead in Christ shall rise first," i.e. before the other dead rise. Then those "which are alive and remain," i.e. those saints who are then living on the earth shall be changed. Then, the whole company, the raised and the changed, "shall be caught up to meet the Lord in the air." There is no slightest hint that the catching away of the saints is a selective thing, or that only such as have attained to a special degree of devotion, or have become "overcomers," etc. are to be caught away. The "dead in Christ" certainly includes *all* the dead in Christ, and "those that are alive and remain" as certainly includes *all* the living saints. We shall see more of this truth when we come to the next section of the Epistle. Suffice it now to say that the *only* essential to being among those who will be caught away is personal saving faith in the Lord Jesus Christ. Being caught away to meet the Lord is the completion of salvation and is as much a matter of grace received by faith as any other part of salvation.

Being occupied overmuch with discussions about the manner, or time, or effects, of his coming sometimes leaves one without the sense of the unspeakable preciousness of this Blessed Hope. But when the things concerning it are in the background of the heart, and the person who is coming fills the foreground, it will be found, in spite of the bitter and trying experiences of the journey, in spite of the roughness of the road, and in spite of the burdens which must be borne; that strength is ministered, refreshment comes, joy bubbles up, heart desire to please him is deepened, carefulness in daily walk is increased, indeed all things that make for growth in grace are enhanced, while waiting and watching for the coming of him "whom having not seen we love, and in whom, though now we see him not, yet believing we rejoice with joy unspeakable and full of glory."

But alas! the catching away of the Church leaves the

unsaved more than ever in hopeless gloom, fast ripening for judgment which awaits them when the wrath from heaven is loosed. Before laying down his pen the writer would solemnly urge upon the heart of any unsaved one whose eye may chance to read these words, the shortness of the time, the certainty of the judgment, and the present open door of salvation. "Now is the accepted time and now is the day of salvation." The door is still open for all who will enter in. Now, while the Spirit speaks, and the heart inclines to Christ, and his voice calls to perfect salvation, yield and say, "Yes, God helping me, as far as I know how, I do here and now accept Christ as my personal Saviour," and salvation from the Lord will be yours immediately and completely, for his eternal glory and your own eternal blessing.

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## Glimpses Into the Apocalypse

BY HENRY CAMPBELL

(Continued)

### WHITE RAIMENT

"They shall walk with me in white . . ." (Rev. iii:4)

All eager-eyed must the soul become that reads such exquisite words of promise, wonderful words, as white as any in so white a Book. With eyes of expectancy we look down on its pages, and we also look up into its heaven, to learn about this raiment so splendid. Soon we perceive that the wearers of such raiment are indeed various and notable: there are "names," i.e., anonymous persons who have not defiled their earthly garments; there are strange "souls" seen "under the altar," slain for the word of God—martyrs; there is a robed gathering of Crowned Monarchs, the mysterious Four-and-Twenty Elders, seated in a semi-circle, each enthroned; there are the Angels of the Awful Vials, the Seven of the Temple, who stand in the presence of God, golden-girdled, august and austere; there is a vast, an innumerable multitude bearing palms, before the Throne of the Lamb, below His Feet—a widespread wood of waving

green; there is the Holy Church of Christ, the beautiful Bride of the Lamb, caught-up on high, entered into the Kings palace, in gold of Ophir, all glorious within, her linen (to use Latin magnificence)—“*byssino splendens et candido*”; and last of all, there are the unseen armies of the skies, coming to battle from heaven, incredible cavalry of the clouds.

All these, men and angels, saints and martyrs, are clad in this splendor of white, the color and “livery of heaven.”

Consulting now God’s chosen words—the Keys to the Doors of His Courts Above, our whole passage runs thus:

“Thou hast a few names . . . which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment . . .”

The Apocalypse uses two different words for clothing, translated “garments” and “robes.” The former is used elsewhere, significantly enough, with earthly garments which “wax old”; with the dress of even rich men—moth-eaten, a terrible piece of imagery, marking the secret ravages of sin (James v:2). It is associated with His earthly garments, whose hem so many touched and were healed; with the cloak put on Him to mock therewith His Veritable Majesty; with the vesture He laid aside temporarily at the Last Supper; and which was finally laid aside at the Place of Shame. The latter word is the one used for the “best robe” that was put on the Prodigal Son! It was the robe which enwrapped the Angel at the Tomb of Tombs, likened to a “young man” so as to teach us that in heaven no one grows old. This robe is what is called the “stole”:—“a long sweeping garment having eminently stateliness about it, always or almost always, a garment reaching to the feet, or train-like sweeping the ground.” We read with greater understanding, perhaps, of the pride of the Scribes so vested, who desired “to walk in long clothing.” Thus we catch the elegance of the figure used in Christ’s lovely phrase—“they shall walk with Me in white for they are worthy.” What sweet words! They have within them the sounds of footsteps! About us they seem to gather, to bear us back with them to Him from whom they came!

Our passage distinguishes in itself the earthly garment,

liable to defilement, which has therefore to be "kept" (Rev. xvi:15), from the celestial vesture, the white raiment of the Hereafter. As we have borne the image of the earthly, we shall also bear the image of the heavenly. The one is the garb of the Christian down below, having "put on" Christ: the other, the future, the eternal attire, the garment of glory. The former is the one in which we fight the good fight with sin: the latter the one we don when the battle is ended and the conquest won. The one has to be constantly washed in the blood of the Lamb. The other is never defiled, receives no stain, for nothing that defileth enters that City where this white festal garb is worn (Rev. xxi:27).

There is a parallel passage we must read with the one under notice. The First-Born from among the Dead speaks again in like fashion, thus:

"I counsel thee to buy of me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear . . ." (Rev. iii:18).

These compassionate words of solemn counsel had great point about them for the Laodiceans, for their ancient capital was famed throughout the world for the raven blackness of its wools! What a touch is this. Says Alex Maclaren very beautifully: "The garment for the soul which is to hide its deformities and to replace our filthy rags, is woven in no earthly loom, and no efforts of ours will bring us into possession of it. We must be content to owe it wholly to Christ's gift, or else we shall have to go without it altogether." Although our translation runs "buy," the word does not always have the specific meaning of buying a thing by paying a price for it, as in Isaiah lv:1 where "he that hath no money" is invited "to buy" without money and without price. Rather the word here means "procure." What we get from the Great Head of the Church we get of sheer grace on His part. We note how in the Apocalypse to each soul under the altar a white robe is "given" (vi:11), while in the case of the Bride Herself, to her, was "granted" that she should be arrayed in fine linen (xix:8). Gifts of clothing, such as vests and castans, in the East are tokens

of honor. To refuse such a gift means to show contempt for the donor. How the Angels of God must grieve to see mortals refusing the beautiful present of the garments of salvation which the Christ of God offers them with Himself. Of how much sorer punishment suppose ye shall such men and women be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing? What a different "worthy" is this from that other of our text—"they shall walk with Me in white for they are worthy."

Before we pass to the essential loveliness of this promised raiment—its utter whiteness—let us remember that we are concerned with the description of higher things—spiritual—divine. Let us not externalize overmuch the ideal imagery of "white raiment," nor lower it to a carnal conception. The Holy Spirit of God supplies us with exquisite symbols. By means of these He would have us to ascend, to reach the invisible world of inexpressible enchantment, and enter the blue dwelling of God. For example, when describing for us the fine linen, clean and white, of the Bride of Christ He adds with distinct precaution, what is its real meaning, namely—"the righteousness of saints" (theirs only because given them by the Lord Jesus). Again, when through Apostle James He teaches us how outward adorning and putting on of apparel is naught; but how what is of great price in God's sight is the ornament of a meek and quiet spirit, the Key to the Gateway of so White a World is ours!

What kind of whiteness, then, is that?

In the classics this Greek word is linked with lovely things, e.g., white with autumn fruits; blossoms; white waves, foaming; of oars awash; with wings, and with wreaths; of fair foreheads, white ankles and bare feet.

In the Apocalypse, white is not simply white. It stands for radiance, as of light, as of snow, the color of pure brilliance, "the symbolic adumbration" of the saints glory (Gebhardt). It is applied in connection with the pure gleam of a precious stone (ii:17) and the silveriness of a cloud (xiv:14).

Generally, Scripture compares celestial garments with heavenly luminaries. Of God it is said, "Who coverest Thyself

with light as with a garment" (Psa. civ:2). The starry angels, the "host of heaven" are "the morning stars" which sang together (1 Kings xxii:19; Job. xxxviii:7). And we are to be equal unto the angels. We read in the Book of Daniel with delight, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Perhaps this is what underlies that other promise of Christ, "I will give him the morning star," i. e., its limpid radiance: just as the Lord Jesus describes His Royalty in poetical terms, "I am the bright and morning star."\* The Persians called the king "the morning star of the throne." We shall be like Him when we see Him as He is. The Jewish Maiden Hadassah was given the Gentile name, Esther, which in Persian was connected with the lustrous star of morning.

Lastly, to return to the Apocalypse, there is that wondrous creature of chapter xii, for whom the heavenly wardrobe has been well nigh emptied, for she is clothed, with the sunshine, has a head-dress of stars, while moonlight whitens her feet!

This whiteness is in keeping with the Book. There is the new name on the white stone: the white charger of the Mounted Archer, first of a Flying Four, galloping across the sky of centuries; the cloudy chariot of Him who comes again; the Spotless Seat of His great White throne; while white, unutterably white, are the Head and Locks of the Ancient of Days, "Not white from age, but by reason of agelessness," "Jesus in perpetual youth," "the blinding splendor of His Holiness and of His Glory", to quote three commentators.

\*Davidic descent and morning star are obviously connected. So, "He that hath the key of David" goes along with the power of shutting and opening (iii:7)—the key designates the royal house, i. e., regal dominion. The Angel Gabriel announced to Mary that there was to be given to the Child about to be born "the throne of David His father." The Father gives the Son "a rod of iron," i. e., the sceptre (Psa. ii), so the Lord Jesus gives it in turn to the overcomer under the poetical image of the morning star (ii:27). The unity of the thought is marked for the third time—"to him will I give to sit with Me on My throne even as I overcame and am seated with My Father on His throne" (iii:21). The opening announcement—"and hath made us kings and priests" (i:6), together with "the crown" for the king, and the "hidden manna" for the priest within the veil, are all in line (iii:11; ii:17).

Extracting then all the whiteness of these exquisite images in the Scriptures and in the classics, we have, as it were, in our hands already our spiritual robes. To Rebecca, that lovely maiden, on espousal were given "jewels of silver and jewels of gold and raiment" (Gen. xxiv:53).

No one it would seem is permitted to appear before the throne of God to come into view, unless clothed in this white raiment, that is, "have washed their robes and made them white in the blood of the Lamb" (vii:14). Such shining apparel is the expression of the highest degree of purity. The blaze of a dress, so unearthly, must match the radiancy of the soul alight within. Reader, do not think that these are unreal realms of barren ecstasy that we are in, just because of the loveliness of the imagery and of the loftiness of the mind it reveals. Let no man henceforth seek to deprive us of our faith in the invisible world. Says Delitzsch "It is exegetically impossible to regard this white raiment as a mere figure of speech." He adds delightfully, "Moreover, none who at any time have been thought worthy to catch a glimpse of the eternal state, have known how sufficiently to extol this heavenly whiteness in which the spirits of those who have died in the Lord are clothed."

Should anyone ask how will our heavenly raiment be made so white, so "glistening" to use Luke's lovely luminous word of transfiguration, we can answer with assurance, when "beholding with open face the glory of the Lord, we are changed into the same image, from glory to glory, as by the Spirit of the Lord" (2 Cor. iii:18). As many as are led by the Spirit of God they are the sons of God, says Paul. And says John, "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" (1 John iii:2). O well-loved verse, but stop not there, for it continues and touches on these same "white garments," when it adds, "And every man that hath this hope in him purifieth himself, even as He is pure." And when shall that great day be? It cannot be far distant. The night is far spent. The day is at hand. Are we not secretly touched in spirit by His Spirit when we read that the high

priest wore white linen garments on the day when he entered the Holy of Holies, the abode of the divine Shekinah?

And meanwhile, down here?

How best can we secure that this white raiment will be ours indeed? O man, or woman, who would ask this all important question, we can answer you clearly, truly, faithfully with the Word of God, "Put ye on the Lord Jesus Christ and make no provision for the flesh to fulfil the lusts thereof" (Rom. xiii:14), the verse which converted Saint Augustine in an old garden in Milan, when he decided to serve Christ, instead of sin for a season, by putting away the woman he loved unlawfully, while during his terrible struggle, and in his hearing all the while, the singing of the child floated on the scented air. What that verse did for Saint Augustine it can do for you. It can break every fetter. It can set you free—the liberty which is in Christ Jesus.

Yes, This is the way and the only way, for no man cometh unto the Father save through the Son. Put on the Lord Jesus. "For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. v:2). "The righteousness of God"! This is what every poor man and woman needs. Let Christ save you, instead of you trying fruitlessly to save yourself. Cease to rely on your own endeavors to find justification in God's sight by such puny means as "good works," charitable deeds, moral qualities, good citizenship, "playing the game," etc., the utter rubbish which deceives the modern world. All have sinned and come short of the glory of God. Completely deluded must the poor creature he, who thinks to bridge that gap between themselves and the glory of God, and so enter the presence of God. Once at a certain wedding there was a man without a wedding garment. He was ejected, not being a guest, as a certain well-known parable tells us. Make no mistake about so vital a matter, for it is the way to those mansions of the blest which He has gone to prepare for those who love Him—the Son over His Own House. If you would be of that household, read of the way there: "Put off the old man with his deeds" (Col. iii:9), your old

self with its makeshift garments, just filthy rags in God's sight. Next, "Put on the new man which after God is created in righteousness and true holiness" (Eph. iv:24). When you have followed out these directions, there will be plenty for you to do! But the difference is this: the things you do in themselves never secure salvation for you; that is already secured in Christ; but they follow as the necessary consequences—men have to purify themselves, even as He is pure. So you come to the next position, "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering." These are the folds of these garments; these the graces given them by the Spirit of God.

Understand these directions rightly. So few do. We borrow from another here: "We cannot cleanse ourselves, we cannot "put off" this old nature which has struck its roots so deep into our being; but if we turn to Him with faith and say—Forgive me, and cleanse me, and strip from me the foul and ragged robe, fit only for the swine-troughs in the far-off land of disobedience, He will receive us and answer all our desires, and cast around us the pure garment of His own righteousness."

So the walk "begins below, moves upward in light, and culminates in glory—a walk whose commencement has a date, whose close is never." Be of the same mind as the Lord Jesus—"for how can two walk together unless they be agreed?"

If you desire to be of that glorious and happy band of pilgrims, bearing palms before the Exalted Lamb, read how they got there. One of the Elders said to John—"What are these which are arrayed in white robes? and whence came they?" John answered—"Sir, thou knowest." The Elder replies—"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God \* \* \*" (Rev. vii:13-15). "Washed," and "made them white,"—lovely difference! When Christians are said to have *washed* their garments in the Blood of the Lamb it is meant that they have appropriated the death

of Christ to themselves, that His death has cleansed them from sin. . To wash is to make clean. But *to make white* is to make bright or shining! Having appropriated the death of Christ, the same has sanctified them. It is the process of purification (So Trench). We here meet with "the same union of Gods act of grace and human activity" (Beyschlag). Mark, how the blood of martyrdom did not wash or make white, the robes of the souls under the altar. To each of them had to be given a white robe. Note just a few significant instances in Scripture of the investiture of these robes of honor. Great Pharoah arrayed Joseph in vestures of fine linen (Gen. xlii:42); Joseph gave to each of his brethren "changes of raiment" (Gen. xlv:22); while Joshua in heaven was robed while the Angel of the Lord stood by (Zech. iii:5)!

Once more let us repeat the golden-worded promise as we close—"They shall walk with Me in white for they are worthy."

We have broken our little box of alabaster about His Feet. We have poured out our spikenard, poor as it is. We have done what we could.

One more sweet draught of the crystal speech from the river of life:

"They shall walk"	—what certainty!
"With Me"	—what companionship!
"In white"	—what glory!

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## Current Events

### In the Light of the Bible

**The Real Conditions in Russia from a Reliable Source.** The Atheistic Soviets and their American "Friends," the religious Bolsheviks known as Modernists, make it appear, or try to do so, that Soviet Russia is almost a second Paradise. Politicians like Senator Borah are so deluded or misinformed that they advocate the recognition of the S. (Satanic) Republic. They should read the following:

[Rev. Mr. Patmont, a virile young California clergyman, speaks the Russian language fluently. That fact caused several Soviet border ports to refuse to give his passport. Finally, he concealed his knowledge of Russian, conversed only in French or German, and exhibiting some evidences of his interest in paleontology, sought entrance for the avowed purpose of visiting the museums. He was at once admitted! He "went it alone," avoiding the usual "personally conducted" tours. He talked, in secret and confidentially, to the Russian people in their own tongue. Spied upon by the Secret Police from Leningrad to China, he nevertheless was able, by his knowledge of the country and the language, to bring out of Soviet Russia a truthful and a horrible picture. Herewith we present brief but illuminating extracts from an address recently broadcast in San Francisco by Rev. Mr. Patmont over K P O.]

"When entering 'Bolshevia,' one comes immediately into a hard, chilling atmosphere, which has a freezing effect on one's very soul. Not for a million dollars would I again go through the experience which I had on my recent visit to Russia. - - -

"Now, sweeping changes for the worse are taking place. The people of that vast area of approximately a million and a half square miles are undergoing untold suffering. The remnant of the best blood of the country is being exterminated. Individual effort in industry, commerce, art and religion is being strangled. The people, with the exception of the terrorists themselves, and the red army, are in the throes of starvation and want. A very large percentage of the population has been thrown into turmoil and confusion. The masses have become disorganized.

"Because of the cultural backwardness of the greater part of the population, a minority of less than six hundred thousand communists, aided by an intricate political organization and a most efficient spy system, successfully rules and ruins the country. The population is intimidated through the G. P. U. (Soviet police), and other subordinate organizations which are pledged to the purpose of abolishing all private ownership and the extermination of all religion and bourgeois institutions.

"Owners of private properties in the cities and shopkeepers, as well as peasants, are being robbed of their possessions. The methods used are over-taxation and trumped-up charges. The result is always the confiscation of the victim's properties, goods and land. The respective owners not only

lose their possessions but are pressed to the last desperate degree by the executors of the government's orders. Extortion and imprisonment for debt are the order of the day.

"Government tax debtors are forced to perform hard labor without receiving compensation for the same. Thousands upon thousands of people have been deprived of all rights because of their former position or because of their present belief in God. 'Lishency' (the disfranchised class), do not have the privilege of sending their children to school, nor do they have any say in regard to matters of public welfare. Red cards, granting the holder the privilege of buying bread and other necessities are not issued to them. They are doomed to starvation unless they possess secret recourses or illegal means of support, or else are enabled to survive by the mercy of other humans who are willing to share with them their meagre food supplies.

"But even the vast army of poorly paid workers which enjoy the favor of the Government is suffering from want of food. Wherever one goes, the co-operatives and the government stores are unable to supply the needs of the people. The bread lines, made up of those who possess food cards, often extend many blocks. Women and children wait for hours to get the coveted victuals. The bitter cold did not cause them to give up their turn for the purpose of purchasing bread, sugar, milk or clothing. The most pathetic sight of all is the great number of homeless children at the railway stations. Theirs are the most pathetic, appealing faces I have seen in all the world.

"The best-dressed woman I saw in Leningrad wore wardrobe shoes. Very few of them had hats, and a great many were without stockings. Their shoes were of crude make and for the most part, dilapidated.

"Dirty old trams crawl around the streets, crowded with miserable looking people in whom hope seems to have died. The women conductors are hatless and stockingless.

"It seems as if someone had cast a spell upon the people, forbidding them to think or feel or plan for the future \* \* \*.

"They stand about the streets because there is nowhere else and to go, because, I suppose, in fine weather the streets

are preferable to the ten metres of floor space which is their official allowance of a 'home.'

"An order had just been issued to permit again private trading on the open market places. However, there were but few peasants who dared bring their wares for sale. Most of the food they offered was stale and ill-smelling, or else beyond the purchasing price of the average person. *Hundreds of people lay on the sidewalks begging for food.* The housing problems were appalling. Many poor were taking refuge on the outskirts of the city, living in holes dug in the ground and covered with waste sheet iron and other water-proof materials. Houses and streets had the appearance of neglect and ruin. Public buildings were crumbling. Practically no repairs were being made. The famous Saint Isaac Cathedral has been changed into a cheaply-kept museum. Churches were being closed on every hand. Many ministers of religion were being arrested and their homes of worship turned over to the Anti-God societies.

"At Leningrad I proceeded to obtain first hand information on the economic and religious situation. I did not follow the direction to register at the luxurious Hotel Europa, which is maintained for the special benefit of visiting foreigners, nor did I permit myself to be paraded to the 'special places of interest' in order to get favorably impressed with the Soviet program and the Five Year Plan. Instead I visited the crowded and ill-kept quarters of the working people. In some cases a half-dozen and more women were fighting to get their chance at the single kitchen stove. The Government stores and co-operatives were unable to supply the demands for food. Even food cards were useless in most cases. The only meat obtainable was horse-meat. *Only a meager supply of bread, tea and sugar was on hand.*

"The same conditions obtained in Moscow. In spite of the claims that there is a shortage of laborers, the unemployed were much in evidence. Thousands of beggars are in the streets. Many children, victims of free love and an irresponsible Government, present a tragic picture. The plight of these unfortunates is heart-rending. Charity for the starving is altogether an individual matter. The

empty store windows are placarded with cheap anti-religious blasphemies. The extravagant claims of communism are advertised everywhere. Life is made a burden for most people. Family privacy and home life are discouraged. The Government aims to build more workers' barracks, workers' clubs and factory kitchens, instead of homes.

"In the country, brigades of city workers are doing their best to aid the collective movement. They are seemingly unaware of the fact that their presence adds another burden to the Kolkhozy which are already strained to the point of collapse. In spite of the evident failure of these collective farming enterprises, the communists in charge are anxious to demonstrate that they are achieving real victories for their Marxian undertakings. Theatre and school, alike, are being used principally for propaganda rather than for art and education. The communist hatred for religion has assumed destructive proportions. Cut-throats and adulterers are held up as ideals and examples to follow. The hero worship of the leaders of the Revolution amounts to idolatry. The plight of Christian believers is a pitiful one. It is dangerous to make any profession of faith.

"Living conditions are most distressing. In some cases as many as six persons of mixed sex lived in a single room. Many of them have been dragged down to the level of animals. Social diseases, though combatted by the health authorities, are on a fearful increase \* \* \*

"Family privacy and family loyalty must be discarded with all old burgeoise traditions which have no place in the structure of the Soviet regime. The greatest indictment against the Soviets is the multitude of children of questionable parentage, the victims of the Soviet's war on the family. This human wreckage is to make the material which is to constitute the super-proletariat of the future and which is to be trained for the specific purpose of converting all men into proletarians. All other impulses of the ego and burgeoise ideals must be suppressed.

"When I was at the Nicolai railway station at Moscow, I chanced to sit down at a table where an old Molokan Quaker preacher was eating his evening meal. This good

man told me that he was being driven from his home and farm. His fate was shared by the whole Molokan community of Archangelskoe. The communists did not have pity for even the sucklings and their mothers. All took refuge in the nearby railway station in order to keep from freezing to death. This old elder was on his way to the Ural where he hoped to find a place of refuge for his people in the forests.

"My trip through Siberia confirmed my finds in European Russia. Time and again I left the train in order to escape the watching eyes of the G.P.U. No matter where I went I found the same distressing conditions. In the Siberian cities an epidemic of typhus added to the sufferings of the populace. The railway stations at Sverlovsk, Novorosisk and Omsk were crowded to capacity with refugees. Farther east Mongol Buriats were crowding the typhus-infested trains. I was glad when our train reached Chita where food was more plentiful, because of the recent Soviet raid of Chinese territory when much booty was taken. Our train finally reached 'Station 86.' I was the only passenger who was permitted to enter China at Manthouli. Even on the following day, Soviet agents accompanied me until I reached the city of Harbin.

"The Mongol typhus victims' cries of the Trans-Baikal still ring in my ears. They seemed to re-echo the dying moans of millions in Soviet Russia, 'Abba, a yee, yee!' ('Father, how long, how long!')"

**What Would St. Peter Say.** Our beloved brother Peter, as we have a perfect right to call him, the fisherman of Galilee, had just a little boat he called his own, and that he willingly left when the Lord called him to become a fisher of men. His earthly belongings must have been next to nothing. Though it is claimed that he became the leader of the Church in the City of Rome, he never saw Rome in his life, nor did he know anything of the luxuries and pomp of that great world city.

And now there lives in Rome one who claims to be the successor of the fisherman of Galilee. Supposing brother Peter

## OUR HOPE

617

came back to earth and could visit Rome, what would he say to the following:

The new Papal train of Pius XI will be of a magnificence not before chronicled in the history of railroads. Soon after the Vatican City Railroad, smallest in the world, goes into operation this year, the Papal train, finest in the world, will be ready.

It is not likely that the train will have a very extended use unless the Pope should decide to make the often projected trip outside the Vatican City to northern Italy, perhaps this summer when the heat of Rome is wearing upon him.

It will not only mark a new paragraph in the story of special train construction, but will add another footnote to the story of the Papacy, for this will be the first time since 1870 that a Pope will have ridden in a train. The Papal train which Pius IX used until the time when King Victor Emmanuel II took away the temporal power of the Pope and the Pontiff became a "prisoner" in the Vatican, is now on view in a Roman museum. Despite its elaborate decorations, it is a far cry from the sumptuous new train.

Like Pius IX's train, Pius XI's will consist of three coaches, one for the Papal throne, another containing a little chapel, and the third a private coach wherein the Pontiff may dine and sleep. There will be several other coaches for members of the Pope's household, for Swiss Guards, Papal gendarmes or Noble Guards.

All coaches will be of steel, painted dark red. Each will carry the pontifical coat of arms in bronze. The internal walls will be ornamented with red damask. This will bring out the decorations in gold on the ceiling, in the middle of which will be a pontifical tiara with the keys of St. Peter.

Designers of the train have devoted special care to the throne-coach, for here the Pope will hold his receptions. Consequently, every inch of space has had to be utilized. The throne and other furnishings will be of mahogany.

The chapel-coach will carry a complete altar, with cases for a large variety of pontifical vestments. Over the altar will be a valuable painting from the Vatican collection, not yet selected. The chapel coach will be decorated by a nationally known Italian artist.

The personal coach of the Pope will be designed to surpass the personal coach of King Victor Emmanuel, constructed last year in time to bring King Albert of the Belgians to Rome with his daughter, Princess Marie Jose, who was married to Crown Prince Humbert.

He would hide his face in shame and tell the Pope, Mr. Pius XI, to read the following passage from his first Epistle, Chapter v:2-3. After that he would turn away with disgust.

But the Papacy lives up to the revelation given in God's Holy Word and maintains her outward pomp and inward corruption, as it is written: "And the woman (the Roman Church) was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication" (Rev. xvii:4).

## Notes on Prophecy and the Jews

It is a deplorable fact that the greater part of the Word of God is very little studied by many Christians. Much might be said on a one-sided Bible study. Some make the Gospel of John their chief study, others Romans, Ephesians and Colossians, while the prophetic books are almost ignored by them. While others prefer the prophetic word and neglect other portions of the Scriptures. It should not be so. The tendency is to produce one-sidedness in the life. In these days in which we live, so significant and important, we should surely be "men of one book," and be acquainted with all the Word spoken concerning the Jews, the Gentiles and the Church of God.

The so-called "minor" prophets (though they are not minor), are perhaps, the most neglected, and among them the least read and studied is the prophecy of Obadiah.

*Obadiah* means servant of the Lord. This is all we know of his personality. There is not much more known of some of the other prophets. Joel is simply given as the son of Pethuel; Amos, the herdman of Tekoah; Micah, the Morasthite; Nahum, the Ekoshite; Habakkuk (the embracer), has no clue as to his ancestry; Zephaniah is the son of Cushi, and of Haggai and Malachi we know as little of as Obadiah and Habakkuk. On account of this, some have gone so far as to state in their criticism that most of these names are fictitious. They all lived, and if we do not know their family history, circumstances and walk in life, the Lord surely knew them. They had the Word of the Lord coming to them, and without knowing the full and final meaning of it they uttered what they were told and gave the visions they had. There is nothing more harmonious in the Word than the visions and messages of these prophets, one of the proofs of verbal inspiration.

It is somewhat uncertain to say when Obadiah, the servant of Jehovah, lived and prophesied. We believe him to be one of the earliest prophets, who lived before Isaiah. All this is of course, unessential. The superscription to the Book is, *Vision of Obadiah*.

## OUR HOPE

619

The vision has in our Bibles twenty-one verses and contains two parts. The *first* part, from verse 1 to verse 16, is a prophecy concerning the final great overthrow of Edom; the *second* part, from the 17th to the 21st verse, acquaints us (as all these prophets do) with the coming earthly glory of God's earthly people, Israel.

## I.

**Edom's Final Overthrow.** The prophet Joel (Jehovah is God), had prophesied concerning the day of Jehovah, as it stands in relation to Israel and the nations. Amos followed Joel, and while the latter had spoken of the judgments of the nations, the former mentions them by names. Among these nations, who are seen in the beginning of Amos, ripe for judgment, for the fire, is *Edom*, "Because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath forever; but I will send a fire upon Teman, which shall devour the palaces of Bozrah" (Amos i:11, 12). Here in Obadiah's vision we read more of the ripeness of Edom for judgment and the coming overthrow. The Edomites are the sons of Esau, he having received that name (red) from the pottage of lentils for which he sold his birthright to his brother Jacob. In Malachi we read, "Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob and I hated Esau, and laid his mountains and his heritage waste for the dragons" (Mal. i:2, 3). Edom, "the people against whom the Lord has indignation forever" (Mal. i:4). This stands at the end of the prophets, after the wickedness of the descendants of Esau had been fully established. Edom was opposed to Jehovah and Jehovah's people and was the enemy of both. They sided with the enemies of their blood relations and thus helped forward the affliction of the sons of Jacob.

The terrible Herods were Edomites and types of Antichrist. There is an Edom of the future, for Israel is to conquer Edom at last. While, no doubt, Obadiah's vision speaks of Edom that was, it refers much more to the Edom of the future.

What a description of wickedness come to the full is given

us here in the vision concerning Edom! All of it may also be applied to the God and Messiah-opposing nations at the end of this dispensation.

Foremost, as the true source of all, stands an arrogant, Jehovah-defying pride:

"The pride of thine heart deceiveth thee,  
Thou dweller in the hiding place of the cliff,  
His lofty habitation—  
Who saith in his heart:  
Who will bring me down to the earth?  
Though high like the eagle  
And though among the stars  
Thou hast set thy nest,  
Thence will I bring thee down—  
Breatheth Jehovah" (verses 3 and 4).

This then was and will be the boasting of Edom. It is the boasting of the nations in general. When a climax is reached, a summit of success, high like the eagle, then the casting down is to begin, and the day is not far off when all the high things shall be lowered. All here in these verses on Edom's pride reminds us of Antichrist. The nations build once more a tower which is to reach into the heavens, and the coming head of the nations will be one who makes his nest among the stars. "For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds, I will be like the Most High; yet thou shall be brought down to hell, to the sides of the pit" (Isa. xiv:13, 14). "And the little horn waxed great, even to the host of heaven, and it cast down some of the host and of the stars to the ground and stamped upon them" (Dan. viii:10). "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god, for he shall magnify himself above all" (Dan. xi:37). "Who opposeth and exalted himself above all that is called God" (2 Thess. ii:4).

But Edom has joined itself to the nations that were destroying Israel. There was a confederacy of nations against Judah and Jerusalem. Read verses 5 and 7. That a similar confederacy of nations will be in existence against Jerusalem

## OUR HOPE

621

when the day of the Lord is at hand is seen in the Old and New Testament.

In connection with other wild, ungodly nations, Edom was violently cruel. They treated cruelly their blood relations. Let us hear some of their violent deeds, which are but types of that which shall be done again to Jacob's descendants in the time of Jacob's trouble, *the tribulation*:

"For the violence against thy brother Jacob  
Shame shall cover thee,  
And thou shalt be cut off forever,  
In the day when thou wast opposite,  
In the day when strangers took captive his army  
And foreigners went in his gate  
And cast lots over Jerusalem—  
Then thou wast one of them.  
Thou should'st not have looked on  
On the day of thy brother—the day of his calamity,  
And not rejoiced over the sons of Judah  
In the day of their destruction.

• • • • •  
Thou shouldst not have stood at the crossways  
To cut off his fugitives  
And not have delivered up his remnant  
In the day of distress" (verses 11-14).

If there was recently an allied army, a kind of confederacy of so-called "civilized nations" in China, who did acts of cruelty, what shall it be when Edom with the nations marches once more, led by the evil one himself, up against the land of Judah and Jerusalem? And what about the awful sufferings of the Jews at this time? It foreshadows what is yet to come.

In the 15th and 16th verses we have a description of the day of recompense, the day of Jehovah, still future. The day in which nations will be smitten by the rod of iron, and kings, czars and emperors dethroned.

Near is the day of Jehovah on all nations.  
As thou hast done, so will they do to thee.  
Thy deed will return upon thy head.  
For as ye drank upon my holy mountain,  
All the nations shall drink continually,  
And drink and swallow down,  
And be as if they had never been" (verses 15-16).

This means the times of the Gentiles fulfilled. Dreadful

day of Jehovah! The evil day is coming—the day of darkness and gloominess is not far away.

## II

Wherever we go in the prophetic Word we find this order: First, nations, the enemies of Israel, to be thrown down; the day of the Lord in connection with it in the second place; and thirdly, this is followed by Israel's regeneration, restoration, earthly glory and blessing to the nations. It is so here in Obadiah. The last half of his vision is occupied with that which follows when Gentile power and dominion has passed away, to be *no more*.

The seventeenth verse puts before us three things which shall be *then* and not before:

1. On Mount Zion there shall be deliverance (compare with Joel ii:28-32).

2. There shall be holiness (Joel iii:17; Zech xiv:20-21).

3. The house of Jacob shall possess their possession.

This then, would be the order of their blessing: Salvation, holiness, now a holy people, and lastly, possessing and ruling the earth. All this cannot be till He comes, who will turn away ungodliness from Jacob.

The possessions of the house of Jacob are now given in the vision. There shall be a fire. The house of Esau is stubble. So great will be the fire, that not one is left. The South Country, the mountain of Esau, the lowland of the Philistines, the fields of Samaria, etc., all will be in the hands of the house of Jacob in that day.

"And saviours shall go up to Mount Zion,  
To judge the mountains of Esau" (verse 21).

The first line "saviours" speaks of the spiritual blessings which will be in connection with Mount Zion, lifted up over all the other mountains, and the second "judges," shows the government of the earth with the centre in Jerusalem—a theocracy. But the end sentence is the most glorious, the kingdom shall be Jehovah's. Not a "spiritual kingdom," not a "church" kingdom, as the enemy, the falsifier of God's Word, has fostered it in Christendom, but the

earthly kingdom, that Jewish world-wide Messianic kingdom. May it be soon. But we as saints do not pray, "Thy kingdom come," but we pray, "Even so, come, Lord Jesus." Before the kingdom can be Jehovah's, we the heirs of God and joint heirs with Jesus Christ shall be taken to be with the Lord.

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## A Message for Each Day

April 1. "Ye that are the Lord's *remembrancers* . . . . give Him no rest till He make Jerusalem a praise in the earth" (Isa. lxii:7 R. V.).

This is only the Old Testament language of commanding us to pray for the return of the Lord Jesus. For there can be no restoration of Israel till the Deliverer come to Zion. *Remembrancer* is an interesting word. Find it again in chapter xxxvi:3, 22; xliii:26, lxvi:3. It is your bounden duty, every day, to remind God, as though He had forgotten, that Jerusalem must be restored.

April 2. "He came thither into a cave" (1 Kings xix:9).

Poor Elijah! Things went wrong in Zion, and he hid in a cave. We must not do that, though we too are discouraged at evil conditions. God is pleased to have us in sympathy with His dishonor, but being idle is no way to show it. He gives the prophet a secret. Let it cheer you: "I have left me seven thousand in Israel, who have not bowed to Baal."

April 3. "Not by might, nor by power, but by *My Spirit* saith the Lord of hosts" (Zec. iv:6).

There is no Scripture in more danger of being discounted at the present time, than this. There is everywhere a perfect craze for *human doing* in the name of the Lord. The amount of religious machinery whirling is positively confusing. We feel the *strong wind*; we are moved by the *earthquakes*; we see the *fire*; but where is the *still small voice* of the Spirit?

April 4. "Teach me *good judgment* and knowledge" (Psa. cxix:66).

No prayer is more opportune. More difficulties than ever happened to past generations of saints, are pressing daily upon us for decision. The men of the world are crying out for the knowledge that comes by travel, by books, and by experiment. All these help the earthward course. But only by the Divine discernment the Holy Spirit gives, can we walk right before God.

April 5. "He shall strengthen *thine heart*" (Psa. xxvii:14).

This word goes right to the spot where you need strength. Some ordeal lies before you. You have to go to the dentist, or the oculist;

or the surgeon. These men can each give you a *local* anaesthetic that will dull the pain. But they cannot calm your fears, or soothe your affections. God alone can do that. Look to Him for that, and every trial will then become easy.

April 6. "Prepared as a Bride, adorned for her Husband" (Rev. xxi:2).

This no doubt is a collective idea, referring to the righteousnesses of *all the Saints*. But in these days when great ecclesiastic bodies are making such strenuous efforts towards outward Church unity, you and I can personally aid the holiness of the whole, as we faithfully embroider with beauty our part allotted us, of the robe of glory, that presently shall enwrap the whole church.

April 7. "God hath from the beginning *chosen* you to salvation (2 Thess. ii:13).

Among the deep words of Scripture there is none deeper than "chosen." You are a Christian believer! Yes. How did it come about? Did you go around *seeking* salvation for your soul? Nay, verily. You were the indifferent party, *dead* in your sins. But Christ *chose* you; *sought* you; *elect*ed you. Wonder of wonders! Give thanks to-day that you were *chosen* to be among the saved.

April 8. "Faithful is He that *calleth* you" (1 Thess. v:24).

*Calling* naturally follows *choosing* (Rom. viii:28-30). Note, the calling is in connection with the coming of the Lord. There are three callings. First, the call to believe (Gal. i:15, 16). Second, the call to serve (Mark iii:13). All saved are saints, but all are not servants. Third, the call to preparation for the revelation of Jesus Christ. While others are thinking of worldwide revival, you are bidden to think of the "one hope of your calling."

April 9. "If we live in the Spirit, let us also *walk* in the Spirit" (Gal. v:25).

Look at yonder babe. It lives, but it does not walk. It does neither feel nor service. Many Christians are like it. They *do* everything naturally, though they claim to *believe* spiritually. They hold Christ for salvation, but they hold their natural wit for daily acting. Why not let self go? And let Christ do in you the things nature is dead to do. The body is for the Lord, by His Spirit to walk in.

April 10. "Follow Me" (Luke ix:59).

We are deluged with religious literature telling us *how* to do this. Most of the advice does not fit our case at all. The poor man, hardly able to feed his family, reads the great test of spirituality, is giving *liberally* to missions. Another who has only the gift of private prayer, reads he must *personally* win souls, or he has no Christianity at all. Heed them not. Follow Christ close, and He will pad your yoke of service.

April 11. "Ye are *dead*, and your life is hid" (Col. iii:3).

One may stick a pio into a corpse, but it feels no hurt. So there are

advantages in reckoning ourselves "dead." The pin pricks of life, its sorrows and pains, will not wound us. We will be insensible to abuse. This is expressed in 1 Cor. vii:29-31. Christians are exhorted to sublime indifference, like actors in a play, who mimic all emotions, but are unmoved in heart by them.

April 12. "Nevertheless I live; yet not I, but Christ liveth in me" (Gal. ii:20).

When left to speak for itself unfettered, Scripture always preserves a perfect balance. Here is the other side. While I am exhorted to indifference regarding the afflictions or pleasures of this mortal existence, I am at the same time to be all alertness, and impressibility concerning the things of Christ. Whatever relates to the Kingdom of God, must absorb my keenest attention.

April 13. "Bringing into captivity, every thought to the obedience of Christ" (2 Cor. x:5).

This contemplates a very high type of spirituality. The whole passage teaches Christian life is a fierce warfare. The battle is always unseen, because the combatants are spirit forces. "Thought" here is the collective purpose of the whole church. But you are to practice it personally. Gather your thoughts that race to the ends of the earth like wild horses, and hold them firmly to Christ, and the things He spoke.

April 14. "I die daily" (1 Cor. xv:31).

What Paul meant, literally, was that he was in constant danger of being killed for his faith (Rom. viii:36). The words are being specially fulfilled to Israel all along their present dispersion (Psa. cxiv:22). They also belong to us who may be in no outward perils. The flesh in us is a queer thing. It will suffer coma but not die. Every day we are to weaken it by starvation of its carnal appetites.

April 15. "Whose adorning, let it not be that outward adorning" (1 Peter iii:3).

Why will not Christian women take these words more seriously? Most women have the silent gift of deportment, rather than the public gifts of speaking, teaching and writing. It is their modesty of demeanor in dress that commends their faith. How the eyes of Christ must be pained when by her over attention to the nonsense of adornment a believing woman believeth her own profession.

April 16. "The ornament of a meek and quiet spirit" (1 Peter iii:4).

All modern teaching is in opposition to this command. Strenuousness is the slogan of the times. Especially are the methods of the suffrage cause against meekness and quietude. Are you going with the crowd, and hustling in the name of progress, and social betterment? or are you keeping still, and letting God work out His own program?

April 17. "A foolish son is a grief to his father, and bitterness to her that bare him" (Prov. xv:20).

There is more of this kind of sorrow, than the outward world suspects.

Parental love will hide this grief to the last limit. Filial disobedience is to be a growing sin in the last days (2 Tim. iii:2). It wounds as nothing else can. Godly parents have Bible examples to comfort them. Ham was disrespectful. Esau married wrongly. Hophrie broke Eli's heart. Samuel and David were made bitter by their children.

April 18. "He brought him to Jesus" (John i:42).

Andrew was a common man. He never would have been heard of apart from Jesus. His work was typical of the Church's mission. He brought only one; that one was the link to bring thousands to salvation. It was trying work, hunting a brother. It was hard work. He had to tug at Peter. The word is "driven" in Mark i:12. He was successful because he could say "We have found the Messiah."

April 19. "Thou wilt cast all their sins into the depths of the sea" (Micah vii:19).

If this is to be true of Israel, how much more true of us who have now apprehended the work of Jesus. Our sins are not put into any shallow places where the next receding tide will uncover them. As the waves of the Red Sea covered the enemies of Israel. As the incense of Aaron hid Korah's wickedness, so, through Jesus, God forever buries deep our transgressions.

April 20. "Give none occasion to the adversary" (1 Tim. v:14).

Sometimes that adversary is a disagreeable person in your own family. That was the kind of adversary Peninnah was in Hannah's life. But Hannah did the best thing; she prayed. You cannot hope to reform such adversaries. Any improvement must come from you. Do not fret, but pray; and your occasion will become God's opportunity to bless you.

April 21. "Why are ye the last to bring the King back to His house?" (2 Sam xix:11).

Is this a message for the Church? King David had a right to make a triumphal entry into Jerusalem. But he tarried to be urgently invited by the elders. Is not our Lord waiting till His Church, His "flesh and bones," bow their hearts as one man, and call, "Return thou!" Be that so or not, let not us, who know the joy that awaits that return, be behind the men of Judah in our welcome.

April 22. "I will keep my mouth with a bridle while the wicked is before me" (Psa. xxxix:1).

Picture to yourself a restive horse chafing at its bit for release; but the bridle holds him. James uttered great truth when he wrote that if the tongue be held in not one of the wild passions of bitterness and discord could break loose. Try it to-day. Give attention to your tongue. Ask grace to have salted conversation, and see what a beautiful day of holiness you will have.

April 23. "Judge nothing before the time" (1 Cor. iv:5).

Do not anticipate the angel's work, and try to separate the wheat from the tares. Meantime there is another kind of judging we are to be

very busy about. *Judge yourselves* (1 Cor. xi:31). Are you guilty of the things you disapprove of in others? Don't you do some things equally bad, though different to others? This is a very practical court, and will save you from much present chastisement.

April 24. "My God shall supply *all your need according to His riches in glory in Christ Jesus*" (Phil. iv:19).

We are told that critically interpreted this promise refers solely to *spiritual* blessings. As the Philippian Saints had ministered to Paul's temporal needs, so in return he prayed they might have spiritual gifts. But is this *all* the promise contains? How happens it, this has been the great waking text for the Lord's poor in all ages? Were they mistaken to lean upon it?

April 25. "Are ye not carnal, and *walk as men*" (1 Cor. iii:3).

No other charge is made, but that being believers in *contrition*, in *depression* they acted just like other people. Is not this the common state of affairs to-day? Until you see some going to the communion, you never suspect they are Christians. Brother, are you thus "carnal?" When you go into the market place, is there "a ribband of blue" on your clothes to show you belong to the true Israel?

April 26. "To be spiritually minded is life and *peace*" (Rom. viii:6).

Sin and misery always go together; likewise holiness and peace. First, peace comes from believing. To know our sins are forgiven sets us on a mountain top far above all the unsaved. Second, that peace becomes a working force. The discords of men will not agitate us. When a fluid has become turbid, we *set it down* to settle it. So Christian peace lets worries settle themselves.

April 27. "Thy servants are ready to do *whatsoever* my lord the King shall appoint" (2 Sam. xii:15).

What a lot of fretting we should save ourselves, if we said this every morning. When all your plans are upset, think God *permits* it. When you cannot go where you want to, remember a *servant* has not control of his own doings. If it seems foolish to get out of Egypt by way of the Red Sea, do not blame Moses, or anybody else, but give God a chance to extricate you.

April 28. "Be patient towards *all men*" (1 Thess. v:14).

Nothing keeps us in the presence of God like the exercise of patience. Read how often Moses fell on his face before the Lord when Israel provoked him. Thereby he earned the title of "meekest man." You must continually sacrifice your will to the wills of others. Sights will annoy you. Sounds will vex you. Try and not notice them. Be dead to men, but alive to God.

April 29. "Them that were entering in ye *hindered*" (Luke xi:52).

This specially applies to much of modern preaching. The preacher

who makes the Bible his life study, is supposed to carry a *key of knowledge* that the ordinary working man does not possess. He is expected to unlock the mysteries of the kingdom of heaven. Instead, falsifying doctrine is *misusing* the key, and *locking* the kingdom; and the pulpit is to blame for it.

April 30. "When He shall appear we shall be like Him" (1 John iii:2).

Do not misread the words. It does not say when we die, but when He comes back we shall be like Him. Are your hopes bound up in this appearing? Is your heart right with Christ about His return? Can you say as Jehonadab said to Jehu, "My heart is right with thy heart" (2 Kings x:15)? Remember if this pole star of Scripture is clouded you are all at sea about your course.

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## Behold, I Show You a Mystery

BY THE LATE SIR ROBERT ANDERSON, K. C. B.

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed . . ." (1 Cor. xv:51f).

As this passage is generally supposed to refer to "the Second Advent," it claims prominent notice. For, both in standard theology and in the popular use of the phrase, "the Second Advent" is the last great Coming of Christ in an indefinitely remote future, whereas the Coming here revealed is the present hope of the Christian. The one, moreover, is His Coming to execute judgment upon the world; the other is His Coming to call His chosen people to their heavenly home.

But this is not all. Mark the Apostle's words, "I show you a *mystery*"; and in the Epistles the word "mystery" indicates some truth which had remained secret up to the time of the Apostles. Seeing then that the Lord's Coming in judgment was prophesied by "Enoch, the seventh from Adam" (Jude xiv:15), it cannot be the "mystery" of 1 Cor. xv. Neither can His Coming as the Son of Man; for that also is an Old Testament truth; and it had prominence in the Lord's own ministry. Indeed these several "Comings" have practically nothing in common, save that they all relate to Christ.

To understand this subject aright, we must keep in view

the distinctive character of the special Christian revelation which followed the setting aside of the covenant people. And the "mystery" truths of that revelation are inseparably allied. Its basal truth is grace enthroned. And grace vastly transcends mercy, and it is inconsistent with covenant. It was in pure grace that God gave the covenant to Abraham; but when a covenant or promise has been granted, it is to His *faithfulness* we trust for the fulfilment of it. And the covenant with Abraham has not been abrogated, although it is in abeyance during this present dispensation. This is another of the mysteries of the Christian revelation (Rom. xi:25). It is not that the covenant people are in subjection to Gentile supremacy; that dates back to the days of Nebuchadnezzar. Neither is it that they are under Divine displeasure of their impenitence; that is no new thing in Israel's history. The "mystery" is that they are temporarily relegated in all respects to the position of the Gentiles among whom they are scattered. In other words, their condition during this Christian age is precisely what it would be if the Abrahamic covenant had never been granted.

And this abnormal condition of things gives rise to questions that are nowhere dealt with in Old Testament Scriptures. What, for instance, is to be the status, so to speak, of the saved of this dispensation? To that question the mystery of the Church, the Body of Christ, supplies the answer. But, as already noticed, Rom. xi teaches explicitly that the present dispensation is parenthetical and transient: how then is it to be brought to an end? Now in the same sense in which we aver that God cannot lie, we may aver that He cannot act upon incompatible principles at the same time. Therefore, so long as the proclamation is in force that "there is no difference between the Jew and the Gentile," God cannot make a difference by giving the Jew a position of peculiar privilege and favor. It follows, therefore, that the present dispensation cannot merge gradually in the dispensation which is to follow it. The change must be marked by a crisis. And here the teaching of Scripture is clear and definite. The nature of the crisis is revealed in

1 Cor. xv, and in other passages in the Epistles. It will be that Coming of Christ which Bengel designates "the hope of the church." But, as he truly says, "The churches have forgotten the hope of the Church."

Plain speaking is necessary here. In common with the other "mystery" truths of the distinctive Christian revelation, this truth of the Lord's Coming was lost in the Early Church, prior to the era of the Patristic theologians. So entirely was it lost, indeed, that in this Corinthian passage several of the most ancient manuscripts read, "We shall all sleep, but we shall not all be changed"—a corruption apparently designed to reconcile the Apostle's words with the "Second Advent" doctrine which had been already formulated. Would that those gifted and holy men had left far fuller personal records and fewer theological writings. Their life-story would have stimulated faith during all the centuries, and the Reformers would have studied the Bible with minds unbiassed by their doctrinal teaching. And we in our day would not be so often embarrassed by having to make choice between the teaching of theology and of the New Testament.

As the misunderstanding of this Scripture is due in great measure to the fact that the truth it teaches has been forgotten, it may be well to notice here a few kindred passages in other Epistles. 1 Corinthians was written at a comparatively early period in the Apostle's ministry; and it is suggested by unbelievers that in later years he discovered his mistake in supposing that the Coming of the Lord should be deemed a present hope. By very many Christians, moreover, this view is in a vague way accepted, although they hesitate to give expression to it.

What, then, are the facts! The Epistle to the Philippians was written from his Roman prison at a time when his active ministry seemed to be at an end. And in these circumstances it was that he wrote the words, "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" (Phil. iii:20, 21). Now the word here rendered

## OUR HOPE

631

"wait" is the strongest that any language could supply to express the earnest expectation of something believed to be imminent. According to Bloomfield, "it signifies properly to thrust forward the head and neck as in anxious expectation of hearing or seeing something." An illustration of its meaning might be found in the pathetic story of the mother of Sisera's vigil for her son's return. "Through the window she looked forth, and cried through the lattice, Why is his chariot so long in coming? Why tarry the wheels of his chariots?" (Judges v:28).

Such, then, is the Divinely-chosen word, to indicate what ought to be our attitude toward the return of Christ. And it is a kindred word that the Apostle uses in his Epistle to Titus, dated probably in the very year of his martyrdom, where he tells us that the training of the school of grace leads us to live "looking for that blessed hope" (Titus ii:12, 13). As Dean Alford says: "The Apostolic age maintained that which ought to be the attitude of all ages, constant expectation of the Lord's return."

Very special weight attaches to these *dicta* of Bloomfield and Alford, just because neither of them was an exponent of the truth of "the blessed hope." But upon any question respecting the meaning and use of a Greek word there is no higher authority than Bloomfield. And as a commentator, Alford is specially noted for fairness and British common sense. Every honest-minded student of the Epistles, moreover, will endorse the conclusion that, to the very end of his ministry, the Apostle inculcated—not belief in the doctrine of the Second Advent, but "constant expectation of" and eager waiting and watching for, the Lord's return.

Certain it is, therefore, that if the Coming of Christ, of which these Epistles speak, be the same as the Coming of the Son of Man of Matt. xxiv, the Apostle's words are in flat and flagrant opposition to the Lord's explicit teaching. For His warning was clear and emphatic that "the Coming of the Son of Man" must not be looked for until after the coming of Antichrist, the horrors of the great tribulation, and the awful signs and portents foretold in Messianic

prophecy. If, then, these several Scriptures relate to the same event, we must jettison either Matt. xxiv or the Pauline Epistles. For the attempt to reconcile them betokens hopeless mental obtuseness.

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## The Seventh Day and the First Day

BY LEVI BROWN

There are many who see no difference between the Sabbath and the first day of the week except that the day has been changed from seventh to the first day, to commemorate the resurrection of Christ, instead of the completion of the work of creation. This, however, is not the difference. The Sabbath and the first day are as distinct institutions as the day on which they occur. The seventh and the first are typical as well as commemorative. The one represents the dispensation of law which finds rest at the end of work; the other represents the dispensation of grace which puts life from the dead first, from which alone acceptable works can proceed. The one represents the "ministration of death" which is "done away"; the other the "ministration of the spirit" which remains and is much "more glorious" (2 Cor. iii:7-11). The days have nothing in common. All is contrast. Indeed, the latter could only begin on the ground that the former was past (2 Cor. iii:7-8, comp. Matt. xxviii:1, xvi:1). Many have supposed because the Sabbath is past, therefore all days are alike, and none to be kept sacred as distinct from the others; or at most, if any one is thus kept, it matters not which it is. But there is a divine signification in the first day of the week, which has been set apart by the spirit and by the plain teaching of the word, in connection with the Christian dispensation, as definitely as was the seventh day in the Mosaic dispensation. All the great truths which distinguish the dispensation of grace from that of law, are associated with the first day of the week. It is not simply that on that day Christ rose from the dead. It is what the resurrection of Christ is to the believer and to the dispensation which it opened, that gives it importance, and makes

it eminently appropriate that it should occur on the first day of the week, and that that day should have a perpetual significance as the representative day of the dispensation. How is the resurrection of Christ related to us as believers?

1. The work of redemption accomplished by the death of Christ is made good to us only by His resurrection, and "He who was made sin for us" came under the power of death, and was shut up in its prison—the grave. The sentence (Matt. v:26) must be executed upon Him, before we can claim justification. And when the chains of death were loosened and He came forth from the prison, it was then proclaimed and accepted that the very last farthing was paid. His resurrection was the receipt for the debt which His death had paid. Although it was true that "He bore our sins in His own body on the tree" (1 Pet. ii:24) yet so long as He was held under the power of death, there is no visible proof that the demand is satisfied. If therefore He had never risen, no sinner could ever claim His justification; for so long as He who was made sin for us is held a prisoner, we are also *under its power*. Therefore "He was raised for our justification." When you pay a debt with money you take a receipt. This receipt is the visible proof that the debt is paid, and by it the full benefit of the payment is secured to you. If ever an attempt is made to collect the debt again, you show the receipt and that ends it. So, if ever again demands should be made for us for the "wages of sin," we simply point to the empty sepulchre and say "Our surety has been released from the prison, because having "paid the last farthing," He could no longer be held." And that forever silences such claim (Rom. viii:32, 34).

2. Under the law, the question of salvation depends upon perfect obedience (Gal. iii:10) and therefore the Sabbath of rest was put at the end of six days, in which the same law said first "Thou shalt labor and do all Thy work." But under grace, the question of salvation depends on the resurrection of Christ. "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (1 Cor. xv:17, 18). But from 20, "But now is Christ from the dead, and become

the first fruits of them that slept," we understand we are NOT in our sins, and they which are fallen asleep in Christ are saved. And since, under grace, we are first saved in order that we may work (Ephes. ii:9, 10), it is eminently fitting that the day which represents grace, should be the first day of the week—before the six days of work begin—as that, under the law, the Sabbath or seventh day should be on the last day, after the work was done.

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## The Heart of the Lesson

By ARTHUR FOREST WELLS

### EASTER LESSON: THE RESURRECTION

April 5. 1 Cor. xv:1-8, 50-58. Golden Text, 1 Cor. xv:20

#### Daily Readings

Mon., March 30, Luke xiii:1-9. Tues., March 31, Luke xiii:10-21.  
Wed., April 1, Luke xiii:22-35. Thurs., April 2, Luke xiv:1-11. Fri.,  
April 3, Luke xiv:12-21. Sat., April 4, Luke xiv:25-35. Sun., April  
5, 1 Cor. xv:1-20.

#### THE OUTLINE OF THE LESSON

I. The Christian Gospel (1 Cor. xv:1-8). II. The Resurrection and the Change (1 Cor. xv:50-53). III. The Resurrection Victory (1 Cor. xv:54-58).

#### THE HEART OF THE LESSON

Our lesson contains the good news of saving truth. Salvation is not by conduct or character, but by the truth of the atonement. Of course, truth itself does not save; it is but the means which the Holy Spirit uses to bring the finished work of the Lord Jesus Christ to our hearts. Redemption is personal. Jesus Himself is the only Saviour. But there are certain vital facts which the human soul must believe concerning Him, in order that He may make it the recipient of His grace. The object of redemptive faith in the Lord Jesus Christ is not just anything that is true about Him. I am not saved because I believe that He lived, that He was about thirty-three years old when He died, that He was a good man, that He was virgin born or that He is God. Abraham is not said to have been counted righteous until he believed the supernatural revelation which Jehovah made to Him in Genesis xv. It is never said that he was saved when he left Ur of the Chaldees. Faith must have as its object the facts of redemption; and through it the sinner must yield to the claims of the Saviour and Lord which these facts present. Our lesson presents three: The death, the burial, and the resurrection of Christ. We speak now of His resurrection.

The texts say that Jesus Christ our Lord was raised from the dead on the third day, that He gave ample evidence of this stupendous

miracle to the circle of the believers, that the redeemed are to share in a glorious resurrection or rapturous change, and that the Christian may lead a life of victory through the risen Saviour and Lord.

Not all of the witnesses of His resurrection are here given by name; but a comprehensive number is given which we might well think of as including them all. I am certain that it would be very helpful to the class if the teacher would make his own outline of the appearances of the risen Jesus. He might then present the facts to the scholars through the picture of an imagined testimony meeting at some time in the early history of the Church; when the women and the men, Mary, Salome and the others, Peter, John, James and the rest, might have presented a consecutive account of the wonderful happenings of those days. The class should be given a definite statement, based upon the evidence of Scripture, that the Lord Jesus Christ did rise from the dead, in His own body.

The next step is to show how the good news of this greatest of all miracles enriches the believer. I suggest two thoughts. The resurrection of the Lord Jesus confirms every claim which He has made; it is God's receipt to the believer that our Saviour's assurances to us are all good. The resurrection of the Lord Jesus furthermore guarantees to the redeemed their own victory over death. Science may say that man may live again; philosophy may remind him that he *wants* to live again; conscience insists that he *ought* to live again; but the Scriptures of God say that the believer *shall* live again.

Christ died. Why did He die? He died in order that God's righteousness might be satisfied on our behalf, that we might live with Him forever. Did He succeed? When He died, was He overcome; did the enemy hold Him in his power, or was He victorious over Him? How shall we know? Beloved, hear God's own answer: "But now hath Christ been raised from the dead, the firstfruits of them that are asleep." Tell it in the four corners of the earth; tell it in the graves of the holy dead; tell it in the heavens. "O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law; but thanks be to God, Who giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord."

### THE PRODIGAL SON

April 12. Luke xv:11-24. Golden Text, Luke xv:10

#### Daily Readings

Mon., April 6, Luke xv:1-10. Tues., April 7, Luke xv:11-24. Wed., April 8, Luke xv:25-32. Thurs., April 9, Matt. xviii:7-14. Fri., April 10, Matt. xviii:21-35. Sat., April 11, Rom. viii:1-17. Sun., April 12, Heb. xiii:1-17.

#### THE OUTLINE OF THE LESSON

I. The Father and Two Sons (Luke xv:11). II. The Lapse of the Younger Son (Luke xv:12-16). III. His Repentance (Luke xv:17-20a). IV. The Father's Acceptance of His Returned Son (Luke xv:20b-24).

#### THE HEART OF THE LESSON

The subject of this lesson is described in verses two and three of the present chapter. We have first of all a description of what may have been a general movement, namely, of the drawing of the pub-

licans and sinners unto Jesus. Over against this coming of the sinners to the Saviour, there is the murmuring of the Pharisees and scribes against the Lord because of His reception of those who came to Him, and His dining with them. Well, I am glad that Jesus accepts sinners. Otherwise I would never have been received. Ah, may God ever be praised that "faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. 1:15).

Note now the wording of verse three in the light of the rest of the chapter. Luke has recorded that "He spake unto them this parable." Observe the word "this," for it seems to say that what follows is but one story, though we have it in three parts, the last part being double. Custom has it that we have here three parables; and that they are about the lost sheep, the lost coin and the prodigal son. But it appears that the Lord would rather have us think of the text as one parable of His concern for the lost. The story is not about that which was lost, but about the Saviour who rejoices to find the lost. Remember that this revelation was given at the time when all publicans and sinners were drawing near unto Him.

The "Expositor," while pointing out that Luke frequently employs triplications in order to emphasize the meaning or to enforce spiritual truths, says that not only does he narrate all three of our Lord's parables—while Matthew records but one (Matt. xviii:12-13), but he also records a beautiful minor triplication when he speaks of "This my son," "This thy son" and "This thy brother." The prodigal is singled out in each of these expressions by the use of the word "this," "houtos." In the Acts he records that our Lord Jesus Christ is three times described as "houtos ho Iesous,"—a phrase not occurring a sin in the book—the crucified, the risen and the coming Lord. Note the texts in reverse order. Acts ii:36, "Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and Christ, this Jesus whom ye crucified." Acts ii:32, "This Jesus did God raise up, whereof we all are witnesses." Acts i:11, "Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." This use of the very same word "houtos" to designate the individual sinner, lost and saved, in the Gospel of Luke and the seeking Saviour in the triplication in the Acts indicates a gracious purpose. It serves to connect the two in an intimate manner.

In outlining this lesson, I suggested to consider verse eleven as a separate division of the text; because it is important for us to see that this lesson is about one who is already a son. When one is talking about a child, he may take certain things for granted, which he would have to declare, if he were talking about one who is not yet a child, that is to say, of God. Beware of using this parable as if it set forth all that there is to be said in the gospel of the grace of God. The parable is not about an outsider, but about an insider, a son. We must read the words "dead," "lost," "alive," and "found" in verse 24 in the light of this conception. Do not try to make the parable teach too much. Its message is the good news of the Father's forgiveness and acceptance of a repentant son.

The details of the story are easily understood. The teacher may develop the following thoughts. God's children may sin against Him. Sin is voluntary (confer Rom. i:18-32). The road of self-will leads downwards. Repentance is intellectual, emotional and volitional. The sinner's thought of God's forgiving grace falls far short of the facts: he thinks in terms of slavery, whereas God speaks of a filial feast. God's restoration cancels all our former bankruptcy.

## OUR HOPE

637

## THE RICH MAN AND LAZARUS

Apr. 19, Luke xvi:19-31  
Golden Text, Matt. vi:20

## Daily Readings

Mon., Apr. 11, Luke xvi:1-18. Tues., Apr. 14, Luke xvi:19-31.  
Wed., Apr. 15, 1 Pet. iii:13-22. Thurs., Apr. 16, 2 Cor. v:1-21. Fri.,  
Apr. 17, John viii:21-44. Sat., Apr. 18, Col. i:9-23. Sun., Apr. 19,  
1 John iii:13-24.

## THE OUTLINE OF THE LESSON

I. The Temporal Condition of the Rich Man and Lazarus (Luke xvi:19-21). II. The Death and Rapture of Lazarus, and the Death and Burial of the Rich Man (Luke xvi:22). III. The Torments of the Rich Man and the Peace of Lazarus (Luke xvi:23-24). IV. The Finality of the Condition after Death (Luke xvi:25-26). V. This Only is the Time of Salvation (Luke xvi:27-31).

## THE HEART OF THE LESSON

It is not expressly said that our present lesson is a parable. The text says that "there was a certain rich man . . . and a certain beggar;" which may indicate that we are dealing here with a historic occurrence, rather than with an illustration which our Lord created, along with other parables. I am not persuaded that the matter can be decided. The language appears to be in favor of the view that the text describes a series of actual experiences, rather than that it is a mere parable. The account of the Good Samaritan presents a similar case in Luke x:30-37. Contrast the language of Luke xii:16-21 about the rich fool.

The story begins with a contrast of earthly riches and of earthly poverty; it ends with a contrast of heavenly riches and the poverty of perdition. The Gospels have some very impressive things to say about riches of this earth, generally in the form of a warning, if not indeed of condemnation of those who misuse them. As far as I can just now recall, Joseph of Arimathea and Zacchaeus are the only rich men who are spoken of favorably in the Gospels (Matt. xxviii:57-58; Luke xiv:2). Yet even of Joseph it had to be said that he was a secret disciple of Christ, because he feared the Jews (John xix:38), and Zacchaeus had gotten his riches through sin (Luke xix:8). Others, like Nicodemus, may have been rich; but I speak in regard to the express terms of Scripture. Luke especially seems to have made note of the spiritual condition of rich men. Luke i:53, "The hungry He hath filled with good things; And the rich He hath send empty away." Luke vi:24, "But woe unto you that are rich! for ye have received your consolation." Luke xii:15-21, "Take heed, and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. . . . The ground of a certain rich man brought forth plentifully; and he reasoned within himself, saying . . . I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be, So it he that layeth up treasure for himself, and is not rich toward God." Luke xiv:12, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors." Luke xviii:23, "But when he heard these things, he became exceeding sorrowful; for he was very rich." Luke xxi:1-4, "And He looked up, and saw the rich men that were casting their gifts into the treasury.

And He saw a certain poor widow casting in thither two mites. And He said, Of a truth I say unto you, This poor widow cast in more than they all; for all these did of their superfluity cast in unto the gifts; but she of her want did cast in all the living she had."

By way of contrast, the teacher may see what the Gospels have to say about the poor. But we must always remember that our Lord never condemns riches as such, or commends poverty as such. The gospel deals with our attitude to either. Our lesson introduces us to one of the poor men of the Bible. We are even told his name. It is Lazarus. And, of course, we immediately think of another man by the same name, he whom the Lord Jesus Christ raised from the dead (John xi:1-zii:2). The latter seems to have been in far better financial circumstances than the former. But the two may well be studied together, in contrast and in comparison. Look at their names. A division of opinion exists as to the meaning of it. Some hold that the name is made up of two words which mean "without help," while others say the name is another form of the familiar Eleazar, which means "whom God helps." Well, both men appeared to be without help; and yet, oh, how wonderfully both were helped by God! Carry out this thought in its further details.

The teacher may now develop the many teaching points of the lesson; among which are the following. The deceitfulness of riches in the light of approaching death. Note that the rich man died, and was buried; but it is said that Lazarus was carried to Abraham's bosom. Tell the scholars the difference between Hades and Paradise. See the notes in the Scofield Bible, pages 1098 and 1099. Death fixes forever the condition of the soul; there is no post-mortem second chance. We are saved through faith in God as He is revealed in the Scriptures. No proof will ever argue a soul into salvation, if the Word of God be rejected.

#### HOW TO PRAY

Apr. 26. Luke xviii:1-14  
Golden Text, Luke xi:1

#### Daily Readings

Mon., Apr. 20, Luke xvii:1-10. Tues., Apr. 21, Luke xvii:11-19.  
Wed., Apr. 22, Luke xvii:20-37. Thurs., Apr. 23, Luke xviii:1-8.  
Fri., Apr. 24, Luke xviii:9-14. Sat., Apr. 25, Luke xviii:15-30. Sun.,  
Apr. 26, Luke xviii:31-43.

#### THE OUTLINE OF THE LESSON

I. The Importunate Widow and the Unrighteous Judge, Luke xviii:1-8. II. The Pharisee and the Publican, Luke xviii:9-14.

#### THE HEART OF THE LESSON

The climax of the first parable is found in verse eight, where the Lord asks, "Nevertheless, when the Son of man cometh, shall He find the faith on the earth." Note the definite article before faith, and that He is considering faith in the light of His return, the focal point of His work, and one of the great incentives of Christian conduct. The Divine question shows where our Lord's interests lie. He looks for faith; not scientific achievements, not business enterprise, not culture, not common sense, but faith, the faith. When Satan had prayed to have Simon, the Lord informed him that He had made supplication for him, that his faith might not fail (Luke xxii:31-32). And, of course, Simon's faith did not fail. But here the Lord is apprehensive about finding the faith upon the earth at the time of His return

to it. The times in which we live have given evidence of much crime; but a far more serious condition manifests itself in the lack of faith in our churches. I received recently a package of stickers which I was asked to buy in order to encourage people to go to church. The stickers were beautiful, and there was nothing wrong with them; but oh how much was lacking! Let me give you some of the reasons urged upon us through them for going to church. "Be a good influence in your community." "Stepping up to happiness and contentment." "The Gibraltar of Civilization." "The ideal environment." "You feed your body. Why starve your soul?" "Everybody! Let's go to church." The only mention of God on any of the twelve pictures is in the one inscribed "In affluence or adversity God can help you." Again I say that there is nothing wrong about this, but oh how much is missing! The Saviour and Lord is not once mentioned! And these inscriptions are indicative of the general trend of the church today. That is what makes them appear so sad.

It is with such a background that the Lord depicts the prayer of this woman before an unrighteous judge, who feared not God, nor regarded man. But the point is that he did regard this woman, because of her importunity. It is as if the Lord were saying to us, "I want you to have the faith, faith like this woman, when you pray." Can you think of anyone more hopeless than a poor widow in the presence of an unrighteous judge? Well, Jesus says that she gained her point, because she did not faint. And then He says to us, "And shall not God avenge His elect, that cry to Him day and night, and is He slow to punish on their behalf?" This question invites its own answer, namely, "Of course, He will hear and help His children that cry to Him without ceasing." Therefore we "ought always to pray, and not to faint." Note the opposites: if we faint, we do not pray; but if we pray, we will not faint.

The second parable is addressed "unto certain who trusted in themselves that they were righteous, and set all others at naught." Three things said about them; they trusted in themselves; they declared themselves to be righteous; they despised others. The parable that follows then tells of two men who appeared to be interested in spiritual things; so much so that they went all the way to the temple to do their praying. They did not stay at home; nor did they merely occupy a place in the temple for a brief hour without doing anything; they prayed, each in his own way. I bid you to see that the Lord spoke of two men. I do not of course press the number two here; but all Christians know that prayer meetings are not popular. Every now and then some preacher tries to encourage his soul on a Wednesday night by quoting Matt. xviii:20, with an emphasis on the numerical element in it: "For where two or three are gathered together in My Name, there am I in the midst of them." Is it not sad that, though so few go up into the temple to pray, fifty per cent. must here be declared to have gone in the wrong spirit? And mark also this: the Lord sees both kinds of worshippers, and knows their intentions!

One reason why many cannot pray is because they are too conscious of themselves, either of their supposed merits or of their wrongly estimated weaknesses. No one can pray acceptably when he thinks of himself. But a looking away unto Jesus makes it possible for any sinner to approach God with boldness that expresses itself through humility. He who pleads the blood of the Lord Jesus need never fear of not being heard in heaven. The publican plead that, as it were, blood might be shed for him; we may come to Him by the new and living way because His blood has already been shed for us. There are many details to this parable; but they all come to the focus of a humble estimation of self and a high regard for the grace of God.

## Book Reviews

By FRANK E. GAEBELEIN, A. M.

**Educational Movements of Today.** By Walter Albion Squires, D. D., Board of Christian Education of the Presbyterian Church in the U. S. A., Philadelphia, Pa. Cloth, 266 pages with index. Price \$1.50.

This is a timely book. As the title implies, it deals with vital issues that are affecting the Church today at this every hour. Dr. Squires has written before on this theme, but never more clearly than in the present volume.

With keen analysis, apt illustration, and impartial balance, Dr. Squires presents his case. Whether we recognize it or not (and one sometimes wonders whether many of the fundamentalists fully realize the fact) the great battle against a growing spiritual darkness is being fought in the classrooms among the young rather than on lecture platforms before mature listeners. And the classrooms in question are not those in theological seminaries, colleges, or universities. They are the classrooms in the thousands of public schools. Increasing materialism, loss of moral standards, disrespect for law—these are symptoms of a common disease. The disease is secularism, the neo-paganism that is infecting American life and thought from the intelligentsia down to the uncultured "low brow." When, therefore, the whole public school system is seen to be in the balance, awaiting the final swing either toward or away from dominance by a pedagogy derived from an atheistic, mechanistic psychology and philosophy, the issue is a serious one.

The merit of Dr. Squires' book lies not only in its clear exposition of the conflicting trends in contemporary education but more especially in the revelation of the devastating effect on religion of much of the newer educational philosophy. Here we find the ultimate implications of the Dewey and Freudian ideas courageously faced.

Particularly helpful is the author's trenchant analysis of the real meaning of the dictum of the separation of church and state as applied to public education. In the light of Dr. Squires' rational examination, this principle, so misused by atheistic propagandists, is shown to hold a far deeper and richer meaning than superficial thinking realizes.

This is an important book. If all evangelical Christians in all denominations could grasp its purport, much good might be accomplished.

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Knowledge—If any man willeth to do His will, he shall know of the teaching, whether it is of GOD, or whether I speak from Myself (John vii:17).

# OUR HOPE

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## Editorial Notes

After our Lord had so graciously comforted **I and My Father** His perplexed disciples, telling them of the Father's house with its many mansions and promising them His return to receive them unto Himself, He said, "And whither I go ye know, and the way ye know." Thomas confessed his ignorance as to the way, and the Lord answered him, "I am the way, the truth and the life; no man cometh unto the Father but by Me." Then He made that deep declaration, "If ye had known Me, ye should have known My Father also; and from henceforth ye know Him, and have seen Him." Another disciple, Philip, not understanding His words requested "Lord, show us the Father and it sufficeth us." And the Lord in gentle words of rebuke said to him, "Have I been so long time with you, and yet hast thou not known Me Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?" (John xiv:1-9).

He that hath seen Me hath seen the Father! These words contain the deepest mystery of the person of our adorable Lord. Recently one of the leading modernists said from the pulpit of "his" magnificent church that the Trinity, three in one and one in three, is a mathematical impossibility. But the truth and revelation of God has nothing to do with mathematics or anything of the natural man and his naturally acquired knowledge. The truth and revelation of God is supernatural. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned" (1 Cor. ii:14). Every man

who rejects what God has revealed shows thereby that he is destitute of the Spirit of God. Faith accepts what God has revealed and does not seek a "mathematical" or any other kind of explanation, nor does faith attempt to reason out the deep things of God.

"He that hath seen Me hath seen the Father!" Christ is God and God is revealed in Christ. The testimony of Scripture is definite and positive as to this truth. "He is the image of the invisible God" (Col. i:15); He is "the brightness of His glory and the express image of His person" (Heb. i:3).

Such is the testimony of the Spirit of God confirming His own self-witness as recorded in the Gospel of John. What has not been done from the side of the rationalistic infidels in Christendom to break down the genuineness and authenticity of the fourth Gospel! But, as in all their other attacks, they have miserably failed. The Johannine authorship of this Gospel has never been disproved.

That John wrote this Gospel and that every word in it is trustworthy, sure and certain, are proved by many internal and external evidences. We can depend on it that all these wonderful statements as to His person and His unsearchable relationship with the Father, recorded by the beloved disciple, came from His own lips. All these statements are so harmonious, so blessedly simple and yet so deep, that it would require greater faith to believe that they are the concoctions and inventions of interpolators, than to believe that they are the utterances of the God-Man.

When He had healed the impotent man at Bethesda, He said to the Jews "My Father worketh hitherto and I work." The Jews detected at once His claim that God is His Father and in doing so He claimed equality with God; and so they were ready to stone Him. The words He spoke after that reveal His Deity and His oneness with God. He does the same works which the Father does; the Father can raise the dead and He has the same power; all judgment is in His hands; as the Father is worshipped so the Son must be worshiped. His works and His words all bear the same witness (John v:17-38).

In every chapter in this Gospel are found the evidences

that He is God manifested in the flesh, that He came from the Father and that He is one with God. In the eighth chapter, after the Jews had heard Him speaking many times of the Father, they asked Him "Where is Thy Father?" And He answered: "Ye neither know Me, nor My Father; if ye had known Me, ye should have known My Father also" . . . . "Ye are from beneath; I am from above; ye are of this world; I am not of this world" (Jno. viii:19, 23).

In the same chapter the Jews were ready to stone Him again when He uttered that great word, "Before Abraham was, I Am." They knew He spoke of Himself as Jehovah—the I Am—the Self existing One.

In the ninth chapter He revealed Himself to the blind man, whom He had healed as the Son of God and the man worshiped Him, the worship which modernism brazenly rejects.

In the tenth chapter stands out one of His greatest self-witnesses. "I and My Father are One." Then the Jews stooped down once more to pick up stones.

And while He bore witness of Himself and of His identification with the Father, the Father bore witness of Him. At His baptism He spoke of Him as His beloved Son; on the Mount of transfiguration His voice is heard again, and in the twelfth chapter of John when He had spoken to the Father, the Father answered Him from above.

And to Philip He said: "Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself, but the *Father who dwelleth in Me*, He doeth the works." So He was indwelt by the Father, though He was the Son of God incarnate. What deep and blessed mystery this is!

And in His last words to His disciples He spoke constantly of the Father and His union with Him. He speaks of the Father's love for Him. One of His strongest words is found in chapter xvi:28, "I came forth from the Father, and am come into the world; again I leave the world and go to the Father." And finally in His great prayer, His highpriestly prayer, He uses the word "Father" six times. He addressed God as Father—He requested from Him the glory which

He had with the Father before the world was. Again He addressed Him as "Holy Father" and later as "Righteous Father," and once more declares that the Father is in Him and He is in the Father—"As Thou, Father, art in Me, and I in Thee."

Such is He who loved us and gave Himself for us. Such is He who died for our sins—"The just One for the unjust, that He might bring us to God." Such is He who is not ashamed to call us brethren, who is our friend. How we should reverence Him, worship Him and adore Him! If certain men who call themselves Evangelists use vulgarity in connection with His holy and worthy Name, the Name which is above every other name, they show thereby that they are not under the guidance of the Holy Spirit, or they would not say things which dishonor Him.



**The Father,  
the Son and  
the Believer**

"I write unto you little children, because ye have known the Father" (1 John ii:13). The little children, the "bairns", the born ones, are those who are begotten again "not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (1 Pet. i:23). We are born again when we believe on the Lord Jesus Christ, the Son of God, Who is one with the Father, Whom the Father sent and Who died for our sins. Then the Spirit of God imparts unto us the new nature, the life, the eternal life, and at the same time sealing us by the Spirit of Sonship, we know that we are the children of God. Then we approach God and can address Him as "The God and Father of our Lord Jesus Christ, and our God and our Father." How beautifully He stated this when He said to weeping Mary on the day of His resurrection—"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 your God" (Jno. xx:17). "Through Him (our Lord Jesus Christ) we both (believing Jews and believing Gentiles) have access by one Spirit unto the Father" (Ephes. ii:18). In Christ, the Son of God, and through Him we know the Father.

And what blessed things He has told us about this relationship and the knowledge of the Father! He prayed that we, as the children of God, might be one, "as Thou, Father, art in Me, and I in Thee, that they also may be one in us" (John xvii:21). And the love wherewith the Father loves the Son is to be in us—"that the love wherewith Thou hast loved Me may be in them, and I in them" (Verse 26). He assures us as to the Father's love again when He says in these precious words, "For the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God" (John xvi:27). And then as to prayer: "And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My Name, I will do it" (John xiv:13-14). "Verily I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you" . . . "I will pray the Father for you" (John xvi:23, 26).

Speaking of that day when the Holy Spirit would reveal the fullness of His redemption He said: "At that day ye shall know that I am in My Father, and ye in Me and I in you." And still deeper: "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 in him" (John xiv:20 and 23).

May it please the Holy Spirit to make these blessed, vital and comforting truths real unto every reader, so that we all may feel their power and their peace in our lives.



**The Precious Blood** The worship of Cain is flourishing in our days. He brought of the fruit of the ground an offering unto the Lord; the labor of his own hands. He rejected God's way of salvation, which even then was made known. He had no use for the sacrifice and the blood in which his brother Abel trusted, who offered a more excellent sacrifice, by which he obtained witness that he was righteous. Concerning apostate Christendom the Holy Spirit has long ago made the prediction, "Woe unto them! for they have gone in the way of Cain" (Jude ii). It is this we behold in our day, a bloodless Gospel. That precious, precious blood shed

upon the cross, that holy blood is today rejected, ignored and sometimes even ridiculed. Oh, the sin of all sins! Oh, the awful, unspeakable doom which awaits the Cainites of Christendom, with their beautiful churches, their fine choirs, their elaborate rituals, their charities, and who reject that precious blood! How terrible to think of hundreds of thousands of men and women, professing Christians, who have no use for that precious blood! "He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. x:28, 29).

What does God say about the blood of His own Son? We give His own Word. We delight in writing out these familiar passages. It is a needful witness in these days of the end of the age. If Satan could hinder us giving these blessed Words of God he would, for he hates the blood. But he is powerless when the blood is magnified. And then we believe that God will bless these passages of Scripture to some hearts.

"For the life of the flesh is in the blood; and *I have given it to you* upon the altar, to make an atonement for your souls; for it is *the blood* that maketh *an atonement* for the soul" (Lev. xvii:11).

"And having made *Peace* through the *blood* of His cross" (Col. i:20).

"Being justified *freely* by His grace, through the redemption that is in Christ Jesus; whom God hath set forth *a propitiation* through faith in *His blood*, to declare *His righteousness* for the remission of sins that are past, through the forbearance of God. To declare at this time His righteousness; that he might be just, and the justifier of him which believeth in Jesus" (Rom. iii:24-26).

"But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now *justified by his blood*, we shall be saved from wrath through Him" (Rom. v:8, 9).

## O U R H O P E

647

“Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved. In whom *we have redemption through His blood*, the forgiveness of sins, according to the riches of His grace” (Ephes. i:5-7).

“For if the blood of bulls and goats and the ashes of an 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 consciences* from dead works to serve the living God?” (Heb. x:13, 14).

“Having therefore, brethren, *boldness to enter into the holiest by the blood of Jesus*” (Heb. x:19).

“But if we walk in the light, as He is in the light, we have fellowship one with another, and the *blood of Jesus Christ cleanseth us from all sin*” (1 John i:7).

Hallelujah for the precious blood of the Lamb of God. It is our title to Glory.



**The Only Place** And now before we have some of the dark and solemn facts of the ever increasing signs of the times pass before our eyes, as given in “Current Events” to remind us again that the days are evil, we pass on a little Gospel message much needed. The Gospel! God’s Good News—how it cheers our hearts. And we know He will own it and use it with some unsaved souls. God is about to bring judgment upon this earth, the judgment with which this age closes. And yet He waits, and still His “whosoever” sounds forth, as He is not willing that any should perish.

When God was about to bring judgment upon the earth He provided a place of safety for those who trusted in Him (Gen. vi:14-18); so now that “God hath appointed a day in which he will judge the world in righteousness,” He has provided full redemption and salvation from the wrath to come for all who believe in the name of His Son Jesus Christ (Romans i:16; iii:24-26).

In the days of Noah there was but one place of safety, and that was the ark (Gen. vii:23); and now there is but one way of salvation, and that is CHRIST. There was safety in the ark for whoever was in it; and there *is* salvation in Jesus, that "through his name *whosoever* believeth in him shall receive remission of sins" (Acts x:43). None could perish who were in the ark, for "the Lord had shut them in"; so those who are in Christ by faith "shall never perish—shall not come into condemnation, but are passed from death unto life."

Noah believed that the flood was coming, not because he saw any sign of it, for he saw none; but simply because God declared that it should come: "By faith Noah, being warned of God of things *not seen as yet*, moved with fear, prepared an ark to the saving of his house." When the dreadful judgment came, those who believed God were safe in the ark; those who despised the word of God were overtaken and destroyed in the midst of their thoughtlessness.

Dear reader, to which of these classes do you belong? Are you now taking refuge by faith in the Lord Jesus Christ, the true Ark of safety, or are you carelessly enjoying the pleasures of sin?

Dear reader, to which of these classes do you belong? May He use this paragraph to add some to His Church and bring salvation and peace to some wandering one.



**His Care for Servants** Our Lord takes care of the needs of all who serve Him. How blessedly this is seen in the last chapter of the Gospel of John! He prepared a breakfast for His disciples, and when they came to the shore they found their needs supplied, a coal fire to give them outward comfort; bread and fish to satisfy their hunger. He is still the same. Though in the highest Glory He is the upholder of all things, yet He continues in His loving interest for all His own, who trust Him.

An old English verse was put recently into the hands of the Editor, which contains this comfort.

"Make you His Service your delight,  
He'll make your wants His care."

When we serve Him and delight ourselves in His service, when it is a willing and obedient service, He will surely make our wants His daily care. The editor has found this out in his long life of ministry for Him.

And all His servants shall surely be remembered by Him according to His promise: "If any man serve Me, let him follow Me, and where I am there shall my servant be. If any man serve Me him will my Father honor" (Jno. xii:26).



**Gather My  
Saints  
Together**

"Gather my saints together unto Me, those that have made a covenant with Me by sacrifice" (Psa. i:5). This Psalm is a judgment Psalm. "Our God shall come and shall not keep silent; a fire shall devour

before Him, and it shall be very tempestuous round about Him." Thus sang Asaph, the blessed singer of Israel. "He shall call to the heavens above, and to the earth, that He may judge His people." The Spirit of God showed Asaph the personal and glorious Coming of the Lord. Asaph, however, knew nothing of the blessed Hope, as we know it. Yet the words we have quoted above find a precious application to ourselves. We are His saints, His separated ones. "Beloved of God—called saints" (Rom. i:7). We have not worked for this or obtained this blessed position by living a good life and serving God. It is all the result of the great sacrifice of our Lord Jesus. We are sanctified through the offering of the body of Jesus Christ (Heb. x:10). And all who have accepted Him and belong to Him are also "gathered together." They constitute the one body, and the Lord is the head of that body. All things are put under His feet, and He is head over all to the Church, which is His body, the fulness of Him that filleth all in all (Ephes. i:22-23). To this body all who are saved by Grace belong.

The day is coming, yea, rapidly approaching, when the command will be given from the Lord "Gather my Saints together." It will not be a gathering on earth. There would be no building large enough to hold those who are the Lord's. Besides this, the countless saints who died and who will be raised from the dead are included in that

coming great gathering. What a gathering that will be! He will gather all His saints to meet Him in the heavens above. How soon He may give the word "Gather my saints together" He only knows. He bids us to expect it daily. Surely it will come, and we shall be with Him, who loves us and has washed us from our sins in His own blood, and hath made us priests and kings unto God His Father.



This is the title of a lengthy article which **Can the Church Be Saved?** appeared recently in the "Christian Century," the organ of American Modernism. Every true believer who knows the truth about the Church will smile. As if the Church of Jesus Christ, the true Church, needed salvation. Every member in the true Church is saved. The members of the Church are the sheep of Christ, and of them He has said: "My sheep hear my voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall in nowise perish, neither shall any pluck them out of My hand" (John x:27, 28).

But the question concerns organized Christendom, denominationalism, both Romanism and Protestantism. Can Christendom be saved? The answer is given in the Bible. Here is the great Romish system, a great ecclesiastical-political machinery. It will continue to flourish. Yea, as the age closes it becomes stronger and will yet see a great revival and become again the great domineering system it used to be. But ultimately comes her judgment. Babylon will fall! It is written in God's Word. Her doom is seen there.

And Protestantism? The greater part of it is rushing into apostasy. In many respects it is worse than the perversions and superstitions of Rome. It denies what Rome never denies, the Deity of Christ and all the great facts of His redemptive work. Modernistic Christendom has opened the road for Atheism, which is increasing everywhere. The failure of professing Protestant Christendom in nearly all its denominations is everywhere in evidence. Much is done to save it. Politics are used, new legislation is sought,

federation is attempted, and many other schemes are invented to hold it up. But finally His word will be executed, "I will spue thee out of my mouth" (Rev. iii:16).

Of course in all denominations, even in Rome, are the true children of God, constituting the true Church. They are saved and finally their promised redemption in fulness of glory comes with His return. Can Christendom be saved? Can Christendom, which denies Christ, or displaces Christ, be saved? No!



During the middle ages a certain writer expressed thanks for the fast disappearing Jewish race and expressed the hope that it might soon pass away forever. But God, in spite of Gentile hatred, has kept His promise that if an end comes to other nations, Israel, His people, will not pass away. An English exchange speaks of this remarkable vitality of the Jews.

"Interesting figures have been published concerning the growth of the Jewish population. In 1905 the *American Jewish Year Book* gave 11,000,000 as the total number of Jews then living; in the interval, notwithstanding persecutions and pogroms in Russia and elsewhere, with hundreds of thousands of the hated race put to death, there has been a steady growth of population, and the number of living Jews, (after careful research), is 15,400,000. The Jew is the problem of the nations. This mysterious people has flourished throughout the centuries, in spite of decrees of extermination, in spite of world-malignity, in spite of dispersion among all the peoples of the earth. Is there any explanation of this amazing phenomenon other than that which the Bible provides? National vitality does not explain it, for other and greater nations than the Jews, with as great vitality, have risen and passed into almost complete oblivion since Israel first came upon the world-stage, National tenacity for their religion provides no explanation, for other nations, now long forgotten, had as keen tenacity for religion as Israel ever had for the worship and service of Jehovah. No, we must look deeper for the secret of

Jewish indestructibility, and we find it in great promises of preservation and restoration scattered throughout the prophetic Scriptures. 'Behold, I will bring them from the north country, and gather them from the coasts of the earth. He that scattered Israel will gather him, and keep him, as a shepherd doth his flock' (Jer. xxxi:8-10). Appearances notwithstanding, God has purposes of blessing for the world through Israel, and no power can stay these purposes from fulfilment."



**The Pope Has Spoken** It was a great day for Rome when the voice of Pope Pius XI was heard over the radio. We were in Hollywood, California, at breakfast and heard him talk in Latin, and later came the translation. He pronounced his apostolic blessing, which the Editor refused to accept, for he possesses the full blessing of the true head of the Church, and the Editor knows that the presumed blessing of the spurious Vice-Regent of Christ is absolutely no good.

But it was the common talk in the streets and even perfect strangers approached the writer with the question "Did you hear the Pope? Is it not wonderful to have the Pope address the world?" Yes it is! What would Leo X or Benedict VII and other Popes say if they knew about this significant broadcast?

And this event furnished topics for hundreds of preachers. The modernistic Church Federation praised the broadcast and the liberal tendencies and kind spirit of the Pope. But they overlooked the fact that only a short time later the Pope released a strong tirade against the Evangelical efforts in Italy, condemning Protestant Missions.

There will be more broadcasting from Rome. It is the strongest possible propaganda and it will land thousands of wishy-washy, good-for-nothing, so-called "Protestants" in the Roman net. Surely the Bible is true when it gives the forecast of a revival of the Papacy during the last years of our age. But read the poem in this issue, "The Vatican's Phone."

**Ghost World  
in Space**

Sir Oliver Lodge, England's noted exponent of spiritualism, says occasionally something which is not far from the truth. His latest is that space (the wide open place all around us) is filled with spirits of all kinds, but we just have not the material means of seeing them. We quote his own words: "I think that space is pulsating with life and mind. There I believe are not only people, who have inhabited this body and left it, but others who have not been on this earth before—angels, and principalities and powers."

When he uses "angels, principalities and powers" he quotes Scripture. The Bible teaches us that the atmosphere and the heavens above are the dwelling places of the world of unseen spirits, both good and evil. Satan is "the prince of the power." The seat of the kingdom of darkness is the air. And there are, according to our Ephesian Epistle, the wicked spirits in the heavenly places. And the great world of the holy angels is up yonder. We do not need the assumed research of a spiritist to tell us all this. The Bible contains this information and much more. God's people look forward to the soon coming day when the mysteries of this unseen world above will be fully revealed, the day when we look no longer into a glass darkly, but when we shall know as we are known.



**Hebrew  
University**

Several years ago the Hebrew University was founded in Jerusalem, an educational institution which is fully in line with the Zionistic rehabilitation.

A number of months ago we received a request from the librarian to assist in the formation of a library of books on Biblical research and exposition. We sent him a copy of nearly all our own books, and a number of others. We received a very grateful acknowledgment of this gift with the assurance that every volume would be catalogued and be available for present and future Jewish students. This certainly shows the markedly changed attitude of Hebrews towards Christianity. Even twenty-five years ago this would have

been next to impossible, that a Jewish institution of learning would ask a Christian author to supply books for their library. We pray that it may please the Lord to use our books with some of the Jewish young people.



An edition of "His Riches" in Armenian **In Armenian** in 10,000 copies has just been published, and is being circulated among the Armenians in New York and vicinity. Let us know if you can use some.

A Polish brother has finished the translation of "Christianity or Religion?" He thinks the book published in Polish will result in untold blessing. At present we are unable to publish it for him. Increasing calls come to us for literature in many foreign languages. "His Riches" is published in over twenty languages, and wherever it is read it is used in the salvation of souls. New editions will soon become necessary and translations in new languages are being made.

Next to the Lord we are dependent upon the fellowhelp of our readers to carry on this work. We will be grateful for your prayers and your support.



In 1907 during one of our Boston Bible **The Appalling** Conferences Dr. Arthur T. Pierson, the **Crisis of** able Preacher, and Editor of the "Missionary Review," and the writer, the Editor of "Our Hope," had one evening in the Bellevue Hotel a heart to heart talk over the prevailing conditions in the professing church. Both agreed that the increasing denials of the supernatural Book, the Bible, would ere long lead into the most brazen infidelity with its accompanying moral slump.

A short time after Dr. Pierson sent the Editor an article on "The Appalling Crisis of Our Day," which appeared in our pages over twenty-three years ago. It is of such interest that we reprint it in the present issue.

Our beloved brother went home to be with the Lord in 1912. If he were here what would he say to the conditions

of our times? But exactly what he and the writer expected to happen has come to pass. The so-called "Higher" Criticism has become destructive and the destructive Criticism has given birth to Modernism and Modernism has brought forth Atheism and all the moral evils which go with it. The appalling crisis of 1907 is today the beginning of the final apostasy for which there is no remedy, which only the judgment of God can arrest. And that judgment is near.



#### Our Coast Trip

The Editor spent January 24 to March 8 on the Pacific Coast. He addressed large audiences in **Stockton, Los Angeles, Hollywood and Pasadena.**

He spoke four times in the Los Angeles Bible Institute. The Sunday afternoon service, February 15, was attended by about 2,750 people.

Then he visited the state of Oregon. In **Bend** we had appreciative audiences. Then came **Portland**, the Editor's fifth visit to the Rose City. The Conference was perhaps the largest ever held in that city, even larger than the Conference the Editor addressed two years ago in the White Temple. The services were all held in the Hinson Memorial Church Building. The daily attendance was over 1,500. It was the first conference held under the auspices of the Oregon Fundamentalist organization. Needless to say that the good brethren Drs. Staub and Rogers, Mr. R. E. Millard, Mr. Harry West and others were greatly encouraged. In spite of our bodily weakness, after six weeks of continual ministry, the Lord poured out a great blessing.

The last service on this trip was held in **Oakland, Calif.** On Lord's day afternoon March 8 a very large audience gathered in the Gospel Auditorium. The capacity was completely exhausted and many were unable to find room.

We praise the Lord for His great mercy. We thank Him and take courage.



#### Other Meetings

Other meetings promised are **Berne, Indiana; Washington, D. C.; Pittsburgh, Pa.; Baltimore, Md.** These are held during April, but as we go to press with this issue the last week in March we cannot say anything further about these services.

The Editor's appointments for May are as follows: **Oklahoma City, May 10-15; World's Fundamentalist Conference, Philadelphia, Pa., May 17-22; Buffalo, N. Y., May 24-29.** Hundreds of our readers are praying with us and for us daily. Please continue. Let hundreds more give themselves to the ministry of intercession. Prayer does things and changes things.



#### Our Two Summer Conferences

The programs of **Montrose** and **Stony Brook** Bible Conferences will soon be ready. They will be mailed to all our readers in New England, New York, New Jersey, Pennsylvania, Maryland, Delaware, District of Columbia, Ohio and Eastern Canada. If readers in other states desire programs, please write us.

**Montrose** comes first—August 10-16. The Editor will give most of the addresses. But Mr. Arthur F. Wells, pastor of the Northminster Church in Baltimore will speak also several times.

The **Stony Brook Conference**, which is under the leadership of the Editor, will be held August 16-21.

The speakers will be: **Drs. B. B. Sutcliffe, H. A. Ironside, A. Gordon MacLennan, Will H. Houghton, George Arms and A. C. Gaebelien.**

We expect this year the largest attendance Stony Brook ever had. Several new features will be introduced.

If you expect to come and spend the week with us in Stony Brook, please write as soon as possible for reservations to Mr. Gilbert Moore, Stony Brook, N. Y. Our guests were very much pleased last year with the excellent meals served at such reasonable prices. Everything in this line will be under the same efficient management. Reservations for Montrose can be made by addressing Mr. H. Honeyman, Montrose, Pa.

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## The Book of Psalms

### Psalm LVIII

This second "*Altaschith*" Psalm has puzzled many commentators. It is closely linked to the preceding one and to the third *Altaschith* Psalm, the fifty-ninth. Inasmuch as there is no other inscription to this Psalm it cannot be historically located, though it is a Davidic Psalm. Prophetically it is another tribulation Psalm, by which we mean that it pictures the conditions prevailing then and the soul exercise of the godly remnant.

Who is speaking in the five opening verses of this Psalm? (vv. 1-5). We quote them first.

"Is righteousness indeed silent? Do ye judges speak it?  
Do ye with uprightness judge the children of men?  
Yea, in heart ye work iniquities;  
Ye weigh out the violence of your hands in the earth.  
The ungodly are estranged from the womb,  
They go astray as soon as born, they speak lies.  
Poison have they like the poison of the serpent.  
They are like the deaf adder which stoppeth her ear;  
Which hearkeneth not to the voice of the enchanters,  
To a charmer, charming very cunningly."

Bishop Horne says on these opening verses: "The proceedings of Doeg, and other associates of Saul, against David; those of Judas and the Sanhedrim, against our Lord; and those of wicked princes, and court sycophants, in different ages, against the faith and the Church: as they spring from the same principles, so they flow pretty much in the

same channel. Such men may here see their characters drawn, and their end foretold." He is correct in his view. Now it is God Himself who speaks, using the pen of David to administer this rebuke. The rebuke concerns the ungodly nation, with their wicked judges, and the corresponding unrighteous conditions which hold sway during the end of the age. Our Lord in speaking of those days before His second coming said that iniquity (Literal: Lawlessness) should abound. God in these words uncovers these conditions and speaks as the Judge, who will deal with them in judgment. He reveals the inveterate hostility of the wicked to those who stand for righteousness. They are linked to him, who is the serpent, the liar from the beginning, as indeed those coming days will manifest the poison of the old serpent in all its terrible results. And so the wicked, lawless nation, under the regime of Satan and Antichrist, is compared to serpents. The adder is mentioned, because it is peculiarly dangerous. There were those in the Orient who charmed the poisonous adders (Eccles. x:2; Jer. viii:17). It is still done. But it is said there are adders which will not respond to the enchantments of the snake-charmer. They refuse to listen to the music, which the enchanter uses to get the adder under control. And so the wicked at the close of the age are hardening themselves; they refuse to listen to divine admonition, they refuse to be controlled by the Spirit of God and there is therefore nothing left but judgment (verses 6-9).

O God, break their teeth in their mouths;  
 Break out the jaw-teeth of the young lions, O Jehovah!  
 They shalt melt as waters that run off;  
 When he aimeth his arrows let them be as though cut off.  
 Let them be as a snail, which dissolves in its passing  
 Like the untimely birth of a woman, let them not see the sun.  
 Before your pots can feel the thorns—  
 Both green and burning, they shall be whirled away.

This is a prayer, which appeals to God for the destruction of the wicked. It is one of the imprecatory prayers. The enemies of the Bible, atheists, destructive critics, modernists and other infidels have pointed to this prayer with scorn and ridicule, saying "what kind of a God is He who gives such prayers?" The solution of the difficulty, which even well

meaning expositors have missed, is in the conditions of the final days of the age. The ungodly who have yielded themselves completely to Satan and are under his domination, have become incorrigible. They have thoroughly hardened themselves; they are deaf to all and set to continue in evil. God must rise up in His righteousness and deal with them. And therefore such prayers as the above are then perfectly in order. They would be out of order if the Church should use them now.

Their destruction is represented under six similitudes. The teeth of the lions are terrible instruments to crush and to tear. So the wicked have torn the righteous. God in judgment will break their teeth. Then the similitude of a flood of waters. They come in a mighty rush, threatening to sweep everything away; but the torrents are scattered, they melt away and disappear. So the enemy came upon the godly like a flood, but God deals with them and they are no more. Then the snail which dissolves in passing. It carries its shell house with it and as it passes along it marks its path with slime. There are certain snails (the Targum, the Chaldean paraphrase, calls it "slime-worm") which actually dissolve in the heat of the sun. And so the judgment of God will deal with the enemies. Here also is mentioned the similitude of an arrow aimed, but it is cut off, it reaches not its destination, it falls aimlessly to the ground. So the efforts of God's enemies will come to naught through God's intervention. Then the untimely birth of a woman, an abortion. It passes away and can never see the light of the sun. Here we are reminded of Paul's word concerning himself. In the first Epistle to the Corinthians he speaks of himself as one born out of due season, a premature birth. It means that as representing the nation to which he belonged, Israel, who some day is to be born again as a nation (in the godly remnant), he experienced what the nation shall experience in the day of the Lord. He saw Him in the glory light who is the Sun of Righteousness. So the godly portion of Israel will behold Him in that day. But the ungodly part of Israel, the Jewish apostates, those who side with Antichrist and re-

ceive the mark of the beast, will perish, and like an untimely birth they will never see the light and glory of that day. And the final similitude is the pots and the thorns. The twigs of the bramble bush are used to heat the pots, but before they can burn and produce the needed heat, a whirlwind comes and they are scattered. So it shall be with the wicked, the lawless, the enemies of God and of His people (verses 10-11).

The righteous shall be glad when he seeth the vengeance,  
He shall wash his footsteps in the blood of the wicked.  
And men shall say—There is fruit for the righteous.  
Verily there is a God that judgeth in the earth.

Here again infidels have sneered when they read these sublime words. Bishop Horne writes well when he says: "The victories of that Just One, gained in His own person, and in those of His faithful servants, over the enemies of man's salvation, are productive of joy, which springeth not from love of revenge, but is inspired by a view of the divine mercy, justice and truth, displayed in the redemption of the elect, the punishment of the ungodly, and the accomplishment of the promises." Yes, of a truth the world will find out, and probably very soon, that there is a God who judgeth the earth. And He will judge the earth in righteousness by "that man" whom He has raised from among the dead (Acts xvii:31).

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## Notes on First Thessalonians

*(Continued)*

B. B. SUTCLIFFE

But of the times and seasons, brethren, ye have no need that I write unto you.

For ye yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

But ye, brethren, are not in darkness, that that day should overtake you as a thief.

Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

## OUR HOPE

Therefore let us not sleep, as to others; but let us watch and be sober.

For they that sleep sleep in the night; and they that be drunken are drunken in the night.

But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

Who died for us, that, whether we wake or sleep, we should live together with him.

Wherefore comfort yourselves together, and edify one another, even as also ye do (v:1-11).

After our Lord had risen from the dead, and once more gathered His disciples about Him, they asked Him if He would at that time restore again the kingdom to Israel. These disciples had believed that He was without question the one He claimed to be: the King of the Jews. Believing this they had left all to follow Him. They had had frequent discussions among themselves, as well as with Him, concerning the Kingdom, and they had spoken together concerning which of them should hold the highest places in that kingdom. They had been rebuked, not for thinking that the kingdom would be set up, but for the self seeking which their desire for high place revealed. But their thought that the kingdom was literal and that Christ would set it up upon the earth was not rebuked; to do so would be to rebuke the entire Old Testament. These disciples were not yet on Church ground but on Old Testament ground, which was the only ground upon which they could stand. Save for a very brief announcement made by the Lord of its future establishment, they knew nothing whatsoever concerning the Church; of its character, position, hope, and so on they had not the faintest idea, nor could they have. They had nothing but their own Scriptures, the Old Testament, which had nothing to say regarding the Church, but were filled with promises concerning the sufferings of Christ, or His death; and the glory that should follow, or the kingdom which was to be set up upon the earth under Messiah. Now that the One whom they believed to be Messiah had died and risen they could not be rebuked for asking the question which, in the light of their Scriptures, would naturally occur, "Wilt thou

at this time restore again the kingdom to Israel?" (Acts 1). To this question the Lord had replied, "It is not for you to know the *times* and the *seasons* which the Father hath put in His own power" (Acts i:7. Times and seasons are not connected with the Church, but with the kingdom on earth; they are concerned with Israel, the world and its judgment, and with the day of the Lord. The Church has as her hope, not the setting up of the kingdom upon earth, but the coming of the Lord to the air to remove her from the earth—that Blessed Hope revealed through the Apostle Paul. Hence they were not to be looking for signs, or times and seasons, for "yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

#### THE DAY OF THE LORD

The day of the Lord is an Old Testament expression and must not be confused with the Lord Himself. One is an event, the other is a person; one refers to the time when the judgments yet to come upon Israel and the world will be accomplished, the other to the King of kings, the Lord of lords, and the Judge of all the earth. From Acts xvii we learn that the Thessalonians had been instructed concerning the day of the Lord, because the charge brought against the Apostle there was that he proclaimed "another king, one Jesus" (Acts xvii:7).

The day of the Lord will come "as a thief in the night." Not necessarily in the night, as to time, but as unannounced, unexpectedly, when the house is wholly unprepared for His coming. It is wholly futile therefore to attempt, either by calculations from the Old Testament or other means, to discover the time of our Lord's return. The confusion and the ill repute which have been brought to the precious doctrine of the Second Coming of Christ by such attempts can hardly be measured. And it is passing strange, after the numerous failures of those who, presuming to be wise above what is written, have predicted the date of our Lord's return, that anyone should give serious thought to the idea that it is possible to know that date. But alas! men continue to waste their time in the endeavor to discover this secret,

an endeavor compared to which seeking to solve the problem of perpetual motion is a laudable and sane pursuit. Eighteen centuries before the Lord came to earth at the first Advent it was declared that "the secret things belong unto the Lord our God, but the things that are revealed belong unto us and to our children" (Deut. xxix:29). The exact date of the second Advent is one of those secret things and we do well to leave it where Christ left it when He spake of the times and seasons which, He said, "the Father hath put in His own power." If it were possible to discover the time of His coming there could be no such thing as watching for the event. If a man knows that an event will occur in 1932 he certainly would not be watching for it during 1931. He could wait for it but he could not watch for it. It would be well if all Christians could be convinced that our Lord was speaking truth when He said, "It is not for you to know the times and the seasons." We know He is coming, we know not the time, we both wait and watch for him.

The Day of the Lord will bring sudden and unexpected destruction, and that at a time when men are saying one to another, "Peace and safety." Their saying "peace and safety" does not, as so many seem to think, refer to international relationships (see such passages as Zech. xiv:1-5; Jer. xxx:4-11; Matt. xxiv:6-7; etc.) but it does refer to a time when the sense of security from Divine interposition or intervention will pervade society; a time when men will feel that God has either turned His back upon them and does not see, or that He has forgotten their misdeeds, or that He is unable to enforce His authority over them, and hence they will say, "Peace and safety." Thus it was in the days of Noah and of Lot; days of indifference to God's communications, and days of complete unpreparedness for the judgments that fell upon them.

This sudden and unexpected destruction will fall in such a manner as to preclude any possibility of evading it: "they shall not escape." It will be as inevitable for those involved as the former judgments were for the people overtaken by the flood in Noah's day, or for the godless ones when the fire overwhelmed the cities of the plain in the days of Lot.

The destruction referred to by the Apostle is not of *being* but of *wellbeing*; not annihilation but complete ruin as far as the purpose of existence is concerned. It will be a destruction coming suddenly, unexpectedly, and will be unavoidable, finding those saying "Peace and safety" wholly unprepared and without excuse. Before leaving this passage let us be clear that there is a great difference between the Lord's coming *for* and *with* his saints. The former is seen in such passages as John xiv:3; Ephes. v:25-32; Rev. xxii:16, etc.; while the latter in Jude xiv; Mal. iv:2; Jer. xxiii:5; Matt. xxv:31, etc. Both may be seen together in Titus ii:13.

#### THE DAY AND THE NIGHT

In verses 4-8, the Apostle presents a contrast between the Church and the world. The Church is of the light and the day. The world is of the darkness and the night. The Church is not in darkness because she has the prophetic Word, which plainly lights the path, and reveals present conditions as they are, as well as the future. The world, being in darkness, says, "Peace and safety" because it is without light to reveal the cause and trend of present conditions, and it will not believe the declarations of the Bible of future judgment to come upon the earth and its peoples from the God whom they have rejected and cast out. Ignorance of these things marks the world, even the so-called enlightened world. Its leaders continue to announce that prosperity and peace are just around the corner, a warless world is being ushered in, disease is being conquered, long life will shortly be the portion of all, and soon, by the ceaseless progress of a benevolent evolution, everything that now causes distress to nations or to individuals will have passed from the present scene. Professing themselves to be wise they become fools, groping in a darkness daily becoming more dense: in the words of our text, they are in the night. But on the other hand, the Church calmly watches the gathering darkness and walks in the midst of it along a path that shines more and more clearly unto the perfect day, illumined as she is by the sure Word of prophecy.

In the exhortation, "Let us not sleep \* \* \* let us watch,"

the Apostle uses a word for *watch*, which means to be mentally alert to the Lord's coming, i.e., not going on in the insensibility of sleep as concerning this great and precious doctrine. And he uses a word for *sleep* which means to go to sleep voluntarily, i.e., the opposite of watchfulness; and this word is never used of death. (The word *sleep* in 1 Thess. iv:13, used of believers who had died, means to go to sleep involuntarily, to be put to sleep, and is never used of the death of the wicked). Its use in the text before us is in relation to the Second Coming of Christ and enforces the exhortation. As Dr. James M. Gray has said, "The Church should ever be awake to this great event." But post-millennialism, which has an appeal to what man can do, has acted on the Church as a deadening potion, and has brought indifference to the blessed hope. We need to remember the word of Rom. xiii:11, "Now it is high time to awake out of sleep."

On the other hand, the Apostle continues, "Let us watch and be sober." The meaning is that the believer is to live in mental stability and not in the excitement of drunkenness, by which he refers to religious emotion in relation to this doctrine of the Second Coming. If Postmillennialism has acted as a deadening potion, a certain type of Pre-millennialism, which has an appeal to the emotions, has acted as an intoxicating drink, giving rise to date setting, wild guesses, fanatical excesses, etc., and hence the doctrine has been brought into disrepute with many. Christians should ever be watching while waiting for the Lord's coming, but at the same time they should ever be sober while they watch and wait.

Such watchfulness will result in stirring up opposition, and this opposition is to be guarded against by putting on the "breastplate of faith and love": faith as the protection against denial of the Word, and love as the protection against the allurements of the world. "And for an helmet the hope of salvation." It has been said that whenever the word *hope* is used in the New Testament it refers in some way to the Lord's return. However true this may be, the hope of salvation is the hope of himself who is salvation.

“Now is our salvation nearer than when we believed” (Rom. xiii:11) means that the Lord Himself is nearer than when we believed; each day bringing the believer nearer to the Lord and the Lord nearer to the believer. Salvation is much more than gaining a place in heaven, or entering upon a state of bliss; it is a person, the person of our Lord Jesus Christ. This is clear even from a casual perusal of Scripture. To cite but a few passages taken at random from the Word: “The seed of the woman” (Gen. iii:15); “The Lord is become my salvation” (Exod. xv:2); “It is a light thing that thou shouldest be my servant \* \* \* I will also give thee \* \* \* that thou mayest be my salvation to the ends of the earth” (Isa. xlix:6); “Then took he him up in his arms and \* \* \* said \* \* \* mine eyes have seen thy salvation” (Luke ii:29-30); all of these, and others of like import could be quoted, all of which refer beyond question to a person as being the salvation of God. The hope of the soon coming of this person is the helmet which protects the waiting believer from the attacks of the devil.

#### WHO WILL BE CAUGHT AWAY?

Many Christians are fearful of the wrath to come, but God has said (1 Thess. i:10) that believers are waiting for His Son \* \* \* who delivered them from that wrath. He *hath* delivered; it is already accomplished. It is true that wrath awaits the world, but it is all past as far as the believer is concerned. We are told that God has “appointed us to obtain salvation in our Lord Jesus Christ” (2 Thess. ii:13-14).

Then there are some Christians who are afraid they will not be among those who are caught up to meet the Lord in the air when He so comes. They are troubled by certain who teach a so-called “partial rapture,” or those who declare that only those saints who are “overcomers” will be caught away, or by some other fanciful interpretation which could spring from none but a legal spirit of unbelief. But the sole ground of being caught away to meet the Lord in the air is found in the death of Jesus Christ upon the cross. He “died for us that whether we wake or

sleep we should live together with him." Hence *all* believers, whether expectant and watching for His coming, or whether ignorant of or indifferent to the Blessed Hope, are to be caught away when He comes to receive from the world His own. Reward is connected with work, salvation with grace and faith; and the very crown of salvation, the completion of it, is the coming of the Lord. Believers have been saved by His death, they are being saved by His life, and they will be saved by His coming. The attainments, or spirituality, or character of service, or whether they are awake or asleep in relation to His coming, or anything else that the legalist insists upon, have nothing whatever to do with the question as to who shall be caught away to meet the Lord in the air. That question is forever settled by whether or not there is living, saving, faith in Christ as a personal Saviour; and whosoever has that faith is as certain of being caught away as it is certain that the Lord is coming.

As the age draws to a close the saints have much need of comfort, and to realize some measure of it they must be built up in their faith, exhorted from the Word, edified by the truth, and instructed concerning the Lord's providences, until He come. Hence the Apostle closes this section, as he did the last, with the words, "Wherefore comfort one another with these words." Whether troubled about the lot of those that sleep, or fearful in view of the coming wrath, or disturbed by the approaching day of the Lord, there is comfort through the knowledge of the Word of God. When fully believed and rightly divided that Word is full of satisfying comfort for all the saints in all the days until the Lord shall come to the air and take His saints to be forever with Himself.

(To be continued)

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By grace have ye been saved through faith; and that not of yourselves, it is the gift of GOD; not of works, that no man should glory (Ephes. ii:8, 9).

## Glimpses in the Apocalypse

(Continued)

### THE SKY OF THE APOCALYPSE

(*"The Midst of Heaven"*)

The sky of the Apocalypse! What a grand cure for dim eyes! It stretches a vast Picture Screen: in height—from Earth to Heaven; in width—Twenty Centuries.

How can we imagine 250,000,000,000,000,000 miles? Yet those two hundred and fifty trillions of miles are only in round figures the extent of our observed heavens, as measured by Sir James Jeans. Think, then, of the sky on which, in which, and through which, Saint John's vision appeared, floated, and withdrew.

Across the expanse, vision follows vision, episode succeeds episode, of what is in heaven, of what is on earth, of what is in the under-world, and, finally, of what is to be. So immense grows the press of pictures, the weight of events, cast upon the screen at one time (Rev. vi:14) that it seems to part asunder, and like an opened parchment roll, suddenly released, to curl up with a crackle—at least so some commentators consider. It is to them the marking of the End of Things, the Great Day of the Wrath of the Lamb (v:17). But to others it is not really so. The Prophetic Panorama was so shaken on purpose; *that* being part of the artistry of this grand Book.

But in any case events continue to be reeled off; a sliding stream of symbols, the pictures go on changing; Fresh Figures; Giant Forms; Armies locked in combat; Rival Cities; sweep by. All hurries to a far-off close, a vast Catastrophe for a sinful world, drawing nearer at tremendous speed, a sublime Climax, a rush of Triumph for Truth and Righteousness—THE COMING OF THE LORD JESUS CHRIST.

With such a magnificent spectacle as this last, the Panorama might well terminate. For Heaven itself is thrown open. A white Army issues forth, at the heels of its Commander, seated on His Charger, a Figure of Splendour and Victory, His garment dipped in scarlet, the blood of his

enemies! Down below we are shown on the earth the Last Battle-field of Man, and see even the birds of prey hovering in the sky for their terrible supper—the slaughtered armies of the Kings of the earth. But “an evening red with blood” is not the close of all things. Were it so the pessimists view of the world would be victorious. There is shown us a day to follow for mankind, a day of bright prospects on earth, the restoration of all things, the shining of the perfect day, and, as it were, a great plain of soft millennial green spreads out into the distance of its thousands years. And what there is for the saints, their portion, we are shown that also. Gathered about their Lord for ever, their place is exhibited—we see their “thrones” (Rev. xx:4), and seeing them we are only seeing the picture of our own glory with Christ!

But not yet is the Picture Screen stayed. There is an evening to the Millennial Day. Satan has been cast down from heaven, and his armies defeated on earth. Nevertheless he is only “*bound*.” Hence, when loosed at the end of the thousand years, the nations, deceived by him once more, fall. Now, it is, we are at the end, on the edge of the precipice of earthly time—beyond which a great gulf stretches.

Suddenly, our eyes are caught up above, to where, set for Final Judgment, glitters in awful eminence—The Great White Throne of God. Now the whole framework, screen and all, goes to pieces. Earth and Heaven flee away before that August Judge. All is over with this world and with its history.

But look! A New Heaven and a new Earth appear; a canvass of exquisite colors is stretched afresh; a New Metropolis, alight with the Glory of God, comes grandly down through the parting cloud-land of another Age, to remain eternal in the heavens. There it floats. Its foundations lie exposed: not in mere earth are they to be ever sunken and lost. Rising, strata on strata, twelve times over, they shine, and flash, and radiate, for they are, as we see, constructed of nothing else than precious stones, slabs of jewels—the wonder of that sky.

## O U R H O P E

Could we with ink the ocean fill,  
 Were the whole sky of parchment made,  
 Were every blade of grass a quill,  
 And every man a scribe by trade:  
     To tell the love  
     Of God above,  
 Would drain the ocean dry,  
 Nor would the scroll  
 Contain the whole,  
 Though stretched from sky to sky.

What shall we first look at in the sky of the Apocalypse? At the angels. It is very full of angels—those ardent spirits, flames of fire, messengers of God, who come and go on wings through pathways of the air, descending and ascending. They throng the Doors and Exits of Heaven. They alight on our sphere invisible visitants. They penetrate the Tomb, and flood the sepulchre with resurrection light. Bright-eyed Ones; Blessed Ones; Happy Ones; Hosts of Heaven; Starry Lights; Comely Creatures; singing they fly, and flying they sing, burning the brighter the nearer to God. Shy Nursery Maids of Heaven, in charge of our little ones, always beholding the Face of their Father which is in heaven.

But we will not be able to see them all. They are far too many. So we must leave aside from notice the Shining Seven, who stand in the Presence of God; also, the Solemn Trumpeters of Tragedy, the Viceregents of the Vials; so too the Four of the Four Winds at the Four Corners of the Earth; also the Fettered Four so strangely bound in the great River Euphrates; and lastly, to make an end, the "*ten thousand times ten thousand and thousands of thousands*" in the heights of Heaven.

Let us look at some of them separately.

There flies by one with loud voice, prophesying in the air, "Woe, woe, woe" on the earth-lovers, so cries—and is gone (Rev. viii:13)!

Descends then another, all urgent and swift—a streak of light, a falling star. He bears the Key of the Bottomless Pit, which opening, he, too, is gone, lost to view, since the smoke of rising apostasy, up-pouring, obscures the air and blots from sight the Light of the World, because the world has turned away from the Sun of Righteousness (ix:1-2). Look upward, again:

*“And I saw another mighty Angel come down from heaven, clothed with a cloud: and a rainbow was upon His head, and His face was as it were the sun, and His feet as pillars of fire . . . . And He set His right foot upon the sea, and His left upon the earth, and cried with a loud voice as when a lion roareth; and when He cried Seven Thunders uttered their voices . . . . And the Angel which I saw stand upon the sea and upon the earth lifted up His hand to heaven and swear . . . there should be time no longer . . .”* (x:1-6).

Was there ever an Angel so inexpressibly sublime? His crown a many-colored rainbow; His cloak a silvery cloud enwrapping Him with the Shekinah Glory. Arch-Angel, and Mighty—one foot on sea, one on shore, such is His stride: *“the sea is His, and He made it; and His hands formed the dry land.”* Surely these descriptive symbols grow familiar to us? That countenance, like the sun, had before shone on St. John from amidst the Seven Golden Candlesticks. Those feet are the same feet as those earlier ones, “like unto fine brass,” only now they are burning more intensely, with heat super-added to the light, “pillars of fire.” His Voice is no longer the voice of many waters, but is as when a lion roareth, an allusion, probably, to His description as the Lion of the Tribe of Judah. No other voice but His could evoke Seven Thunders within the depths of Heaven. It is Christ, revealed (the whole Book is a Revelation of Jesus Christ, given to Him by God) as it were abstractly, in apocalyptic form, a visionary presentation of One Who in reality is seated on the right hand of the Majesty on High. Wonder not at such an idealistic figure in place of a concrete one. God is revealing His Son to us through a special medium, a Book of Signs (“to *show* unto His servants,” etc.). Signs, apocalyptic figures, visionary presentations, convey more to us often than abstract words. What a superb impression is left on our minds here. Our Saviour fills the entire sky, possessing both earth and sea in one stride, the right foot so expressively planted upon the more turbulent element—the sea, His hand uplifted in sacred affirmation (Cf. Gen. xiv:22; Dan. xii:6, 7; Zech. iii:2), His Head towering above the stars. So He issues in angelic form (the angels minister unto the heirs of

salvation) "to the last apostle a great prophetic commission, and later, claims the two prophets slain by the beast, but raised and translated to heaven, as "My two witnesses" (xi:3). Shall we not cherish every glimpse of our Lord and Lover, we who see now but in a glass darkly. May we have the mind to see Heaven open and the angels of God descending and ascending upon the Son of Man: descending, to see how small He was once; ascending, on "that journey to the skies," to behold there His eternal exaltation in the Flesh ("Behold my hands and my feet, that it is I myself . . . for a spirit hath not flesh and bones, as ye see Me have" Luke xxiv:39).

And now we must leave the angels, still flying on the pathways of the wind, executors of Divine Justice: One announces Babylons impending fall, the Rival City of the Red Beast (xiv:8); One hurls a great millstone into the sea, thus depicting Babylons actual fall; yet Another, on golden wings, alights upon the sun, as upon some stepping-stone in the sky, to summon the birds of prey for the awful "supper" below, of the slaughtered armies of ungodly revolt; and, a last Angel, laden with key and chain, binds the Enemy of mankind, and closes that Day of Fear for a thousand years (xix:17)!

And so the end. Yet, far away, in the New Heaven, we see the angels still. In the great wall of the New Jerusalem there are twelve gates "and at the gates twelve angels" (xxi:12). They are the Guardian Angels of the Beautiful Gates, for "the twelve gates were twelve pearls, every several gate was of one pearl" (v. 21)! They are

the Angels of Jesus,  
 . . . . . , Angels of light,  
 Singing to welcome the pilgrims of the night.

—BY HENRY CAMPBELL.

(To be continued)

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Being therefore justified by faith, we have peace with  
 GOD through our LORD JESUS CHRIST. (Rom. v:1)

## Current Events In the Light of the Bible

**Professor Einstein, the Scientist, Agnostic and Socialist.** This much over-rated Scientist made a prolonged visit to our shores. Besides being a scientist he is also a socialist with red tendencies. Let us remember that the socialistic-communistic and anarchistic propaganda started with apostate Jews. One of the first revolutionaries was Dr. Adam Weishaupt. At the age of 28 he organized the order of *illuminati*, dedicated in 1776 to the destruction of Christianity and all existing governments. Later there appeared the Communist Manifesto, often called the "Bible of Communism," written by two young apostate Jews, Karl Marx and Friedrich Engles. This manifesto emanating from apostate Jews has furnished the slogan so well known today: "Workmen of the world unite! You have nothing to lose but your chains and the world to gain!" Is Professor Einstein in the line with these Jewish apostates?

Col. Edwin Marshall Hadley the able author of "Sinister Shadows," a book which is arresting, and which has a very wide circulation, sent recently to the Editor a communication in the form of a personal letter, and inclosed a very illuminating brochure on Professor Albert Einstein. With the Colonel's kind permission we reprint the main portion of the pamphlet:—

"Recently there came to our hospitable shores Professor Albert Einstein and his present wife, the "relativity" cousins who divorced their former mates. Scarcely had the boat landed before this Socialist caught the ear of a world and became the mouthpiece of the Socialist creed in his proclamation. *Professor Einstein was a member of the World congress called by Moscow under the auspices of the Workers International Relief.* His daughter, married to a Russian, is now in the land of the Reds. Einstein, the Socialist, broadcasted his creed upon his arrival in the U. S. A., thereby proclaiming the real reason for his mission on our shores.

The cloak of science slipped from his sloping shoulders,

exposing underneath it the garment of Socialistic propaganda. The Doctor Jekyll of mathematics became the crouching Mr. Hyde of radicalism.

Discussing Einstein's theory, the distinguished scientist Dr. Michelson stated: "I am hardly one to pass upon this—Some scientists do not agree with Dr. Einstein—"

Said a distinguished authority in Science, *Professor See*:

"Einstein is neither astronomer, mathematician nor physicist. He is a confusionist. The Einstein theory is a fallacy. It is based on a glaring error of which Einstein is aware but which he refuses to recognize \* \* \*. The Einstein theory that the ether does not exist and that gravity is not a force but a property of space, can only be described as a crazy vagary, a disgrace to our age."

Is the real reason for Einstein's appearance in our country to spread Socialist propaganda? Is it a mere coincidence that Einstein in December broadcasted in America his treacherous command "refuse military duty in time of war" and that the Reds in Russia broadcasted to England practically at the same time this message from the Russian Anarchist Gorky, "Do you realize your masters are a bloody and small minority, sucking your blood and preparing you for a horrible death? You can strike a blow in advance." Was it a mere coincidence?

Will we forever shut our eyes to these things? How long will Americans take the insults of foreigners with meekness? Has it reached such a point that foreign propagandists can preach treason to us without remonstrance on our part?

If the following words do not spell treason, then what do they spell?

Professor Einstein, the Socialist alien, in New York on December 15, 1930, called upon Americans to refuse to bear arms—he stressed the necessity of raising funds, always funds, to defend cowards. "*Relativity*" in patriotism!

Here are his words reported by the Associated Press:

"*There are two ways in which this can be done. The first, which already has been practiced in many countries, is to refuse military duty in time of war. The second method he said lies in the formation of a 'war resistance fund' with*

pacifists from all nations contributing. The money would be used to defend imprisoned objectors and to strengthen the feeling against armed conflict the world over."

His lecture was translated from German to English by Rosika Schwimmer. Let us examine this illuminating combination of speaker and interpreter.

In *Whitney's "Reds in America"* on page 121 appears the following:

"The Emergency Peace Federation was organized in 1914 by Rosika Schwimmer, an Austrian Jewess by birth, of Ford Peace Ship fame."

In the work "*Revolutionary Radicalism*" (known as the Lusk Report) on page 971 appears the record of this interpreter of Einstein's propaganda speech:

"The pacifist movement has been exploited to inject Socialist and Internationalist ideas among the educated classes—the most successful in the employment of this propaganda were Mme. Rosika Schwimmer of Budapest, Hungary—and Louis P. Lockner, a Socialist—who for several years had been Secretary of the *International Federation of Students*."

On May 28, 1929, the Chicago Daily Tribune stated:

"The United States Supreme Court today affirmed the decision of a Chicago Federal District Court that Mme. Rosika Schwimmer, internationally famous Hungarian radical and pacifist is *unfit for American citizenship*."

How perfectly do these different pieces of the puzzle fit together! Nothing could be more logical than to have the one whom the Supreme Court of our country branded as "unfit," interpret for the comrade who seeks to pour the poison of Socialism into the ear of a sleeping public. Socialists seek to abolish patriotism and religion and Professor Einstein is committed by his own words to the overthrow of both. He speaks of the "*cursed bombast of patriotism*." Speaking of God and the after life he states, "*Feeble souls harbor such thoughts*."

Professor Einstein! Rosika Schwimmer! Here are two sides of the triangle. We have seen one side, Einstein, another side, Rosika Schwimmer. We find the third side

bearing the name Count Karolyi, the Hungarian Red comrade of Rosika Schwimmer, the interpreter of Professor Einstein's speech.

Speaking of Count Karolyi, the Boston Advertiser in February 2, 1930, stated:

"After repeatedly being denied admission to this country by the Department of State as a dangerous radical, he was finally permitted to land about a month ago."

The same paper quotes him as saying:

*"I am Socialist—fundamentally, I am looking forward to the abolition of private property."*

The same article quoted him as saying that the aims of the two political schools (*Socialism and Bolshevism*) were more or less the same.

Karolyi's radicalism is easily explained. His deformities, embittering his life, have caused him to seek relief from the humility of his affliction by the counter irritant of hate and revenge.

Let us grasp the significance of this triangle again. Rosika Schwimmer was the alien whom the Supreme Court classified as "unfit," Count Karolyi, the Socialist, after having been denied admission to this country was permitted to land January, 1930. Rosika Schwimmer, the alien interpreter was already here. Now comes Professor Einstein with the way paved for him by Count Karolyi. The stage is all set, the plans all made, radios and platforms and newspapers ready for the man of science, and then—the old, old scheme of broadcasting the Marxian poison to a credulous world. Comrade Tagore, the Hindu propagandist from India, by a strange coincidence was in New York at this time, skillfully inoculating his audiences with a philosophy that was nicely calculated to pave the way for Einstein. *Before Comrade Tagore arrived in the United States he had been called to Moscow by the Stalin gangsters for instructions.* Six months previous to Einstein's arrival in America Einstein and Tagore were in consultation in Berlin.

What other country in the world would permit such insolence and arrogance on the part of invading foreigners?

Professor Fulton Sheen of the University at Washington, stated:

“Because Einstein knows a great deal about mathematical physics it doesn’t follow that he knows about religion—He is asking us to accept something that we never can love. The test of love is the willingness to fight for a thing. Men are willing to die for what we call the ‘milk of human kindness,’ but who in this world is willing to lay down his life for the Milky Way?”

The Chicago Journal of Commerce on November 21, 1930, speaking of Einstein stated:

*“Whenever a man reaches great distinction in one thing he is urged to give the public his views about other things in which he has no training, and thousands accept his ignorance as truth.”*

Einstein advocates the repudiation of all European debts to the United States. Then, as a safeguard to the debt repudiators, he advocates in the same breath an impotent and unarmed America.

The Editor of the Wilmington Evening Journal in commenting on this ingenious scheme stated:

*“There seems to be some relativity in the two ideas.”*

The Socialist Einstein’s advocacy of a disarmed America and his plea for funds to defend slackers and cowards fit in very nicely with the Red plans. Rykov, Chief Soviet Publicist and President of the Council of Commissars says in the Soviet newspaper, Pradva:

*“It is our duty to inculcate in the minds of all nations, the theories of international friendship, pacifism, and disarmament, encouraging resistance to military appropriations and training at the same time, however, never for one moment relaxing our efforts in the upbuilding of our military establishment.”*

Evidently the conspirators think there is no limit to American credulity. *Isn’t it time to call a halt?*

America has been insulted time and time again by propagandists from foreign shores:

A host owes a certain debt of hospitality to the guest. . By that same token a guest of a country owes a debt to his

host. A part of that debt is not to seek the host's overthrow or to disabuse the ancient law of hospitality. If in ignorance or vicious intent a guest trespasses, it is only a kindness to make our position clear. The doors of American hospitality are open to gracious guests but those doors must not be opened to those who seek to wreck our civilization. *Those doors must be closed to those who abuse our hospitality. Self-preservation is the first law of nations.*"

**The Predictions of a Great General.** General Ludendorff, the great German strategist and military leader, has recently published in German a book which paints a dark picture as to coming events in Europe. He sees an awful war in the near future. It will be fought mostly on German soil. The powers lined up will be France, Belgium, Poland, Czechoslovakia, Roumania and Jugoslavia, Germany, Italy, England, Soviet Russia, Austria, Hungary, Turkey, Greece, Bulgaria, Switzerland and Holland. He estimates that 12,000,000 men will be engaged in this coming war. He predicts that finally the yellow races will sweep into Europe and the supremacy of the white races will be ended. We quote some of his predictions:

Whether the coming war begins on May 1, 1931, in 1932 or in 1933 is of no importance. But it will begin with certainty at a time when one of the powers is in difficulties either because its harvest was a failure or owing to internal trouble.

Every country in Europe excepting Norway, Holland, Spain, Portugal and Turkey will mobilize its armies on the same day—and on the night of that day hostilities will begin.

All treaties ever made forbidding the use of poisonous gas and the bombing of civilians, the ill-treatment of prisoners and the conduct of submarine warfare will be torn up.

All the hatred that has been accumulating between the smaller nations and the bitter feelings of the minorities against their oppressing governments will unload themselves in fierce and bloody guerilla warfare.

Before the armies are brought into action, swarms of enemy airplanes will bombard the capital cities with gas. The population will flee from the cities to seek refuge in the country.

On the twenty-fourth day after hostilities begin, 5,000,000 Russians will cross the borders of Poland and Roumania, 200,000 Turks joining them. On the thirtieth day the fighting will be at its height.

Heavy fighting will continue until the thirty-third day, when the Roumanian and Polish armies will be compelled to retreat before the overwhelming power of the enemy.

The Russians will follow up the retreat and remain in the offensive. Roumania and Poland will be devastated by them, and all prisoners taken will be killed immediately.

In East Prussia, too, the remaining population will be mustered into the Soviet system. With a Russian victory evident, Greece and Bulgaria will declare war against Jugoslavia.

Meanwhile, the French and Belgian troops will be transported by German railways, now in their possession, to the east, where they will come to the rescue of Poland.

The armies then will be more equally matched. On both sides food supplies will be running low. Trench warfare will begin.

Trenches extending from the Baltic to the Adriatic sea will slowly move westward under the heavy onslaughts of the Russian army, whose overwhelming numbers will prove superior to the already weakened forces of the French and their allies.

With the Soviet armies slowly approaching southern and western Germany, Switzerland and Holland also will be forced into the war.

Then a revolution will break out in Russia and will gain the upper hand, paralyzing Russia's power.

Japan and China will seize this opportunity by immediately attacking Russia from the east and south.

At the same time Japan will occupy the Philippines, converting them into a naval base.

Mesopotamia, Syria and Palestine will go to Turkey, which will again rise to power. Egypt will gain its independence.

All this looks rather fantastic, but those who know the European situation, believe that Ludendorff has not stated the impossible. Any human being of intelligence must hope that he is mistaken. Yet on the other hand, we do know that such a world-wide catastrophe is predicted for the end of the age, and will take place preceding the glorious return of our Lord.

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## The Vatican's 'Phone



*The Pope has a gold telephone on his desk. He is linked with subscribers all over the world, but none can call the Pope direct. His number is "Vatican 102."*

"Hullo, Vatican One-O-Two,  
To the Pope will you kindly put me through?"  
I'm curtly told it's not correct,  
For me to get through to the Pope direct.

One sided is the Papal 'phone,  
And of course I know he sits on a throne:  
How dare I venture to presume,  
They would switch me through to the Pope's grand room.

His 'phone's a costly gift and rare,  
 Yet for me, he's not a moment to spare;  
 For he reigns in regal splendor,  
 And my chance to gain his ear is slender.

I'm glad my Lord on Heaven's throne,  
 Is always so ready my voice to own;  
 He listens by day, and by night,  
 I'm not for a moment out of His sight.

I can't ring up the Pope's domain,  
 But the "line" to Heaven is clear and plain;  
 Oh, priceless boon is Heaven's "line,"  
 The wondrous blessing of prayer is mine.

Always waiting to hear my cry,  
 He listens to catch the faintest sigh;  
 Longs to hear the shortest prayer,  
 And always responding, "My child, I care."

Call unto Jesus, sinner do,  
 God's Word tells you plainly that you'll get through:  
 He longs to hear the prayer 'phone ring,  
 He will answer at once and pardon bring.

—*W. Phillips.*

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## Notes on Prophecy and the Jews

It is a well known fact that where the temple stood in Jerusalem there stands now the Mosque of Omar, a place jealously guarded by Islam. It is impossible to say, should the present day negotiations of Zionism be successful and the Jewish people get full possession of Palestine, how the evacuation of that sacred place could be accomplished. With such speculations we have nothing to do, nor need we trouble ourselves about the *how* it is all to be accomplished and the *when*. However, one thing is certain,

that during the last week of Daniel, the seventieth, in which Jewish history is resumed, there must be a temple in Jerusalem in which sacrifices are again brought. Passages like the following make this very clear: Daniel ix:27; Isaiah lxvi:1-5; Matthew xxiv:15, 2 Thess. ii:4; Rev. xi:1 and a number of passages in the Book of Psalms. The Man of Sin, the Antichrist, will sit in the temple of God and will be worshiped as God. This does not mean the Pope, but it means that wicked one who will be revealed *after* the removal of the Church from the earth. The temple of God stands in Jerusalem and not in Rome. Therefore in order to accomplish this a temple must be built in Jerusalem.

Not a few readers of Our Hope have written to us and asked if there is any truth in a statement which has been repeatedly published, that wealthy Jews are having marble pillars, heavy brass gates, etc., prepared for use in the new temple they expect to erect. We do not think these statements are true, at least we have nothing to vouch for them. However, it is a fact that occasionally the question of a temple building has been persistently mentioned by different Zionistic magazines, especially by orthodox Hebrews. Should the Zionistic movement succeed, as it no doubt will in the end, should a large portion of the Jewish people return to the land and take possession once more of the city of their fathers, nothing would then be more likely than the building of a temple.

Others, again, have asked us how long we suppose it would take to build a temple? Can the building of a temple be pressed into seven years? And why not? There is nowhere a prophecy which gives us a description of this temple the Jews will build. There is nothing to tell us that it will approach any of the preceding temples in dimensions or grandeur. Most likely it will not. In comparison with the former temples it may be a very small affair. The temple itself will rise into prominence in the second half of Daniel's seventieth week. We see in our great cities how immense "skyscrapers" are put up in a year and made ready for occupancy. Why should it be

thought impossible that with modern inventions and modes of building a temple could be built in a comparatively short time?

The house which is described in Ezekiel xl and the chapters which follow is the great millennial temple. It is not at all strange that the description of a temple contained in the closing chapters of Ezekiel has been spiritualized and applied to the Church. If readers of the Bible are ignorant of Israel's future, according to the revealed purposes of God, they cannot rightly discern the events connected with their restoration, and by misapplying them they create a hopeless chaos. As soon as the Lord has returned in power and glory to rule and reign over the earth and has made an end of the false king, that great temple described by Ezekiel will be begun. It will be the most wonderful building the world has ever seen. It will be the great place of worship for the nations of the kingdom. "My house shall be called a house of prayer for all nations." "It shall come to pass, that from one new moon to another and from one Sabbath to another, shall all flesh come and worship before me, saith Jehovah" (Isa. lvi: 7 and lxvi:23). This temple will be 25,000 reeds square. Sacrifices will be brought in that great house and these will be wonderful memorials for the earth dwellers, memorials of the great redemption wrought by the Lamb of God. There will, however, be no evening sacrifice. Nor is there a day of atonement or feast of weeks. No high priest is mentioned, for the Lord Himself is the Priest upon His throne and exercises over all His Melchisedec priesthood. All the institutions in that millennial temple commemorate the blessed work of the Lord Jesus Christ.

This temple will be built by a restored earthly people, and the nations will help, foreshadowed by Hiram of Tyre, who was a helper in building Solomon's temple. What a glorious vision will it be for the glorified body of the Lord Jesus Christ, the Church, to behold from her dwelling place all these wonderful doings! Even now in faith we can study them and trace His future ways.



The story of Jacob's wandering and sojourn with Laban, as well as his return to the land of his fathers, contains many dispensational lessons important and interesting. For twenty years he was there, and then he said to Laban, "Send me away" (Gen. xxx:25). He had become rich amidst the greatest sufferings, and becomes tired of staying in the strange land where he did not belong. There was no word from the Lord for this move. The Lord spoke later to him, "Return" (chap. xxxi). He then goes forward, but it is all in his own strength—he is as tricky and cunning as ever. And so now the sons of Jacob are tired of their long dispersion. No question that feeling of unrest is produced by God. They seem to say to the nations, "Send me away!" The Lord surely wants them back in the land. It has to be so in fulfillment of prophecy. However, their return is like Jacob's. Rich they are, as he was. None could defraud the supplanter, none can defraud the sons of Jacob. The nations have ever and are still impoverishing themselves by persecuting the Jews. Millions are now at their command, ready to be spent in obtaining the land. Diplomacy is used, schemes ripen, and it is all the same old Jacob nature.

When Jacob was returning homeward, he was suddenly confronted by Esau. "Then Jacob was greatly afraid and was distressed." Jacob's trouble, the great tribulation, will begin when Jacob's sons, the Jews, are partially restored to their land. And as the Church is not Jacob or Israel, and there is *no* tribulation for the Church but a keeping from that great tribulation, we may certainly and confidently expect the imminent coming of our Lord, for the Jews are getting ready for the great distress by their return in unbelief to the homeland. Let us as believers thank God that we are permitted to see it.



The following interesting paragraph is taken from the "Christian" published in London.

"As the days pass, interest in the Palestine situation has by no means subsided. In the House of Commons on Monday of last week the subject was discussed from many points

of view, speeches being delivered by representatives of all political parties. Though severely criticized, the White Paper was not withdrawn by the Government, though the Prime Minister on his part disavowed any intention to retreat from the Mandate. The occasion afforded opportunity for an eloquent exposition of Jewish achievements in the resettlement of the Land; and from first to last it was shown that the realization of a National Home for the people demands not merely capacity but racial enthusiasm. Neither of these faculties is at the command of the Arabs, while to regard Arabs as on a footing with Jews in devotion to Palestine, is to court ultimate disappointment. Moreover, it was the Jews who took up arms for the deliverance of the Holy Land from the Turks, and as all the world knows they entered the War on a clear understanding that, once delivered, the Land would be at their disposal for a National Home. In the course of speeches on Sunday last, designed to support the White Paper, Britain's pledge was ignored and Jewish rights denied; while newspaper writers as well as political partisans have since gone so far as to insinuate that a Jewish Palestine would bring danger to the Empire, this statement being supported by the charges that already Palestine is the 'springboard of Bolshevism in the East.' This astounding utterance was conclusively met by the Chief Rabbi, Dr. Hertz, in a letter to *The Times* of Friday last. Having declared that 'no class of the population of Soviet Russia is persecuted with greater ferocity than the Zionists,' he said:—

The Soviet rulers imprison them, exile them to Siberia, and send them to the dread concentration camps at the White Sea, on the plea that "every Zionist is an agent of British Imperialism." Moreover, the Bolshevik authorities have repeatedly and openly boasted of their share in instigating the Arab riots and massacres of August, 1929. Thus, at the Labor Conference in Moscow, October 31, 1929, Chemersinsky declared: "We have promised the Arabs assistance in their fight for freedom. We have fully supported their battle against British Imperialism." In the circumstances, is it conceivable that the Zionist leaders would consent that any of the immigration certificates so grudgingly granted by the local and home authorities should be diverted to Soviet propagandists?"

"This statement of Dr. Hertz has received undeniable confirmation. On the other hand, it is worthy of remark

that the hostile intervention of Moscow brings no surprise to students of inspired prophecy. As a class, the Jews are characteristically anti-Communist; but that in due time the rulers of Rosh, Mesech, and Tubal, in other words, 'all the Russias,' will plot against the re-settled nation was long ago indicated by the prophet Ezekiel (see Ezek. 38 and 39). Meantime, the Government is arranging a Conference of parties, in the avowed hope of reaching an agreed interpretation of the Mandate."



**Question No. 58.** Do you think Mr. Pink's Book, "The Sovereignty of God," is scriptural? I recently read this book and it has upset me as no other book I ever read. I was attacked by terrible doubts as to God's Justice and His very Being!

Mr. Pink used to be a contributor to our magazine. His articles on "Gleanings in Genesis" are good, and we had them printed in book form. But when he began to teach his frightful doctrines which make the God of Love a monster we broke fellowship with him.

The book you have read is totally unscriptural. It is akin to blasphemy. It presents God as a Being of injustice and maligns His holy character. The book denies that our blessed Lord died for the ungodly. According to Pink's perversions He died for the elect only.

You are not the only one who has been led into darkness by this book. Whoever the publisher is, and whoever stands behind the circulation of such a monstrous thing has a grave responsibility. It is just this kind of teaching which makes atheists.

**Question No. 59.** Some of the followers of Dr. Bullinger, especially on the Pacific Coast, teach now that there are no ordinances in the Church. Neither Baptism nor the Lord's Supper have a place in the Church, but are ordinances of the kingdom. What is your opinion?

Dr. Bullinger was a Judaizer. Everything is applied by him, it seems, to the Jews and the kingdom. The four Gospels, the Acts, all other portions of the New Testament, except the Prison Epistles, belong to the kingdom. But some of his echo men teach what he never taught.

Both baptism and the Lord's Supper belong to the Church. The former beautifully symbolizes the believer's death in Christ and his resurrection with Christ. It is true, water baptism cannot give membership in the body of Christ, it is by the baptism of the Spirit we become members of His Body and His Bride. But that does not mean that baptism has no place in the Church.

But sad it is to think that anyone can set aside the ordinance of the Lord's Supper. This shows that men who teach this may have a head full of supposed knowledge, but their hearts must be cold toward our beloved Lord. His dying request was, "Do this in remembrance of Me," and Apostle Paul by the Word of the Lord wrote that believers should break the bread and take the blessed cup, showing forth His death "till He come." And now these would-be teachers tell us that the Lord's Supper belongs to the kingdom! How preposterous! Just these inventions are being used to divide more and more the little flock. Mark them that cause divisions! These men who hold such doctrines should not be permitted to be teachers in Bible Conferences.

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## A Message for Each Day

**May 1.** "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea" (Ps. xciii: 4).

This psalm will be fulfilled when the kingdom has come and "the Lord reigneth." However the comfort expressed here is our comfort in Christ Jesus. Many waters rush about us, the mighty waves of the sea (the nations) break one after the other and we are in the midst of the noise of many waters. What comfort our Lord is supreme over all. The waves and many waters cannot affect Him. They cannot harm us for we are in Him. Let us fully trust Him every moment.

**May 2.** "The sea is His and He made it" (Ps. xc:5).

Our Lord Jesus Christ made the sea and it is His. How could *He* ever be in fear or doubt when He was in the earth. The disciples were afraid when they were in the little ship. The Lord slept. Gazing upon Him will make us calm, for the sea is His and ours too in Him.

**May 3.** "For all the promises of God in Him are yea, and in Him, Amen, unto the glory of God by us" (2 Cor. i:20).

And how many fold are these promises of God! Who can fathom them in all their precious depths? Claim them all in Christ.

**May 4.** "So he that eateth Me, even he shall live by Me" (John vi:57).

Christ is the bread of life. We feed on Him. We eat His flesh and drink His blood. He dwelleth in us, we in Him. We are one with Him. May we enter deeper into the enjoyment of our union with Him.

**May 5.** "Whose goings forth have been from old, from everlasting" (Micah. v:1).

Our Lord is the true God and the eternal life. Think of it, wonderful fact. He who was in all eternity, ever God, one with the Father in eternity, in glory and power, is our Saviour, who gave His life for us and Who now dwells in us. /

**May 6.** "Then Paul answered, What mean ye to weep and break mine heart? for I am ready not to be bound only, but also to die in Jerusalem, for the name of the Lord Jesus" (Acts xxi:13).

Paul's devotion was different from Peter's self-confidence. Paul knew Him and His glory in resurrection. He knew Him in His indwelling. Later again he wrote "I am now ready to be offered up." But it was Christ in Him and through Him, which enabled Him to speak thus, "I can do all things through Christ which strengtheneth me."

**May 7.** "My lips greatly rejoice when I sing unto thee; and my soul which thou hast redeemed" (Ps. lxxi:23).

And if it is so precious here to praise Him, with the joy of salvation upon us, what shall it be when we shall praise Him in His presence in glory?

**May 8.** "Arise, let us go hence" (John xiv:31).

He arose and went to suffer. He fulfilled all which was spoken by His own Spirit, concerning His suffering. He will arise again to fulfill the promises of glory. Before He arises to come back to earth, He will speak to us, "Arise, let us go hence." May it soon be.

**May 9.** "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God" (Isaiah lxii:3).

A promise belonging to Israel. Let us not forget to remember the people "beloved for the Father's sake." Jerusalem's redemption is drawing nigh. We shall be a crown of glory to Him, who died for us. Israel will be the crown of glory likewise, but in the earth, among the nations.

**May 10.** "For thou hast confirmed to thyself thy people Israel to be a people unto thee forever; and thou, Lord, art become their God" (2 Sam. vii:24).

Israel is a people unto God *forever*. "God's gifts and calling are without repentance." He has made us a heavenly people forever.

**May 11.** For we are strangers before Thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding" (1 Chron. xxx:15).

Happy are we, if daily we remember this and walk here as the strangers and sojourners.

**May 12.** "Whatever He saith unto you, do it" (John ii:5).

Thus spake the mother of Jesus, giving honor to Him, the Son of God. Obedience is to be yielded to Him. (Not to her, as Rome says). May we ever be obedient to Him and do what He saith.

**May 13.** "Nevertheless at Thy Word I will let down the net" (Luke v:6).

Peter acted in obedience to the Word of the Lord. Perhaps it seemed impossible that, after toiling all night, they should be successful in letting down the net once more. He did, and their net brake, because of the multitude of fishes. What is the reason of your failure? Have you acted upon His Word or your own will and your own plans?

**May 14.** "For by Thee I have run through a troop; and by my God have I leaped over a wall" (Ps. xviii:29).

It is the running and leaping of faith. Our faith *is* the victory that overcometh the world. Let the enemy put up his troops and put up his mighty walls, faith laughs at them and conquers in the power of Him upon whom faith rests.

**May 15.** His name shall be called ... .. the Mighty God" (Isa. ix:6).

Christ is the mighty God. Is anything impossible for Him? And thus *all* is possible for Him who believeth.

**May 16.** "I have prayed for thee, that thy faith fail not" (Luke xxii:32).

Oh the comfort of these words! Weak and miserable as we are in ourselves He prayeth for us. I pray for them. He knows the test, the trail we come to by and by and prays for us before we reach the test. This is not for the world—only for His own.

**May 17.** "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" (John xi:40).

Faith seeth the glory of God. Unbelief hides it.

**May 18.** "I will ask of thee, and declare thou unto me" (John xlii:4).

We never come in vain if we come to Him and ask of Him. He will answer us. Let us come in humility.

**May 19.** "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men" (Ps. xii:1).

Such a day is coming. The falling away has begun. When the Lord has taken the salt out of the earth, His church, the godly man will indeed have ceased.

**May 20.** "Noah was a just man, perfect in his generation. Noah walked with God" (Gen. vi:9).

Just and perfect, walking with God in the days when the dispensation closed. He is the type of the faithful Jewish remnant. Enoch is our type. He, too, lived such a life. His grace will keep us.

**May 21.** "The kingdoms of this world are become our Lord's and of His Christ; and He shall reign for ever and ever" (Rev. xi:15).

This is the glorious *goal*. Darkness is settling over the earth. It is getting darker and darker. Out of the grossest darkness the Sun of Righteousness will flash forth in all His glory. Faith rejoices in hope.

**May 22.** "Lord, it is nothing with Thee to help, whether with many, or with them that have no power" (2 Chron. xiv:11).

He has chosen the weak things. Let us confess ourselves as weak, with no power, and He can and will manifest His power and His strength through us.

**May 23.** "He shall bring forth thy righteousness as the light and thy judgment as the noonday" (Psa. xxxvii:7).

We commit all in His hands now, our way, our life, our work, our testimony, our reputation and name. A day is coming when *all* shall be brought forth in the light. Let us walk thus.

**May 24.** "As for me, I will behold Thy face in righteousness; I shall be satisfied when I awake with thy likeness" (Psa. xvii:15).

Glorious awaking! His likeness will be upon each child of God. None will, none *can* be left behind. Walk worthy of your calling.

**May 25.** "Be not afraid, neither be thou dismayed" (Josh. i:9).

This message comes to us from the Lord. It comes first from His cross, then from the open, empty sepulchre, but most of all from the glory, out of heaven. Hallelujah! Praise to Him.

**May 26.** "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord" (Isa. lix:20).

In Hosea we read, "His coming is as sure as the morning." Well may Israel break forth and sing, "This is our God, we have waited for Him." Let us wait for Him who comes first for His bride, the church.

**May 27.** "And they laid their hands on Him and took Him" (Mark xiv:46).

Awful scene! The creature lays hands on the Creator. The worm of the dust lifts itself against the Lord of Glory. And it is still done. The Master who bought them is denied and rejected. How thankful we should be that we are delivered from the power of darkness and mere profession of His name.

**May 28.** "I am Jesus, whom thou persecutest" (Acts ix:5).

Saul was persecuting the Christian believers, and the Lord speaks from heaven telling Saul that he is persecuting Him. What blessed identification. We are members of His body. The sin against a member of that body is a sin against Himself. May we recognize Christ in every believer, no matter how weak and ignorant he may be.

**May 29.** "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii:12).

Not *all* believers suffer persecution. It is only said of those believers who will live *godly* in Christ Jesus. If we are faithful to the Lord and faithful witness, reproving and warning, as well as living in true separation, we shall come in for a share of persecution.

**May 30.** "And he went on his way rejoicing" (Acts viii:39).

Much has been said and written on the person and the work of the eunuch who was led to Christ by Philip. We hear nothing of his work in scripture, save that he went on his way rejoicing. This, surely, is the Christian's daily path; may we go on our way rejoicing.

**May 31.** "How can I endure the evil that shall come to my people?" (Esther viii:6).

The book of Esther is a wonderful book. The typical and dispensation application is very rich. Esther's language interceding for her people is mentioned in the above verse. But if she was moved with compassion and could not endure the evil to come upon her people, how *much more* is He moved for us "who loveth us" and who gave His life for us. We are upon His heart and He careth for us.

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## The Appalling Crisis of Our Day

ARTHUR T. PIERSON

Nothing is more appalling than the fact that so few, even among the true lovers of the Bible and followers of the Christ, have any appreciation of the *gravity of the present crisis*.

In the apostolic age, the first church council convened at Jerusalem and the apostles and elders came together to consider a matter, whether, as the Pharisees were saying—who believed—"It was needful to circumcise them and to command them to keep the law of Moses, in order to salvation." It was the danger of mixing up law and grace, corrupting the simplicity of saving faith with legal works, that raised the first great issue in the church.

In 325 A. D., the first general council met to define the true Christian Faith in opposition to the Arians and the Arian heresy. Scarred veterans came together who had dared martyrdom for Christ to defend His *Deity*. It was one of the seven greatest occasions of Christian history presided over by the Emperor in person, and gave the Church the Nicene Creed.

In 381, the second general council, at Constantinople, met the heresy of the followers of Macedonius and defended the Deity of the Holy Spirit.

In 1516, Luther nailed his ninety-five theses to the door of All Saints Church in Wittenberg, the sound of his hammer being heard even in Rome and making the Pope tremble. He thundered against indulgences and justification by work and after a thousand years during which the rubbish of papal error and superstition had buried evangelical truth out of sight, he unearthed the great doctrine of Habbakuk: "The Just shall live by his faith," and, as he himself had rediscovered this truth by free access to the Word of God itself, the Reformation defended not only the doctrine but the right of all believers to search the Scriptures for themselves.

Today, the problems that confront us are more complete and more momentous than at any previous period. The first councils were held in the period of *Formation*; when sound doctrine was first taking shape and needed definitions that might exclude heresy. The Epoch of Luther was one of *Deformation*, when there was need of Reconstruction, of *Reformation*, and ignorance of the Word of God was the prolific Mother of Superstition. But, today, our peril is in a sense wide spread *Information*, leading to intellectual pride and independence. Our peril is not so much Ritualism or Romanism as *Rationalism*. Men are wise in their own conceits. Materialism and naturalism usurp much of the scholarship of the age. Five men, none of whom were believers have done more than any others of the last century to shape the opinions of men, viz: Darwin, Tyndal, Huxley, Spencer and Mill. Natural science and evolutionary philosophy have invaded even the domain of our Christian

faith and there has been a distinct determination to eliminate all superhuman and supernatural elements from the Word of God, the person of Christ and the experience of the Christian life. And now at the beginning of the twentieth century men, who call themselves Christian preachers and teachers, are denying the value of the *historical, prophetic* and even *ethical* teachings of the Word of God—turning history into mythical tradition, prophecy into shrewd conjecture and calculation of probabilities, and finding defects even in the moral precepts of the Word of God. The person of our Lord itself is not secure from assault. His words, it is said, are tainted with the error of His times; His knowledge, limited; and His Virgin Birth and even His physical resurrection are denied. Thus the same destructive methods, which were so boldly applied to the Old Testament, obtain in the New Testament. The history contained in the Gospels and Acts is held to be hopelessly mixed with the mythical element, and is untrustworthy: the prophetic is really descriptive of what was occurring in the first century or is a vague forecast of the final victory of truth and holiness; while the ethical is, however high its standard, only a stage in evolution toward the final goal.

If ever there was a call for a great Ecumenical Council it is now, for never before has the *whole fabric of our Holy Faith been in danger*. There is nothing so vital and so precious as to be secure from assault. If we follow these leaders we have nothing left worth having or holding—nothing distinctively *Christian*, no final Court of Appeal unless it be the human *Reason*, and in that case every man's reason is his own infallible judge, and therefore all *consensus* is gone. Those who should underpin faith are undermining it, until simple minded believers are perplexed if not in despair. We are reminded of a colored man in Boston, who came to the late Dr. Gordon to consult as to his pastor's strangely destructive teaching. "Why," said Dr. Gordon, "I thought your minister was quite an expert in Bible analysis," "Yes," said the other, "he seems to have unusual skill in taking the Bible to pieces, but none in putting it together again."

Emerson was not a Christian believer, but he declared that the human soul starves on *negations*, and Goethe, the German skeptic cried in despair, "Give us convictions, we have doubts enough."

Where is the Luther for this new crisis? Oh for someone bold enough and strong enough to grapple with this new giant of Raionalistic Criticism—who will come forth and nail a new body of theses not only on the door of All Saints Church, but on the door of All Sceptics synagogue, and like Luther state propositions so clear and indisputable that no opponent dare attack them or attempt answer.

It would seem that we need to nail up some such theses as the following:

1. Every work shows the workmen, and the more perfect the work the more perfect the reflection of the worker's genius and character.

2. The Bible claims to be the Word of God; if this claim be justified, it must, notwithstanding its human writers, reveal the essential attributes of its Divine Author.

3. God is *Eternal* in existence; therefore His Book will not necessarily be the product of any single generation or century or age of history. It will probably be the book of the ages.

4. God is *Infinite*. Therefore His Book will be independent of those finite limitations which characterize man's work. It will transcend the common bounds of man's possibilities and experiences.

5. God is *Immutable*. He changes not. Hence however long the period of its production it will reveal changeless elements, and be throughout essentially consistent.

6. God is *One*, the god of unity, order and system. Hence however varied its human writers and the times in which prepared or the themes of which it treats, it will be one book and will reveal a definite and homogeneous plan.

7. God is *Omniscient*. From His knowledge no secrets of past, present or future are hid. Hence we may expect to find His Word dealing with facts of past history or future destiny with equal certainty as the present.

8. God is *Wise*. He never errs in judgment or is chargeable with folly. Hence His Word will be marked by convictions and conclusions and counsels accordant with the highest truth and wisdom.

9. God is *Almighty*. Hence His Word will display and record achievements far beyond the unaided powers or possibilities of human strength.

10. God is the *Creator* of all things. Hence we may expect to find in His Book, the marks of a creative hand and mind—the author of nature will be able to reveal and control natural laws and forces, and deal in the supernatural.

11. God is *Righteous*. Hence His Book will be ethical. It will exhibit a high standard of moral teaching and practice, and be consistent with the unchangeable principles of right and wrong.

12. God is *Holy*. Hence His Book will be a revelation of His holiness—of infinite beauty and excellence, of the highest sympathy with what is faultlessly perfect for its own sake, purity of a stainless and incorruptible sort.

13. God is *Benevolent*. Hence His Book will both teach and exemplify unselfish goodness and love; inculcate forgiveness, mercy and self-sacrifice.

14. God is mysterious and incomprehensible. Hence His book will probably contain mystery, paradox, apparent contradiction. It will deal in infinite magnitudes as well as moral certitudes.

15. God is superhuman and supernatural. His Word will speak as the language of one who knows man and the secrets of his whole being and of the universe—to whom what man deems miraculous and impossible is possible and simple.

16. God is a God of *Truth*. Hence whether He deals with the facts of the material or moral universe He will neither teach what is essentially false, nor inconsistent with the highest verities.

17. To foretell future events is impossible in a ratio geometrically proportioned to the minuteness of detail and remoteness of time. Hence prophetic prediction argues a divine knowledge in proportion to the measure in which

what is foretold is beyond human knowledge, power, or previous experience.

18. The Bible contains over six hundred such predictions, covering at least forty distinct subjects, and therefore averaging *fifteen* particulars to each. If such predictions are fulfilled it precludes all mere guess work.

19. Over three hundred predictions center upon One person, the Messiah. According to the laws of Probability there is, therefore, but one chance in millions multiplied beyond human conception, of mere accidental correspondence.

20. God is *imperishable*. We may expect His Book to be instinct with His vitality—to be a living Book, indestructible by man, divinely preserved by its Author, notwithstanding all human opposition and combined attempts at its destruction.

21. God is a Being of Absolute *Faithfulness*. His book will be an uncompromising rebuke of human falsehood and vice and inconsistency. It will not cater to human sin or pander to vice or compromise with evil. It will deal impartially with even good men and rebuke their faults.

22. God is a God of *Purpose*. His Book will have a plain design consistent with Himself and will persist in its object until the will of its Author is accomplished. However, it may assail human pride and selfseeking it will win victories over falsehood and wickedness.

23. Every existing effect or product demands an adequate cause or explanation. But one adequate hypothesis can be found to account for the Bible, namely, its own account of itself, that it is the product of a Higher Intelligence. Any other supposition leaves us in a hopeless maze of perplexity.

24. *Form* technically both excludes and includes, and this accounts for what the Bible does and does not contain. Its form excludes what does not conduce to its end and includes all that does.

25. God is omnipresent. As a Spirit He pervades all space. Hence the Word of God is independent of the limi-

tations of *locality*, and manifests the same divine control and superintendence everywhere.

26. The idea of divine *Providence* is inseparable from that of God. Hence the Bible represents God as both controlling the present and future—having oversight of all persons and events.

27. God is a *Judge*. Hence the Word of God portrays Him as judicially dealing with all men, rewarding virtue, punishing vice partially in this life, and fully and finally in the life to come.

28. God is *Sovereign*. Hence the Bible represents Him as *supreme*, even over foes. He makes even the wrath of man to praise Him and restrains the remainder. He performs all His pleasure despite all His enemies and their plots.

29. God is a *Spirit*. Hence He is independent of *physical* organs and limitations, no material image or representation can do justice to Him, and all such are forbidden in His Word.

30. God in the Bible speaks to *man*. It is a Book for man's *use*. Hence its divine Authorship will not lift it above man's comprehension, but assure its adaptation to his nature and wants. It will be comprehensive of all he needs to know and whatever mystery it contains will not obscure *duty*, or be unintelligible.

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#### THE DOUBLE STAR

Long ages came and went;  
And, sick with hope deferred,  
The church's voice grew faint; she seemed  
Unnoticed and unheard.

At length to her a child was born,  
At length a Son was given;  
The dayspring was on earth,  
The Love came down from heaven.

Long years have come and gone,  
And with uplifted eye,  
The church, with calm and silent hope,  
Has watched the Eastern sky.

At length the voice shall yet be heard,  
With which all earth shall ring;  
Lo, this is He, our Lord.  
This the long-promised King.

—*Horatius Bonar.*

## The Heart of the Lesson

BY ARTHUR FOREST WELLS

JESUS IN THE HOME OF ZACCHAEUS  
May 3. Luke xix:1-10. Golden Text, Luke xix:10

### Daily Readings

Mon., April 27, Josh. vi:1-27. Tues., April 28, Psa. ciii:1-10. Wed., April 29, Rom. iii:9-26. Thurs., April 30, Gen. xviii:1-33. Fri. May 1, Exod. xxii:1-15. Sat., May 2, Psa. xli:1-13. Sun., May 3, Luke xix:1-10.

### THE OUTLINE OF THE LESSON

I. The Movements of the Lord Jesus Christ (Luke xix:1). II. The Man Zacchaeus (Luke xix:2). III. His Search for Jesus (Luke xix:3-4). IV. Jesus Invites Himself into the Publican's Home (Luke xix:5). V. Zacchaeus' Reception of Jesus (Luke xix:6-8). VI. The Assurance of the Lord to Zacchaeus (Luke xix:9). VII. The Purpose of the Lord's Coming (Luke xix:10)

### THE HEART OF THE LESSON

This lesson might be classed with the way-side ministries of the Lord Jesus Christ, the last of which is mentioned by Luke in chapter xxiii, verses 27-31. The teacher might recall others, as, for example, Mark ii:13, 14; John iv:1-43.

It might be well to review briefly some of the history connected with the city of Jericho. Here, of course, we think quickly of Josh. ii:1-24, vi:1-27, the story of the spies, and of Rahab, and of the impressive fulfilment of the threat of Josh. vi:26 in 1 Kings vi:34. At the time when our Lord visited the city, it was a prosperous and beautiful community, which had been built by Herod the Great, and enlarged by his son. It was a place that was "down" from Jerusalem. This reference is to a remark of our Lord in the story of the Good Samaritan, and has undoubtedly a geographical meaning; but who will doubt that this adverb "down" must not also be interpreted morally and spiritually here? Observe then, that our lesson deals with an incident "down" in Jericho, the world in its beauty, but still the world with all its sin. It is just there that God has some of His jewels.

In that city lived a man of wealth, a capitalistic publican. Through the publicity that always attended the Lord Jesus Christ, he heard of His coming that way, and he immediately sought to see Him. We can only guess which was the dominant motive in his heart for this desire. I am inclined to believe that it was more than a kind of Herodian, not to say Jerichoan, curiosity (Luke xxiii:4-12) that drove him up into that tree. Zacchaeus was a publican, and he was rich; but neither his position nor his wealth necessarily prove him to have been a wicked man. Yet he was a sinner; as we all were apart from the Lord and Saviour. And as long as there is unforgiven sin in the heart, there will be a need to see Him. Was that not the reason why Nicodemus came to Him? Would that such Saviour-seeking grace would be granted to our people now. I have said grace, because it is a Scriptural fact that men do not naturally seek the Lord (Rom. iii:11-12, "There is none that seeketh after God; They have all turned aside." Adam and Eve hid themselves from the Saviour-God. I talked to a boy on a snowy street corner yesterday about school and Sunday School. He had not gone to the public school in the morning, but had gone to sell newspapers. When I talked to him about coming to Sunday School, he gave a most natural reply: "I don't

want to go to Sunday School; my brother didn't go, and I don't want to go." How appalling that record of the heart of Jericho in Joshua's day in Josh. vi:1: "Now Jericho was straitly shut up (Hebrew, shut the gates and was shut in) because of the children of Israel: none went out, and none came in." Note that the city was shut because of Israel. Jericho wanted Israel no more than the sinner naturally wants God. It was grace that saved Rahab; it was grace that led Zacchaeus to seek Jesus, the Saviour.

Our Lord responded to such a plea with Divine zeal to come to his house. For Christian experience means more than a momentary sight of the Saviour, or a momentary acceptance of Him in church. Christianity is not a dot; it is a line. Knowing Christ means to live with Him. The Saviour's first miracle was wrought in a home, at a marriage. He came to dwell with Adam; the tabernacle was made as a dwelling-place for Jehovah among His people; in His incarnation, He tabernacled with us; He will come again to dwell with us, and we with Him. Christian fellowship is for every hour, day, year, lifetime and eternity.

Zacchaeus' testimony, or apology, shows that the Lord had found him. Note the present tenses of verse 8, which may indicate that the publican had been living in the light of God's law concerning restitution. But the important thing for us here is that we be obedient to the Lord in such matters. Let the teacher not fail to speak of the importance and necessity of restitution. In this connection, let him consider Exod. xxii:1-15; Lev. v:1-vi:7; Num. v:5-10; Matt. v:23-26; Rom. xiii:7-10.

The last verse of the text is one of the grand "little gospels" of the Bible, as, for example, John iii:16. Compare 1 Tim. i:15

#### THE PARABLE OF THE POUNDS

May 10. Luke xix:11-27. Golden Text, 1 Cor. iv:2

#### Daily Readings

Mon., May 4, Psa. ciii:11-18. Tues., May 5, Matt. xxv:14-30. Wed., May 6, John i:1-18. Thurs., May 7, 1 Cor. iii:10-23. Fri., May 8, Rom. xiii:11-14. Sat., May 9, Titus ii:1-14. Sun., May 10, Luke xix:11-27.

#### THE OUTLINE OF THE LESSON

I. The Reason for the Parable (Luke xix:11). II. The Mission of the Nobleman (Luke xix:12). III. The Commission of the Ten Servants (Luke xix:13). IV. The Rebellion of the Citizens (Luke xix:14). V. The Return of the Nobleman and His Investigation of His Servants Doings (Luke xix:15). VI. The Reports and the Rewards of the Faithful Servants (Luke xix:16-19). VII. The Report and the Judgment of the Unfaithful Servant (Luke xix:20-26). VIII. The Judgment Upon the Rebels (Luke xix:27).

#### THE HEART OF THE LESSON

Our lesson is in the form of a parable. This was a form of teaching which Jesus used from the beginning of His ministry until the end, from the Sermon on the Mount to His march to Calvary, but chiefly in the latter days of His rejection by the leaders of the people. The reason for the utterance for this parable lay in our Lord's approach to Jerusalem, and the expectation of the people. The people, not knowing that the Messiah had been rejected by them, especially by their rulers, supposed—mark that word "supposed"—that the kingdom of God was about to be manifested. But the fact was, however, that the Messiah was about to suffer as the Saviour, and that the

kingdom had been postponed. This created a new situation, and a new responsibility. Of these the Lord speaks.

The Lord speaks of Himself as a Nobleman who is going into a far country to receive for Himself a kingdom. It has been thought that Jesus referred to a political circumstance of the time involving the family of Herod, the Roman government, and the Jews; but that is not important, as is seen from the fact that the Lord makes no mention of a particular occasion for the picture which He gave. He was speaking of Himself in connection with His ascension, of His abode on His Father's throne, and of His return to the earth. What stupendous acts these three! And yet they are all mentioned in the space of one short verse! Think of these statements. Our Lord was near to Jerusalem; there He would be rejected; and there He was to die. But He is not speaking of that now; His thought goes beyond to the time of His going to be with the Father. This is but an indirect way of referring to the victory which He was about to accomplish at Jerusalem. He could speak of going to heaven to receive a kingdom, because His death would not only not end it all, but would make that future kingdom possible and actual. You see that there was no uncertainty in the mind of the Lord about the outcome of these days. And then He speaks of receiving a kingdom, while away. Surely this means that the kingdom is not of this earth. It is to be upon this earth; but it is not of it. It is from above, as He came from above. "Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning. Of His own will He brought us forth by the Word of Truth, that we should be a kind of firstfruits of His creatures" (James i:17-18). To His enemies the Lord said: "Ye are from beneath; I am from above; ye are of this world; I am not of this world" (John viii:23). To Pilate He said: "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" (John xviii:36). Yet once more, notice that Jesus speaks of coming back. If He had been nothing more than a religious teacher, He would have been unique in this respect, for no other religious founder ever spoke of coming back to the earth again. How is it that those who seek to make so much of Jesus as a teacher, say so little, if indeed anything at all about His return. Verse 15 shows that He will come back as a Judge. To Caiaphas, who had adjured Him to tell whether He were the Christ, the Son of God, Jesus said: "Thou hast said: nevertheless, I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven" (Matt. xxvi:64).

The parable deals with three parties: the Nobleman, ten servants and the citizens. These servants each receive an amount of capital, and a commission to trade therewith in the interest of their Master until His return. Some—two are mentioned—of the servants proved to be faithful to their charge, but one was unfaithful not only to his duty but to his Master Himself. It may be that he listened to the rebels who refused to have the Nobleman rule over them. He does not speak of them in his empty excuse; but let us take heed in that direction. Let the world outside rebel; it is for us to be faithful to our own commission.

The faithful servants were rewarded. This was unexpected grace, for they were not promised such goodness. Beloved, we too shall receive our rewards for whatever faithfulness we may show, and they too shall be rewards of grace. Rev. xxii:12: "Behold, I come quickly; and My reward is with Me, to render to each man according as his work is."

## JESUS ENTERS JERUSALEM AS KING

May 17. Luke xix:29-48  
Golden Text, Rev. xvii:14

## Daily Readings

Mon., May 11, Psa. ii:1-12. Tues., May 12, Psa. viii:1-9. Wed., May 13, Psa. xvi:1-11. Thurs., May 14, Psa. xxiv:1-10. Fri., May 15, Psa. xlv:1-17. Sat., May 16, Psa. lxxii:1-19. Sun., May 17, Luke xix:28-48.

## THE OUTLINE OF THE LESSON

I. The Lord's Ride to Jerusalem (Luke xix:29-35a). II. The Response of the Disciples (Luke xix:35b-36). III. The Response of the Multitude (Luke xix:37-38). IV. The Response of Some of the Pharisees (Luke xix:39). V. The Declaration of the Lord (Luke xix:40). VI. The Lord's Lament over Jerusalem (Luke xix:41-44). VII. The Lord's Entry into Jerusalem (Luke xix:45-47a). VIII. The Futile Effort to Destroy Jesus (Luke xix:47b-48).

## THE HEART OF THE LESSON

What a wonderful moment has now come! Matthew tells us that the events before us had been foretold through the prophet, saying, "Tell ye the daughter of Zion, Behold, thy King cometh unto thee, Meek, and riding upon an ass, And upon a colt the foal of an ass" (Matt. xxi:4-5; confer Isa. lxii:11; Zech. ix:9). I wonder how often the disciples had spoken to Him about such prophecies! Olivet itself had been the subject of a glorious prediction. Zech. xiv:4, "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." This is an announcement of the return of the Lord which is yet in the future; but think of what it must have meant for those who were then moving within its shadows!

Everything about the actions of the Messiah at this time indicated that the hour was pregnant with great possibilities. He indicates that He knows where the colt, that He needs, is tied; just as He knew where the fish with the stater could be caught (Matt. xvii:27). More than that. He not only knows where the animal is to be found, but He commands the use of it. Again, note the reason which He gives for His command: "The Lord hath need of him." I do not know how many called Him Lord in the full sense, and with sincere soul; but who could fail to be impressed now that He appropriates this title to Himself in connection with such directions!

Ah, the disciples caught a glimpse of what was about to take place. They obeyed His command; and then they did what they were not asked to do. I can see how excited they were when they did it. They threw their garments upon the colt, set Jesus thereon, and, as they went, they spread their garments in the way before Him.

Of course, such procedure was its own blazing advertisement to others; and, therefore, as they approached the Mount of Olives, "the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen; saying, Blessed (is) the King That cometh in the name of the Lord; peace in heaven, and glory in the highest." Note the facts of which this multitude was conscious; they recalled the mighty acts of God, which they had themselves seen; they acknowledged Jesus of Nazareth as the Messiah, and that He was then and there manifesting Himself in that capacity; they declared that peace and glory followed such a revelation of Himself—they did not believe that peace and glory had

preceded His coming as a preparation for Him; they admitted that this movement of the Lord effected heaven. Let the teacher consult other Scripture passages which agree with these thoughts.

But there was not lacking a group that envied the Lord for all this acclamation, and made efforts to stop the apparent triumphal entry of the Messiah into Jerusalem. They did not succeed in breaking up the glorious march, not to say parade; but their mischief grew until it crucified Him, and moved God to postpone the glories that were then imminent. The testimony of His person and authority went forth; but the Messiah Himself wept over the nation, and prophesied of a time of trouble for it. And then, after pronouncing judgment upon one of their evils, He began, as it were, a new teaching ministry, shall I say? in preparation of them, and of us, for the interval of His absence, and His subsequent return. Thus ended such a promising day, not in fulfilment, neither in despair, but in hope, that is, in the hope for the Blessed Hope.

### JESUS PREPARING FOR THE END

May 24. Luke xxii:7-23

Golden Texts: Luke xxii:19.

Daily Readings

Mon., May 18, Luke xx:1-18. Tues., May xix, Luke xx:19-26.  
Wed., May 20, Luke xx:27-47. Thurs., May 21, Luke xxi:29-38.  
Sat., May 23, Luke xxii:1-13. Sun., May 24, Luke xx:14-23.

#### THE OUTLINE OF THE LESSON

I. The Day of Unleavened Bread (Luke xxii:7). II. The Preparation for the Passover (Luke xxii:8-13). III. The Last Supper (Luke xxii:14-20). IV. The Announcement concerning the Betrayer (Luke xxii:21-22). V. The Perplexity of the Disciples (Luke xxii:23).

#### THE HEART OF THE LESSON

The passover was the memorial of the redemption of the children of Israel out of Egypt—especially of the first-born—by the blood of the lamb. The feast of unleavened bread was the week that followed this day. The names of these two feasts, which were so closely related, are sometimes used interchangeably. They carry, however, two distinct thoughts, namely, redemption and holy living. The logic of this arrangement is that, since Israel was redeemed by blood, they should be a nation of separated people. These ideas are carried over into the New Testament, and into the church. The Spirit of God declares and exhorts the following through Paul: "Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our Passover also hath been sacrificed, (even) Christ: wherefore let us keep the feast (Greek, keep festival), not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Cor. v:7-8). One of a group of university students challenged me recently concerning the interpretation which I had given about leaven, namely, that it always stands for something bad; for, he said, that the Scripture declared that we should purge out the old leaven, and then keep the feast with new leaven. He had the passage quoted above in mind; but he did not know how erroneously he was trying to quote it. I shall not soon forget the expression of his face which announced his amazement when he saw that the Scripture upon which he thought he stood was against his ideas. No, leaven is not a type of good in the Bible; and let us not fail to declare that those who keep Easter—which is not a Scriptural term; the word in Acts xii:4 is passover—are expected, not to let it

go at that until another Easter rolls around, but to live thereafter a consecrated life unto God by His grace and power. The passover did three things: it commemorated a past grace; it declared for a holy life; and it foreshadowed a coming blessing. These statements are equally true of the Lord's Supper. As we partake of it, we are reminded of His death for us; we are exhorted to holy living; and we enact a prophecy of His return. Compare 1 Cor. xi:24, 26, 27-32 x:21. There must, however, be added another thought, namely, that of fellowship. It is declared in 1 Cor. x:16 that the cup of blessing is a communion of, or participation in, the blood of Christ, and the bread a communion of, or participation in, the body of Christ. Beloved, the true Christian lives in the heavenlies indeed and deals with holy things.

How unfit we all are by nature for such privileges is indicated by the perplexity of the disciples, who were in doubt as to which of them would betray their Lord. Their question admits of the interpretation that they all felt liable to do such a deed. Yes, theirs was a probability, and not only a possibility. "Wretched man that I am who shall deliver me out of the body of this death (or, this body of death)? I thank God through Jesus Christ our Lord" (Rom. vii:24-25a.) "Yea, we ourselves have had the sentence of death within ourselves, that we should not trust in ourselves, but in God Who raiseth the dead; Who delivered us out of so great a death, and will deliver; on Whom we have set our hope that he will also still deliver us" (2 Cor. i:9-10).

### JESUS IN GETHSEMANE

May 31. Luke xxii:39-54.

Golden Text: Luke xxii:42.

#### Daily Readings

Mon., May 25, Gen. xxii:1-19. Tues., May 26, Job xiii:1-15, margin. Wed., May 27, Dan. iii:13-25. Thurs., May 28, Hab. iii:1-19. Fri., May 29, Luke v:1-11. Sat., May 30, 2 Cor. xii:1-10. Sun., May 31, Luke xxii:24-71.

#### THE OUTLINE OF THE LESSON

I. In Gethsemane, Luke xxii:39-46. II. The Betrayal and Arrest, Luke xxii:47-54.

#### THE HEART OF THE LESSON

The lesson is familiar to every Christian who loves his Lord and studies His Word. I know not which thought sets forth the very heart of it if it be not the holy submission of the Son to the Father, voiced in this prayer: "Father, if Thou be willing, remove this cup from Me: nevertheless not My will, but Thine, be done."

Let us go away from this text just a moment, in order that we may come back to it with a fresh preparation for the appreciation of its deep significance. My mind follows the texts which have been given for the daily readings of the past week. I begin with that of Wednesday. Three friends of Daniel had been accused before Nebuchadnezzar because, in their faithfulness to Jehovah, they had refused to bow before the image which the king had caused to be made. They are now standing before him, where they hear of a second opportunity to obey him, or else be cast into the fiery furnace. Hear their reply: "O Nebuchadnezzar, we have no need to answer thee in this matter. 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 thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." "*But*

*if not.*" Great indeed was their faith; wonderful was their submission. They had no exact precedent to go by; but they left the whole matter to Jehovah. "*But if not.*"

Now, let us go back to Abraham. Jehovah had asked him to take his only and beloved son, and offer him for a burnt-offering. Picture the scene as father and son rose early—it is noteworthy that Abraham rose early—and started for the land of Moriah. Mark then that moment on the third day, when Isaac asked: "Behold, the fire and the wood: but where is the lamb for a burnt-offering?" But note especially the answer of Abraham, as you imagine his emotions at the time, "God will provide Himself the lamb for a burnt-offering, my son." Can't you hear Abraham assuring his own soul by saying, as it were, "But if not, it will be all right?"

Job is in the midst of trial, very great trial. He says, according to margin, "Hold your peace, let me alone, that I may speak; And let come on me what will. Wherefore should I take my flesh in my teeth. And put my life in my hand? Behold, though He slay me; yet will I wait for him."

Listen to Habakkuk sing; "For though the fig-tree shall not flourish, Neither shall fruit be in the vines; The Labor of the olive shall fail, And the fields shall yield no food; The flock shall be cut off from the fold, and there shall be no herd in the stalls; Yet I will rejoice in Jehovah, I will joy in the God of my salvation. Jehoavah, the Lord, is my strength; And he maketh my feet like hinds' (feet), And will make me to walk upon my high places."

Simon Peter said: "Master, we toiled all night, and took nothing: but at Thy Word I will let down the nets."

Paul, who had asked three times to have the Lord remove the stake from his flesh, submittingly said, as he judged that God's grace was sufficient for him: "Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may spread a tabernacle over me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then an I strong."

And now back to the lesson itself, to hear the Saviour and Lord say, the Son to the Father: "Father, if Thou be willing, remove this cup from Me: nevertheless not My will, but Thine, be done." There is no doubt here; only faith. Let then the world know that, since the Father and the Son agree as to the necessity of the cross in the plan of salvation, what folly of those who make light of it.

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## Book Reviews

FRANK E. GAEBELEIN, A. M.

**His Very Own.** By Norman B. Harrison, D.D. The Bible Institute Colportage Association, Chicago. Cloth, 176 pages. Price \$1.00.

To his valuable books on Romans, Philippians and 1 John, Dr. Harrison has added another expository work of high merit. The present volume deals with the Epistle to the Ephesians, that capstone of the portion of Scripture written by the mighty apostle to the Gentiles.

In his other books Dr. Harrison has worked out a very satisfactory methodology of outline, analysis, chart and comment, which finds a helpful application in the present study. Among the most profound

portions of God's Word, Ephesians is a book that needs to be read, re-read and re-read again and again; it belongs, to use the figure of Sir Francis Bacon, to those books that must be "chewed and digested." That Dr. Harrison has done this is evident, for he shows a firm grip upon the contents of the Epistle.

Like its companion volumes this book is a unique contribution to expository literature. Not a commentary in the usual sense of cut-and-dried procedure and an abundance of "learned" references, it yet exhibits a very real scholarship. Unlike most commentaries, it not only outlines and analyses but also synthesizes. In addition, by reason of many practical and hortatory paragraphs, it is inspirational. Above all, the mechanics of the exposition, outline and analysis do not obscure the deep reverence for the Lord Jesus Christ that breathes through these pages.

Dr. Harrison, we believe, is a successful pastor, but even if he exercised no spoken ministry, his service through his writings alone would constitute a fine contribution to the cause of his Lord.

**The Sarcophagus of an Ancient Civilization.** By George Livingston Robinson. The Macmillan Company, New York. Cloth, 442 pages with appendices and indexes. Price \$7.50.

Some day the proper person will write a comprehensive history of recent archeological research showing how remarkably this extraordinary science is confirming conservative Biblical scholarship and confounding the liberal findings. The book needs to be written and will be a signal piece of apologetics when finally produced. And whoever writes it will need to refer to this fine volume by Dr. Robinson.

Here we have the fascinating story of Petra and the Edomites. The author has spent years in work on the field of his resources, he has enlisted the cooperation of notable authorities, and has produced a book of permanent value. Illustrations, diagrams and careful narrative make the treatment complete and authoritative. Obadiah is one of the so-called "minor" prophets, but his view of the doom of Edom was a mighty prediction. This massive volume is a confirmatory echo of "the sure word" of the obscure Hebrew seer.

In printing, illustration and general make-up the publishers have done unusually well.

**Guinness of Honan.** By Mrs. Howard Taylor. China Inland Mission, Philadelphia, Pa. Cloth, 322 pages. Price, \$1.25.

Here is another in the series of Mrs. Howard Taylor's notable biographies. This time the picture is one of peculiar intimacy, for the author writes of her own beloved brother. Quite different in its English background and in its portrayal of important years of actual service on the field, the volume holds inspiration similar to that of "Borden of Yale." Those who meet Dr. G. Whitfield Guinness through these pages will make the acquaintance of an unforgettable Christian personality.

The China Inland Mission is to be commended for the high literary standard and attractive format of its publications. Such books as

these are a stimulus to all Christians, particularly young people, and the lives they record constitute an irrefragable answer to the misconceptions of the modernist missionary or the worldly-minded traveler who speak slightingly of the simple faith of the laborers of the China Inland Mission.

**Word Pictures in the New Testament, Volume III, The Acts of the Apostles.** By Archibald Thomas Robertson, A.M., D.D., Litt.D. Richard R. Smith, Inc., New York. Cloth, 490 pages. Price \$3.50.

Verse by verse the learned author takes the reader through the entire Book of Acts, finding in each verse some construction, allusion, or striking Greek phrase that, clearly explained, illumines the meaning. To do this kind of thing and to do it so that the Greek words will live for the English reader takes an encyclopedic knowledge of the text and of the Greek tongue. For this work, Dr. Robertson, the author of the classic "Grammar of the Greek New Testament in the Light of Historical Research," is fitted as are few men living.

The series of "Word Pictures" of which this is Volume Three is, for the layman and the average minister, a work that will prove invaluable. These studies in which a lifetime of exacting scholarship is so gracefully put at the disposal of even the reader who has no Greek will bring to colorful life many a familiar text and many a phrase that have been passed over as commonplace. It is to be hoped that nothing will prevent the author from completing a set of books that should have a place in theological libraries along with Dean Alford's "New Testament for English Readers."

**A System of Christian Evidence.** By Leander S. Keyser, A.M., D.D. The Lutheran Literary Board, Burlington, Iowa. Cloth, 259 pages with bibliographies and index. Price \$2.25.

Although we have reviewed this volume before, it is a pleasure to give an added recommendation on the publication of the Fifth Edition, Revised. Dr. Keyser, the author of five other textbooks in the field of Christian scholarship and six additional volumes and brochures, has a clear grasp of the evangelical faith. His mind is logical and he has the happy faculty of setting forth important truths in clear and orderly fashion.

"A System of Christian Evidence," which is in this edition improved and enlarged, has already made for itself a secure place in many a classroom in scores of colleges throughout the land. But the general reader should not let its academic character blind him to its wide usefulness. Whether or not one is a college student, this treatise is well worth-while and should give all who read it a surer reason for the hope that is in them.

Not the least valuable feature of the edition from the point of view of reference is the extensive series of bibliographies at the close. In this connection we venture to make a suggestion for the sixth edition which, by the way, we hope soon to see. The reference value of the bibliographies would be greatly enhanced by including the publishers of the volumes listed.

# OUR HOPE

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## Editorial Notes

### Be of Good Cheer

“Be of good cheer.” This blessed word of comfort came often from the gracious lips of our Lord. The last time it was addressed by the Lord to Paul, when he had been taken prisoner (Acts xxiii:11). Still He speaks these words by His Spirit, the One who has come to take His place, to stand alongside of His own. “Be of good cheer” belongs to all who belong to Him. In our conflicts, in our sorrows, in loneliness and in our failures, we may hear His comforting voice in our hearts, “Be of good cheer.”

Let us meditate on this word of comfort as found at the close of the sixteenth chapter of John and see its meaning and connection there. “But be of good cheer; I have overcome the world.” It was His last word spoken to His disciples before He lifted up His eyes to heaven and addressed the Father in His highpriestly prayer. What words they were which He spoke to the eleven men, who were clinging close to Him in the hours of His farewell! Words they could not fully understand, but which since then have become the most precious of all His utterances to the hearts of all who walk in His fellowship. “Be of good cheer” is the keynote of all He said and did in their presence, before He went to the Cross. A brief glance at these sublime chapters in the Gospel of John, beginning with the thirteenth, reveals the depths of His Love, the heights of our calling and the blessedness of our fellowship with the Lord. The foundation is, that born again, because

they had believed on Him, they had life and were saved. Judas went out into the night, for he did not belong to Him and was unsaved. In His symbolical action in washing their feet we have the "good cheer," that He, who has given us life, by giving Himself for us, sanctifieth and cleanseth us with the washing of water by the Word (Eph. v:26). In His last words of cheer to His own, He uses the word "Father" more than in all the other discourses. Not less than forty times, He mentions the Father. It is the "Be of good cheer" of that relationship into which He has brought all who believe on Him as the Son of God. He speaks of prayer in His Name, the blessed comfort of access into the presence of God and the assurance of being heard. But He also mentions His prayer for them; and after all that is better than our prayers. His prayers can never fail. "I will pray the Father"; and link with this His other word "If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I." Well may we rejoice and "Be of good cheer," for He is with the Father our mighty Advocate.

And how He gives us the "Be of good cheer" of our oneness with Him! Think of the parable of the Vine and the branches. He the Vine and we the branches. What a union! One with Him! "And my Father will love him and we will come unto him and make our abode with him." He also speaks of tribulation, persecution, suffering and the hatred of the world. But He assures us, "Be of good cheer, I have overcome the world." "Let not your heart be troubled, neither be afraid." He carries His people through the world with all its enmity and hatred.

And then the promises of the Holy Spirit, the other Comforter, the abiding One. How rich these are! He having come and possessing us, we shall be kept by the power of God through faith.

One more "Be of good cheer" we mention. It is the blessed word of the Glory to come, the Father's house with its many mansions. "Be of good cheer!" "I will come again and receive you unto myself, that where I am ye may be also." Blessed be His Name for such a promise

and such an expectation, such a hope of meeting Him in the Father's house.

But this is not all. He spoke these words to His disciples, and that all His own may read them and drink in the "good cheer," be a happy people. And next He told the Father all about it and, so to speak, rehearses all once more in His presence, what He had spoken to the eleven. They heard Him pray. What a moment that must have been! They listen to what He had to say to the Father. Then once more they heard of His Love for them. All He had done for them, how He loveth, how He careth, how He keepeth, all this they heard from His lips addressed to Him from Whom He had come and to Whom He was going.

Oh! child of God! read this prayer often. Read it every day! Then let the Spirit of God whisper with His still small voice, "Be of good cheer." What He said then in His prayer He still prays for you.

See how He covers the same blessed facts in His high-priestly prayer. Eternal life and a finished salvation for those who believe on Him. The manifestation of the Name of God as Father; the love wherewith He is loved is our portion. He declares "I pray for them." He is our never-failing priest and advocate, who upholds us down here and intercedes for us. He speaks of the blessed union; one with Him and one with another. He prays for the keeping, the preservation of His Saints. Our sanctification He also mentions to His Father and prays that we might be sanctified by the Word, the Truth. And finally He asks the Father, that we all might be with Him and behold His Glory, yea, that the Glory the Father gave to Him we may share with Him.

"Be of good cheer!" Joy, fulness of joy, is what our Lord wants us to possess. "These things I speak in the world that they might have my joy fulfilled in themselves" (John xvii:13). May our faith lay hold of the comfort He has so graciously provided for us. Let us answer His "Be of good cheer" by obedience to Him and His words. A little while and we shall see Him as He is.



“But when the Comforter is come, whom **He shall Testify** I will send unto you from the Father, **of Me** even the Spirit of truth, which proceedeth from the Father, He shall testify of Me; and ye shall bear witness, because ye have been with Me from the beginning” (John xv:26-27). The promised Comforter has come and dwells in every one who is born again. “He shall testify of Me.” “He shall glorify Me; for He shall receive of Mine and shall show it unto you.” This is part of His Blessed work. The Lord Jesus Christ is no longer here in person, but is bodily present in the highest glory. He sent the Comforter to take His place and to make Him by His indwelling a blessed and constant reality in the hearts and lives of His people. Therefore the Holy Spirit never speaks of Himself, though He is a divine Person. How often we lose sight of our Lord; how often we forget His great Love! How little we reckon with His glorious power in God’s Presence, a power which is for us! This grieves the Holy Spirit; yet with infinite patience He continues His office work and ever leads us back to Him, from Whom we have wandered. He shows to us our failure, produces self-judgment and then brings us into blessed fellowship with our Lord.

The Lord Jesus Christ and His Glory is the theme He loves to unfold to our hearts, for when this is enjoyed there is spiritual comfort and power. This is what strengthens and satisfies the Christian. A Jewish tradition states that when Rebecca, who had believed the report of Abraham’s servant concerning Isaac, became tired on account of the tedious way the servant told her again of Isaac’s beauty and glory. The Holy Spirit thus testifies of Him and makes the Lord Jesus, whom we love, though we have never seen Him, a reality to us, so that we can rejoice in Him with joy unspeakable and full of glory (1 Peter i:8). For this the new nature longs and this alone satisfies in this dark age. To look back to the Cross and remember how He poured out His soul, how “He loved me and gave Himself for me”; to look up into an opened Heaven and see Him there crowned with Glory and honor, knowing

each of His redeemed ones by name and caring for each; to look for Him and daily expect the realization of the blessed Hope, that we shall see Him as He is and be with Him—this is our satisfying portion down here. The Holy Spirit is given to us that we may enjoy it.

But we must not overlook the responsibility connected with this “*Ye shall bear witness.*” While the Holy Spirit testifies to our hearts of Him, we are to bear witness to our Lord. It is true this was first spoken to the Apostles. It was their special office to bear witness. But let us not forget this is our calling likewise. We must confess the Lord Jesus Christ and His Gospel wherever we are and witness boldly for Him on every opportunity. To confess His Name and own Him with our lips and in a separated life is what pleases Him and His Spirit.



In Exodus xxviii we read the divine command to make for Aaron holy garments, and these were to be “for glory and for beauty.” Every garment typifies something concerning our great Highpriest and His work. The robe of the Ephod was to be all of blue, the color of heaven. Upon the hem of that garment Moses was told to make “pomegranates of blue, and of purple and of scarlet round about thereof, and bells of gold between them round about. A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.”

The bell gives a sound and therefore stands for testimony; the pomegranate is a fruit. In the bells, which sounded, and the beautiful pomegranates, which came next to the bells, we have testimony and its fruit foreshadowed. The sound of the bells was heard when Aaron went in to be before the Lord; “his sound shall be heard when he goeth in unto the holy place before the Lord” (Ex. xxviii:35). When our Highpriest entered into the holy places not made by hands, to take His place in the highest Glory, the bells began to sound out their sweet and precious music. The Holy Spirit came to this dark earth

and the Gospel bells gave forth their testimony. The pomegranates, the blessed fruit soon appeared. Souls were converted and added to the Church, His body. Ever since when the bells of the Gospel give their sound fruit appears. True testimony will never be barren. We may not see the fruit, but He who sends forth the sound of the Gospel will also put the fruit there and we shall see it in His own day.

But it is also written that the bells gave the sound "when he cometh out." When the Highpriest had left off in his ministration and parted the curtain to come out of the sanctuary the bells rang. Our Lord will come out from the Holy of Holies, and when He comes again the bells will ring and fruit in abundance will be produced. What a glorious sound will go forth throughout the whole earth, when the Priest-King appears! His Name will be glorious. The message of the King of Glory will be heard among all the nations and all the ends of the earth will fear and worship Him. The nations will be given to Him and His glory will cover the earth.

Now He is still in God's presence for us, and we know that He lives and intercedes for us. It is our blessed privilege and opportunity to give out the joyful sound through His Gospel, and He will honor it by putting alongside each bell, the pomegranate. May it cheer our hearts.



**Show Forth** "I will praise Thee, O Lord, with my whole heart; I will show forth all thy marvelous works, I will be glad and rejoice in Thee. I will sing praise to Thy Name, O Thou Most High" (Psa. ix:1-2). These beautiful words follow the eighth Psalm in which the Son of Man, our Lord Jesus Christ, is prophetically seen in His exaltation in the earth, with all things put under His feet. The praise with which the ninth Psalm begins is the future praise of Israel, when that nation is redeemed and shows forth His marvelous works. Then this redeemed people will be indeed a praise in the earth. The nations of the earth and all Creation will

join in the "Hallelujah" of that glorious day, when earth's rightful King is manifested.

As long as this great consummation is not reached, God receives praise from those whom He hath lifted into a more exalted position in His Son, than the position which redeemed Israel will occupy in the age to come. To us, who are in Christ He has given the nearest, the best, the highest place. And He looks for our appreciation, that we praise Him for it. As we enter with our hearts into the depths of redemption, so beautifully revealed in Ephesians, the Spirit of God, our indwelling guest, fills our hearts with worship and our lips with praise. What a blessed privilege to praise Him at all times! And this we shall do if we contemplate the marvelous work He has done for us and the marvelous place into which He has brought us.

But our lives, our conduct among a perverse generation, a generation which are lovers of pleasure more than lovers of God, must show forth His marvelous work. It is no doubt the highest thing to praise and to worship the Lord, but that praise rendered in the Spirit and Truth will shape our conduct. What need there is in the perilous times of the last days, the days of worldliness among Christians, the days of indifference and a multitude of other things, for God's true children that they be saved out of this present evil age. Not be conformed to it, but to be transformed (Rom. xii:1-2) is God's command to us. His Spirit will keep us and enable us to show forth in our conduct the marvelous work of redemption. While the masses run after the things that perish and love the world, we must show that we have a better hope, better things, and that it is a reality with us, "crucified unto the world and the world crucified unto us."

In 1 Peter ii:1-10 we are called a holy priesthood and a royal priesthood. As holy priests we are to offer up spiritual sacrifices. This is praise and it occupies the first place. And after we have exercised this holy priesthood in the presence of God we are to be royal priests. As royal priests we are to go out to men, move among them and show forth the excellencies of Him who hath called us from

darkness into His marvelous light. What an honor it is to be called to this! We are to represent our adorable Lord among men. That is what we are as Christians down here, Representatives of Christ. Well may we hide our faces in shame and confusion when we all think of our failures. Well may we go before Him and weep over our stumbling walk. Yet He abideth faithful. His light and love which shine upon us are undiminished. His power will overshadow us so that we can "shew forth His marvelous works." But oh, remember! it begins within. Let your heart be in His presence and your feet will follow.



**Looking for** "Looking for the Mercy of our Lord  
**Mercy** Jesus Christ unto eternal life" (Jude 21).  
This is the last exhortation in the Epistle

of Jude, that Epistle, which describes the religious conditions of our own times. The exhortation concerns the Coming of our Lord for His own waiting people. It is here called an act of Mercy for us. Why? In the last days, when everything becomes weaker, dangers abound, Satan's power increases, troubles and trials for those who walk with God multiply, those who are true to Christ suffer and become weary. We may expect all these things in an increased measure should the Coming of our Lord be delayed longer. Satan will attack us more. His wiles, to spoil us of our reward, will become more subtle. The world will be more antagonistic, and all who stand for Christ and the Gospel will have to bear His reproach. Many of God's people groan under these conditions, and the groans will not decrease but increase. And some day, the day appointed by Himself, the day known to Him, He will answer the groans and He will come. What a mercy it will be when He takes us home unto eternal life! What a mercy when He saves us out of this world to be with Him.

Let us in the meantime wait for Him, keeping close at His side. We can rest assured the promised mercy and the promised glory are not far away. They are even at the door. So wait and watch!



The leading organ of Modernism is "The Prophets of a Christian Century." In a recent issue it **New Day?** mentions that Dr. Reinhold Niebuhr of Union Theological Seminary of New York, where the dragon seed of rationalism is so freely sown, held noon-day Lenten services in St. Louis, Mo. Then we read: "As always, Dr. Niebuhr has been seeking new interpretations of the ethics of Jesus. He is really *a prophet of a new day.*"

Our readers should read again the statement on page 529 of the March issue of "Our Hope." At the dinner of the Congregational Club of New York this prophet of a new day "praised the high ideals of the Soviet State of Russia." He praised the high ideals of a vicious band of murderers and Atheists. In the same meeting another modernist made the astounding statement that "the Soviet Government, which denies the existence of God, is doing more to promote the principles of Christ and establish His Kingdom on earth than the Christian nations (?) with all their churches and their talk about Him." This is modernism gone to seed. The Lord branded the false religious leaders of His day as blind leaders of the blind. But the blindness of these men is greater than the blindness of the Sadducees ever was.

The same issue of this modernistic paper speaks of "Another Prophetic Voice." And who is he? A man by the name of Sherwood Eddy. A few years ago this man preached the faith once and for all delivered unto the Saints, preached the Cross and the Blood as man's only hope, and now he destroys what he once built, and denies the cardinal truths of the Gospel of Jesus Christ our Lord. And now he is a friend and defender of the Red Soviet Republic. Prophets of the night of the apostasy they are. "Woe unto them! for they have gone in the way of Cain (an ethical-blood-less Gospel), and ran greedily after the error of Balaam for reward and perished in the gainsaying of Korah" (Jude 11). Their perdition will surely come, for it is written that the end of the enemies of *the Cross* of Christ is destruction (Phil. iii:18, 19).



**Einstein's  
Socialistic  
Peace  
Propaganda**

Our readers no doubt read with deep interest in "Current Events" of last month, Col. Hadley's article on Professor Albert Einstein, the infidel Jew, Socialist and over-rated Scientist. He came to this country and started a Socialistic peace propaganda.

On Easter Sunday a mass meeting of young people was held in a ball room in one of the leading hotels of New York City. They met to organize a movement of militant pacificism carrying out Einstein's suggestion. Under much enthusiasm and prolonged applause a cablegram from Einstein was read offering "best wishes for radicalizing the pacifist movement."

The men who addressed the meeting were first a Reformed Jewish Rabbi, followed by Kirby Page, Editor of "The World Tomorrow" (closely associated with one Sherwood Eddy, both Russian sympathizers); Elias Gartman (sounds Jewish); August Tylob of the Young People's *Socialist* League, and others.

The man who presided was *Mirza Ahmad Sohrab*. Who he is we do not know. Judging by his name he must be a Persian, and probably belongs to that delusion which stalks through our land under the name of Bahaim. A great Youth Movement was suggested with a radical Pacificism, after Einstein's suggestion. And now let us see what young peoples organizations participated:

*Civic Club.—Methodist Episcopal Epworth League, New York District.—International Club.—League of Youth Community Church.—New York Committee of the Fellowship of Reconciliation.—Seven Arts Club.—Peace Education of the Ethical Culture Club.—Women's International League for Peace and Freedom, Junior Group.—Young Caravan.—Young Circle League.—Young People's Fellowship, St. Philip's Parish.—Ethical Culture Society, Brooklyn.—Young Zion League.—Progressive Youth League.—Young People's Socialistic League of Greater New York.—Pioneer Youth of America.—Women's Peace Society and Young Judea.*

Here is their pledge: "Not waiting for the sanction of

parliaments, conferences, kings, ministers and diplomats, we pledge ourselves to resist war, to form an army of peace and to make the earth 'the fatherland of humanity.'"

But let it be understood that several of these organizations are not alone socialistic, but they are tinged with communistic ideas. The Ethical Culture is more or less anti-christian.

And while this goes on in this country and in others also, the Soviets are preparing for something. Their youths are being trained by the millions. Women, also are in training for war. It is conceded that the Soviets have the most astounding aerial equipment with more bombing planes than any other nation.

They are behind the pacifist agitations. They want to make all lands defenseless, and when the proper moment comes they will stage their long planned world revolution.

We suppose Moscow will congratulate Comrade Einstein for his effectual propaganda, started on his recent visit, when he came as a camouflaged Scientist. Surely these are sinister things. What shall be the end of these things?



**New York's  
Disgrace**

The City of New York has been disgraced by gangsters, corrupt judges, city officials and police officers. But there is another disgrace, equally bad as the political corruption. It is a disgrace in which New York is ahead of Chicago, Los Angeles or any of the other larger cities.

On the Fosdick-Rockefeller "Church" there is modeled in plaster the face of this infidel Jew, Albert Einstein. This Socialist and boasting scientist has been idolized by Fosdick. This Jew does not believe in the God of Abraham, Isaac and Jacob, nor does he believe in the message of the God-inspired prophets of Israel. Of course, for our blessed supernatural Christianity, he has no use whatever. Still he is on that church edifice. How the demons must laugh and angels weep! And the Soviets rub their hands with glee! *But it is a disgrace to Christianity, a disgrace to the whole city of New York that that figure is there.*



Dr. Haldeman's book on "A Review of Dr. Haldeman's The Gospel of the Kingdom by Philip Mauro" is a brilliant book. Our aged brother worked on it all last summer, and a number of times when the Editor called we consulted together, and finally the Editor read the completed manuscript and furnished an introduction to it.

This book should have the widest possible circulation. A copy should be presented to the library of every Bible institute, seminary and college in the United States and in Canada. Added to an annihilating answer to Mr. Mauro's theory, the book contains such positive teachings on the Word of Prophecy that it is bound to bring great blessing to all readers. Order a copy today.



"Our Hope" was started July 1894. So every time the month of June comes around we finish another volume and with July we begin a new one. This issue ends Volume 37. Thirty-seven Years! It is almost a life-time. The Editor has met scores of young preachers who told him that as long as they can remember, while at home, the magazine was read year in and year out by their parents. Several told us "we were brought up on 'Our Hope.'" It makes one feel old when mothers come to our meetings with their children and say "I do what father and mother used to do when I was young. They used to read aloud your editorials and other articles; I do the same now with my children."

Not a few have asked us—"Do you not get tired in this editorial work?" Oh, no! Every year we do it with more delight; it becomes increasingly a pleasure and a great joy. The Editor praises the Lord many times each month for His grace which enables him to continue in giving the household of faith the "meat in due season," and while he writes about the Lord and His glory, unfolds His truth and contends earnestly for the faith, he himself is strengthened, encouraged and comforted. And now as the realization of "that blessed Hope" seems so near we pray that with each

issue our pen may be guided to keep His Bride alert, waiting daily for the coming of the Bridegroom.

If we only could reach many thousands more of God's beloved people. We have prayed for it. We have prayed for an increase but it has not yet come. Perhaps He performs spiritually through our testimony, what He did with the five loaves and the two fishes. But we know all our interested readers will continue to stand by us, help in the circulation, make it possible to send hundreds of subscriptions free to missionaries on the foreign field and elsewhere. Brethren, pray for us.



**Not for a  
Thousand  
Dollars**

A preacher said before a large congregation: "If I could not get another set of 'The Annotated Bible' I would not part with mine for a thousand dollars." And some in the congregation said "Amen!"

More and more the value of this Bible work in nine volumes of over 3,000 pages is acknowledged. It is used by several thousand preachers, Sunday School teachers and others throughout the English speaking world, and has been of great help everywhere. We know several Sunday Schools where every teacher secured a set, and we hear it has resulted in great blessing.

Sometimes we are asked to sell the sets on the instalment plan. We cannot do this, but we have something better to offer to preachers and Sunday School workers as well as Bible students. Write us and we will make it easy for you to obtain this work.



**What An  
Increase!**

Our readers will find that we have devoted more space than usual to our "Current Events" department. So much matter is in our possession that we could fill one hundred pages. What an astonishing increase there is in the signs of the times! Almost each day brings new and startling evidences to light that the predicted conditions of the end of the age are upon us. It has become quite necessary for a believer who waits for Him to know these

things. And it is necessary to mention these increasing signs as a warning, especially for young Christians and young people, for in religious matters Satan appears more and more as an angel of light.

We mentioned a few months ago that we would like to issue "Our Hope" monthly in eighty pages instead of our usual sixty-four. We prayed also that this might become possible, but so far our prayers have not been answered. Sixteen more pages each month would make the publication of many more of these signs, as well as other good articles, possible.

We are confident that the current issue of "Our Hope" will be much used by our Lord in helping and strengthening the waiting flock of God.



**Shadows of the Tribulation** Though we sent out thousands of this illuminating tract requests for it are still coming in from almost every state, and from foreign countries. We have therefore issued a second edition of several thousand.

We suppose they are in such a remarkable demand for two reasons: First, the truth set forth is according to Scripture and of great importance and significance. It is a very timely presentation of world-conditions, and we do not wonder that it is mightily used everywhere to stir up the members of the true Church. And then it is so much in demand because it is *free*. Now and then a few who order these tracts in quantities add just a little to cover some of the outlay or for postage.

Many have asked for tract No. 5. We will publish it as soon as we see the way clear to do it. Pray for it.

It is a much needed testimony in these perilous times, a testimony which stimulates His waiting people to continue in their waiting and to be active during these last days in real Christian service.



**Stony Brook Conference for Constructive Bible Teaching and Prophecy.** This conference is held under the leadership of the Editor of "Our Hope." It will be held in beautiful Stony Brook August 16 to 21. The program has just been published and is very attractive.

There will be three meetings daily. The afternoon meeting is informal, being a Fellowship gathering for the answering of questions.

The teachers, besides the Editor, will be the following brethren: **H. A. Ironside**, Pastor of the Moody Memorial Church, Chicago, Ill.; **B. B. Sutcliffe**, former Pastor of the Calvary Presbyterian Church, Portland, Ore.; **Will H. Houghton**, Pastor of the Calvary Baptist Church, New York City; **George Arms**, Pastor of the Bedford Avenue Presbyterian Church, Brooklyn, N. Y., and **George Douglas**, Pastor of the First Baptist Church, Flushing, L. I.

A number of the Presbyterian, Baptist, Methodist and Congregational preachers of Suffolk County, New York, will lead the devotional parts of the different sessions. The Suffolk County Evangelistic Association is backing this Conference.

We believe we shall have a record attendance. Rooms and excellent board can be had at a low price. We strongly advise our readers who contemplate spending this week in Stony Brook to make reservations at once. Please address the business manager, Mr. Gilbert Moore, Stony Brook, N. Y.



**Montrose Prophetic Conference.** This Conference was started on the request of the late Dr. R. A. Torrey, who asked the Editor eight years ago to undertake such a Conference. We have held it annually, and each year has brought more attendants and great blessing. This year's conference begins on Monday evening August 10 and closes on Lord's day the 16th. The Editor will be the principal speaker. Mr. Arthur F. Wells, Pastor of the Northminster Presbyterian Church in Baltimore will give three addresses also.

Montrose has a beautiful location. It is about 2,000 feet above sea level. You will enjoy the surroundings and the Christian fellowship. Please make your reservations through the Secretary of the Conference, Mr. R. Honeyman, Montrose, Pa.



**We Thank God and Take Courage** (Acts xxviii:15). We do indeed thank God and take new courage as we look back over the past weeks of a busy ministry. Everywhere great blessing has been poured out, and the household of faith has received through His grace and kindness the meat in due season.

In **Berne, Ind.**, with our Mennonite Brethren the Editor held services in German and English, and they were well attended and greatly owned by the Lord. In **Washington, D. C.**, the Editor spoke twice in the National Memorial Baptist Church, and in spite of the heavy rain we had splendid audiences. In **Pittsburgh** the Lord also gave blessing in the Shadyside United Presbyterian Church, and the noon meetings in the down-town Y.M.C.A. brought out many business men, till the hall was filled. In **Paterson** in the Madison Avenue Baptist Church the Editor addressed a fine audience, and on the same Lord's day he spoke in the Star of Hope Mission. And now in **Baltimore, Md.**, we also have a very blessed time of ministry with many of our old, and some life-long friends in daily attendance.

We cannot say anything about **Oklahoma City** (May 10-16) where we are to be with Mr. Leaman whose ministry has been so greatly owned by the Lord. We go to press before this conference is held. We look forward to the **Fundamentalist Conference in Philadelphia** in the Wanamaker Church, May 17-24, where the Editor will give several addresses; and the last week in May we hope to be with the City Mission in **Buffalo, N. Y.** We will have to wait for the next issue to give a report. But we thank God and take courage. In the midst of the darkening days the Lord remains the same.

## The Book of Psalms

### PSALM LIX

This last "*Altaschith*" (Destroy not) Psalm, as stated before, is closely linked with the two preceding ones which have the same inscription. It is another "Michtam" (Engraven) of David, and the inscription tells us that he wrote it when Saul sent, and they watched the house to put him to death. The history of it is found in 1 Sam. xix:11-18. Saul commanded the men, whom he sent to surround the house, and to kill David if he attempted to leave it. They were baffled by Michael's artifice. Not everything in this Psalm could be applied to this episode of the Lord's persecuted Anointed.

Prophetically this Psalm describes the suffering remnant during the tribulation surrounded by enemies. Here we hear again their future prayers to the God of Israel to deliver them from these enemies. They call for judgment and they know it will surely come. In anticipation of it they are confident and rejoice, and they look forward to the morning of His mercy, when the morning of their deliverance comes, after the night of darkness and suffering. Now their enemies in this Psalm are not their own ungodly brethren, the apostate part of Israel, but the Gentiles. This we learn by their prayer "to awake and to visit all nations" and also by the word "dog" the symbolical name of the Gentiles. We are evidently projected into the same time which is described in the opening verses of the Second Psalm. The nations have gathered against Jerusalem; the siege described in the last chapter of Zechariah is on.

#### I. The Cry to God for Help Against These Enemies.

(Verses 1-5).

Deliver me from mine enemies, O my God!  
 Set me on high from them that rise up against me.  
 Deliver me from the workers of iniquity,  
 And save me from men of blood.  
 For behold they lie in wait for my soul,  
 The violent are gathering against me  
 Not for my transgression, nor for my sin, Jehovah.  
 They run and prepare themselves—not on account of my guilt.  
 Awake to meet me and then see!

*OUR HOPE*

721

Yea, do Thou, Jehovah God of Hosts, God of Israel—  
 Awake and visit all the nations;  
 Be not gracious to any plotters of iniquity. Selah

In this prayer cry they state their desperate position. Such was David's case when Saul surrounded the house to kill him. But it fits well into the drama of the suffering remnant as the time of their great trouble nears its close (Daniel xii:1). The enemies, Gentile nations, press upon them from all sides; all nations are marching against the land. They are workers of iniquity and men of blood, ready to shed the blood of the innocent. Then the remnant lay their own case before Jehovah. They know all that is happening is not a chastisement from God's side. They are not conscious of having sinned and revolted against Him. The onrushing enemies preparing for the conflict are not sent against the godly because they deserve it. Behind the array of troops who invade Israel's land stands the enemy. The Beast, Satan's man, is gathering them and makes the onslaught to prevent, if it were possible, the purposes of God. These hostile forces are there, ready to make war with the soon coming mighty conqueror upon the white horse (Rev. xix:11, 24). They pray for interference. Awake to meet me! Come to our help and then see!

Then comes the prayer to the God of Israel to visit now these nations, that is, to visit them with judgment and to show no mercy to these plotters of iniquity. The time has come when He who sitteth in the heavens will laugh at these confederated nations, when He holds them in derision and then speaks in His wrath (Psa. ii:4-6). This is now stated in the three verses which follow:

## **II. The Prowling Enemy and the Confidence of the Godly.**

(Verses 6-8).

They return at evening, they howl like a dog;  
 And go round about the city.  
 Behold they belch with their mouth;  
 Swords are in their lips—  
 For who heareth? (they say)  
 But Thou, O Jehovah, laughest at them—  
 Thou hast all the nations in derision.

The enemies are compared to dogs prowling around hungry, half starved and half wild, as frequently seen in

Eastern cities. It is in the evening time they begin their howling. And so the Gentile enemies like wild dogs, when the night time of this age is here, will compass the land of Israel about, ready for their prey. They defy God and blaspheme Him, and in their atheistic security they say "Who heareth?"

Then the godly are reminded of the second Psalm. There the nations are in confederacy and the peoples imagine a vain thing. They are Anti-God and Anti-Christ—against God and against His Anointed. How this describes the Atheistic Soviet Republic of today and their world wide attempt to produce the same conditions everywhere. But God hears and takes notice of all. He holds them in derision.

### III. Faith Triumphant and Judgment Demanded.

(Verses 9-13).

O my strength! For Thee I wait,  
 For God who is my high tower.  
 God's loving-kindness will come to meet me,  
 God will let me see (my desire upon mine enemies).  
 Slay them not, lest my people forget:  
 Make them reel around by Thy power;  
 Bring them down, O Lord, our Shield.  
 Because of the sin of their mouth, the word of their lips—  
 Let them be taken in their pride;  
 And for the cursing and lying which they speak.  
 Consume them in wrath, make an end, that they be no more;  
 That they may know that God ruleth in Jacob  
 Even unto the ends of the earth. Selah.

But faith is triumphant. They look to Him for strength. He is a high tower and the persecuted Saint, be he Jewish or Christian, who flees to this refuge is safe. His loving-kindness and His mercy will answer and be ready for deliverance; they are in the secret of the Almighty and they know when their deliverance comes, when salvation comes to Israel, it will mean judgment for their enemies. They are perfectly right in trusting Jehovah for help and calling upon His Name also to fulfill His judgments.

The prayer is not for a sudden destruction, which wipes them out in a moment—a judgment which might soon be forgotten. He would see them reel and stagger like intoxicated in their own pride and then under the strong

judgment power of God, a spectacle and warning to all, before they are finally cast down into the doom which belongs to them.

When that judgment comes, the end of ungodly, atheistic nations, which will all pass away in that day, then they shall know that God rules and that He rules unto the ends of the earth.

#### IV. The Night Time and What Follows. (Verses 14-17).

And so in the Evening they return;  
 They howl around like a dog;  
 And make their rounds about the city.  
 As for them they shall wander about for food,  
 Without being satisfied they will have to pass the night.  
 But I will sing of Thy power.  
 Yea, I will shout aloud in the morning of Thy mercy:  
 For Thou hast been a high tower for me,  
 And a refuge in the day of my distress.  
 Unto Thee, my Strength, will I sing;  
 For God has been my high tower, my God of mercy.

The repetition which we have here illustrates their miserable failure. All their howling and prowling avails them nothing. The night is coming on, the night of their doom and all their efforts have miscarried, like dogs who found no food and must pass the night in hunger and in misery.

Then His delivered people begin their singing, as we see so often in the Psalms. They sing of His power. The morning has come and then they sing the song of mercy—  
 “His mercy endureth forever.”

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## Notes on First Thessalonians

(Concluded)

B. B. SUTCLIFFE

### THE PRACTICE OF TRUE CHRISTIANITY

“And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you;  
 And to esteem them very highly in love for their work’s sake.  
 And be at peace among yourselves.

Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

Rejoice evermore.

Pray without ceasing.

In everything give thanks: for this is the will of God in Christ Jesus concerning you.

Quench not the Spirit.

Despise not prophesyings.

Prove all things; hold fast that which is good.

Abstain from all appearance of evil" (v:12-22).

The practice of true Christianity, as related to the leaders in the Church, is spoken of in verses 12 and 13 of this section. The leaders are in their place, not by their own choice but by the appointment of the Lord himself. They are "gifts" to the Church) 1 Cor. xii:1-31; Eph. iv:7-16; Rom. xii:3-8). *They are "Over you," which really means that they are in their place "to attend to," or "to care for" you.* But their sphere of service is "in the Lord," not out of, or apart from, him.

The saints are here instructed to "know" them, that is, to recognize them as being chosen and appointed by the Lord; and to appreciate them and value them as being gifts from the Head of the Church. Hence these leaders were to be highly esteemed for their "work's sake," rather than because of any natural endowments, pleasing personalities, eloquence of speech, etc. Their work in and for the Lord was to be their recommendation among the saints. And they were to be esteemed in "Love." If the saints would put themselves in the place of these leaders, whose business and duty it is to admonish the members of the flock, they would quickly realize the need that they be highly esteemed and held in love. Any admonishing is distasteful to the old nature and rouses resentment against the one who gives the admonishing; and this is particularly true in those who may be out of communion with the Lord; the very cause that gives rise to the necessity of admonishing. Hence these leaders need the sympathetic understanding and continued love of all the members of the flock over whom the Lord has placed them.

Then the members are instructed "to be at peace" among themselves. This is a warning against the danger, which is

always present, of factions springing up over or about these leaders. It is the condition which prevailed at Corinth in which cliques and sects and parties appeared because the saints were not "at peace" among themselves. The Holy Spirit deals severely with this party spirit when writing to the Corinthians, and today this same spirit needs special and constant guarding when so many are rising and attempting to call followers after themselves and not after the Lord.

The the Apostle speaks of the practice of true Christianity as related to fellow believers in the flock.

The unruly, or disorderly, were to be warned. He uses a military term here which suggests the meaning of "being out of rank." Christians become "unruly," or out of rank and disorderly, when they give heed to errors and heresies and thus step out of the path plainly set forth in which they should walk.

The feeble-minded were to be comforted or, as the Revised Version puts it, they were to "encourage the faint-hearted." These are the easily discouraged ones given to despondency, and "We that are strong ought to bear the infirmities of the weak" (Rom. xv:1). "Bear ye one another's burdens" (Gal. vi:1-2. "To the weak I became as weak" (1 Cor. ix:22). They need encouragement and tender care, and are to be comforted and sustained. The unruly ones were to be warned, but these require different treatment. How necessary it is for the Christian who would be used by the Holy Spirit to give close attention to each separate case.

The weak ones were to be supported. The word really means "to keep close to." It is not the physically weak he speaks of but the ones who were weak spiritually. They are those who are troubled with vain scruples, despairing of the grace of God, and are continually vexing their souls with legalistic regulations of their lives. In another place the Apostle speaks of this class when he says, "him that is weak in the faith receive ye" (Rom. xiv:1).

And they were to be patient toward all. This would involve long suffering under any and all circumstances, and it means to be long tempered instead of short tempered. This is perhaps one of the most difficult graces for the

Christian to possess and exhibit; it is wholly impossible aside from the enablement which the Lord alone can supply. But there are two things always present among the saints: the weakness of the flesh, which gives rise to impatience, and the sufficiency of grace, which gives the required deliverance from the flesh. Patience is one of the very first marks of spiritual power; without it other graces are more or less dimmed. How wonderfully it was seen in our Lord is told us in 1 Peter ii:19-23, "For this is thankworthy if a man for conscience toward God endure grief, suffering wrongfully . . . if when ye do well, and suffer for it, ye take it patiently, this is acceptable to God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." How patient he was with the carping Pharisees, the rationalistic Sadducees, the unbelieving people, as well as with the attacks even from Satan. He threw everything back upon God, who had called him to the very experiences through which he passed with all patience. Hence, as the saints are to be like him, we are not surprised at such exhortations as, "Recompense to no man evil for evil . . . avenge not yourselves . . . be not overcome of evil but overcome evil with good" (Rom. xii:17-21).

The Apostle then proceeds to show the relation of true Christianity in its practice as governing the personal life of the believer, verses 16-18. Someone has said that the exhortations here are, unceasing joy, unceasing prayer, and unceasing praise.

No Christian should ever be betrayed into what is called the "dumps." There might arise circumstances which would interfere with the believer's happiness, but no circumstance should be allowed to interfere with his joy. "Rejoice in the Lord *always*" is the exhortation in Phil. iv:4. The late Dr. Griffith Thomas has pointed out that happiness depends upon what happens, or the outward circumstances, while joy depends upon the inward possessions. There should be the constant joy of one, whose sins are all forgiven (Psa. xxxii:1) whose delight is in the law of the Lord, (Psa. i:1-2), whose joy, because of the Word of God, is found

within the heart (Jer. xv:16), and who has received the gift of the Lord's own joy (John xv:11). Like the disciples of old Christians of today may rejoice, irrespective of seen success or seeming failure, "that their names are written in heaven." The sufferings, difficult circumstances, bitter experiences, etc., are all of God's appointment (iii:3) but in the midst of them all the saints have the assurance that "all things work together" for their good (Rom. viii:28).

Second, there is to be unceasing prayer, which really means a constant heart desire to please the Lord in everything. Perhaps nowhere is the Christian so pleasing to the Lord as when he is actually engaged in prayer. Over and over throughout the whole Bible exhortations to prayer are found which can mean nothing less than that prayer is the safest and surest way to successful service and high Christian living.

Lastly, there should be unceasing praise, or the giving of thanks. The thanks is to be *in* everything, not necessarily *for* everything. There are circumstances *for* which we could not give thanks, but there are none *in* which we may not be thankful. Past mercies, present pleasures or distresses, constant safe keeping, future glories, all are subjects for praise and thanksgiving.

Then the relation of the practice of true Christianity to the Truth is spoken of in verses 19-22.

Quenching the Spirit means refusing to do what the Spirit wants done. In verse 19 is the explanation of verse 20. No prophesying is to be despised lest the Spirit be quenched. But all prophesying is to be proven by the Word of God. The Lord would have all the saints be as the Bereans who "searched the Scriptures daily, whether these things were so" (Acts xvii:10-11). The gold of Truth is to be separated from the dross of error and then held fast. And, while holding fast to the good, the Christian is to "abstain from every form of evil," or, "every appearance of error," which is the sense of this remark.

#### THE CONCLUSION

"And 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.  
 Faithful is he that calleth you, who also will do it.  
 Brethren, pray for us.  
 Greet all the brethren with a holy kiss.  
 I charge you by the Lord, that this epistle be read unto all  
 the holy brethren.  
 The grace of our Lord Jesus Christ be with you. Amen"  
 (v:23-28).

The desire of the Apostle was for the full sanctification of the saints, and to this end he prays that they might be preserved blameless till the Lord should come. He prays that the God of peace might work this in them, the God who made peace by the blood of the Cross, brought peace by his own Spirit, and gives peace by his constant presence.

When exhorting to practical holiness here the Holy Spirit carefully makes distinction between being blameless and faultless. The latter will not be attained until the Lord comes and the believer is made altogether like his Lord, but the former may be the portion of each in the present time. The Apostle well knows when he writes this, what it would be well for all teachers today to know, that faultlessness will never be, nor can ever be, the portion of the saints as long as they are in the earthly body. They *will be* faultless, as Jude 24 declares, only when presented in the presence of the Lord's glory with exceeding joy. But they may be, and they should be, blameless even now while waiting in this present scene until the Lord comes.

This blamelessness was to be found throughout their whole being, spirit and soul and body. The materialist, because he sees no more, thinks of man merely as an animal possessing a body only. The modern psychologist, because he knows not God, thinks of man merely as a bipartite being, possessing only soul and body. But the Bible clearly teaches that man, like his Creator, is a tripartite being. This is particularly enforced by the Apostle's use of the word "and" in this passage; he says, "your whole spirit *and* soul *and* body."

It will be noticed that he first mentions the spirit. Through *it* he would regulate the life of the saint. Mere religion always starts with the outer, the body, and by attempting to regulate that, would regulate the life. But true Chris-

tianity starts with the inner, the spirit of man, and by purifying the spirit, where the motives and purposes of life are found, would purify the soul, where the appetites and desires have their being, and thus regulate the actions and the deeds of the body. Hence it is not until a man is regenerated, and thus become possessed of a *new* spirit with *new* motives that he is given the exhortation, "Whatsoever ye do in word or deed do all to the glory of God" (1 Cor. x:31). The Apostle, desiring these saints to be blameless, would first have the motives and purposes of their spirits corrected and purified, knowing that such a purification would correct and purify the desires and appetites of their souls, and this in turn would correct and purify their outward actions and deeds through their bodies.

He then speaks of his assurance concerning them, which assurance was founded on the faithfulness of God to his own purpose. He knew that "God is faithful by whom we were called unto the fellowship of his Son Jesus Christ our Lord" (1 Cor. i:9). All the saints may be fully assured that the purpose of God concerning them will be wholly fulfilled, because "he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. i:6). It is God's purpose that the saints shall at last be "conformed to the image of His Son" (Rom. viii:29).

Next the Apostle requests prayer on his own behalf, giving us to understand that none is beyond the need for prayer. Indeed the greatest service one can render another is to pray for that other. Not even an Apostle, and such an one Paul, is beyond the need of the help the saints can give in prayer.

He then sends them the oriental greeting of the kiss, the sign of honor, equality, and unity. All saints are to be honored, the equality of each to all the others is to be recognized, and the unity in which they are all bound together is to be remembered and respected.

He then gives them his closing charge that the Epistle was to be read to all the brethren, indicating that there is no secret code in Christianity, nothing is to be held back from any of the brethren, no saint is to have any more than any

other saint (though some may *enjoy* what they have more than others), and the whole of the secrets of Christianity belong to the feeblest as to the strongest, to the youngest as to the eldest. How different from this is the popular religion of our day.

Finally he gives his benediction, and what a benediction it is! *His* grace! The grace of our Lord Jesus Christ, the tender, compassionate, faithful, sacrificing, true; the grace that ever gives without thought of return, ever loves in spite of all failure, deflection, and unfaithfulness on the part of its object; the grace that made him though he was rich become poor, the grace that led him to the garden of agony and bloody sweat; the grace that took him at last to the cross on Calvary where even God forsook him in the darkness and the gloom; the matchless, quenchless, peerless, GRACE OF OUR LORD JESUS CHRIST BE WITH YOU. AMEN.

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## Glimpses Into the Apocalypse

(Continued)

THE SKY OF THE APOCALYPSE .

(“*The Midst of Heaven*”)

We would now turn to another part of our subject. Let us survey some of the great Sky Scenes of the Panorama itself. To take our first, then:

Behind the Seer, on his blue-bound isle, the first unforgettable Vision of the Unveiling hangs upon the air. A trumpet sounds. It is a Voice calling John to behold a sight formed noiselessly behind him all the while, and unbeknown to him. We are not informed what time it was of that Lord’s day, when John, turning at that astounding summons, beheld the seven superb Lamp-stands, flaming in the dark (alight and yet some of them only a-flicker), about the Son of Man. The Apostle also noticed “in” His right hand a curious expression meaning “within” His grasp (dependent upon the ministry of His hand—a priestly hand—at His disposal), a cluster of sparkling stars, in number seven.

Star-light and lamp-light bespeak a night-scene. Yet is it so? What is this other phenomenon? Daylight from on high? The Face of the Son of God is shining as the sun in unclouded splendor, in measureless might. Night is turned into day! Here is significant symbolism, too patent, to miss, or to misunderstand.

Golden-girdled about the paps (Note the touch—His affections thus restrained) “He walks in Priestly absorption His rounds. His feet burn like molten brass. His breath is omnipotent. His Head, His locks, are blinding white, the blaze of glory. Could His Deity be established to faith any more wonderfully than in this stupendous way? For John it sufficed. He fell at His feet as one dead.

This vision now passed; others move into place.

Epistles are being indited—“sparks of His fiery glance”—to Asian assemblies, and the seven ancient churches swim into view: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea—a haunting circle, some of whom are like holy women standing at their prayers; others, having gone astray, are stained by the company of men. To these latter ones He calls—“*I counsel thee to buy of me . . . white raiment*”!

Thus are we shown a prophetic epitome of Church history, its counsel, its encouragement, its judgment, its reward.

The celebrated Letters ended, a Voice of the Spirit falls upon the heart, and is still. Silently we are being caught away to a dazzling scene on high—the Second Vision of the Apocalypse. A doorway has swung open amongst the stars. The earth is entirely out of view. We are in a new realm. It is only John, who was privileged to enter that blue gate, who can point us to the object that met his sight and absorbed his soul:

“*Behold, a throne was set in heaven, and One sat on the throne. And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald*” (iv:2-3).

Let a servant of His, who has contributed much to the literature which has gathered about our beautiful Book, and

who is now before that Throne on High, at the feet of His Master, help us to understand the holy words here written:

“In the high heavens which the Seer enters by the door the central object is the interior of the Temple. The Temple is so unimportant in comparison with its Occupant that it is only touch by touch that it is perceived to have been there from the first. It is so to speak obscured by the glory of the Throne and of the Train which fills it. The Throne is, as Isaiah saw it, above the Mercy Seat. It is the Living Throne, the four Living Beings. Before it is the Golden Altar and the Seven Lights. Below it, before it, about it, is the Circle of the Twenty-four Throned and Crowned Elders. These when they fall to worship have citherns and incense-bowls.”

And what shall we say of Him, Who sat on this great Throne, the rainbow “encircling him like a meadow in the heavens” (Such is the poetry of Tertullian), of Him so High and Lifted up? Let Apostle John answer: “*He that sat was to look upon like a jasper and a sardine stone.*” It is not that He was likened to these precious stones, For He can be likened to nothing, but that *for us* to look upon the similitude exists. The word “jasper,” a Hebrew word in a Graecian dress, has a root connection with the Hebrew, “lip,” or “language,” and so becomes the emblem of the *Word*, the Logos, and consequently of the Divinity of the Sacred Occupant. As a stone it is the pure diamond. It is flawless perfection.

And the “sardine stone?” As a stone it is the ruby, the gules, or primary color. Gules comes from the Persian, “gul” for the rose, the exactly central hue between the dark red and pale red, or wild rose: it is the color of love—joy and love in earth (So Ruskin). The word is connected, it is said, with the Hebrew root, *Odem*, and so with *Adam*, or blood. It becomes therefore the sacred emblem of Humanity. On that Throne then the Divine and Human are incomprehensibly united. An old saint, who gave his life for Jesus, a martyr, has a large observation for us:

“The jasper is the color of water, the sardine of fire. These two are thence manifested to be placed as judgments upon God’s Tribunal until the consummation of the world, of which judgments one is already completed in the deluge of water and the other shall be completed by fire.” Says a recent writer: “The jasper and the sardine flash terrible glory, but over them is the soft beaming emerald of promise and hope—mercy remembered in wrath—salvation overspanning the appearance of consuming fire.”

## O U R H O P E

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Reader, How do you stand towards this Throne and towards Him, who rules from off it? Vital is the question. If you are His loyal subject, if you have fully accepted His sacrifice for you, then as a true Christian, though a feeble one, you can nevertheless say gratefully and with the fullest assurance—

Though I fail, I weep;  
Though I halt in pace,  
Yet I creep  
To the Throne of Grace.

So sang Geo. Herbert of old. But we have a sweeter singing in our hearts, the singing of the Holy Spirit in these sweet words:

*“Let us therefore come boldly unto the throne of grace, that we obtain mercy, and find grace to help in the time of need”* (Heb. iv:16).

A further Vision astonishes the sky!

It is a later development of the earlier one, but still in the same scene, a revelation of our Saviour in another, a precious, capacity, one marked emphatically for us by its 28 times in this Book, namely—“The Lamb,” the Lamb now “in the midst of the Throne,” or, in the centre of its semi-circle. John tells us he had expected, from a remark of one of the Elders, to see appearing the Lion of the tribe of Judah, but he sees instead—“*A Lamb as it had been slain.*” What an underscoring of the whole Gospel message is here. The Sceptre laid, aside, the glory gone. What condescension, majestic and divine. “A Lamb,” a tender lamb, a little lamb, for such is the tender diminutive in the Greek: type of innocence and unresisting sacrifice. And how dealt with, how treated? “Slain.” Eloquent is the original again, for it means “slaughtered.” And this for us men and for our salvation!

And now just because of this very characteristic He is enabled to act in the fashion displayed. We are at the stage in the Book where the thrilling interest commences. John’s eyes have lighted upon a roll of parchment, sealed with seven seals, which as it stood out in the midst of in-

effable glory, interested not only the Apostle but all heaven. A powerful angel appearing on the scene challenges his fellows to put forth their strength and see whether they could break the seals and gaze upon the shinning contents. No one can do so. But the Lamb, He, and He alone, can do so. He steps forward in the strength of what He has accomplished of God's purposes for man, "a full, perfect and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world," and so "prevailed" to open the book, triumphed to do so! As He takes it from out of the Light Unapproachable, in its blaze of glory, a new song breaks out all over heaven. A torrent of love and adoration pours out. He is able to unroll the record of the hidden purposes; to break those seals; to show what is to last in the universe, what is to decay; to exhibit what men may acquiesce and rest in, what they are to resist to the death.

And now as we are but stumbling so slowly onwards, let us take the hand of a guide, who is sweet and humble, to take us alone:

The closed book is open. The broken seals are forebodings, signs of His Coming, mere significant signs. How often have the prophets said: "The day of the Lord cometh bloody, fearful, terrible. His four plagues are His four horses before His chariot. His Coming delays, until bloodguiltiness has reached its heights. \* \* \* The forebodings are fulfilled. The trumpets sound. Heaven and earth are dashed in pieces. Not merely city walls fall, but pieces of the firmament, hailstones from God, mountains. Blow ye the trumpets. **THE LORD COMES.** Before Him move along blood and fire and smoke. The sun becomes darkness, the moon blood, before the terrible day of the Lord comes. Locusts march before Him; before Him prance the horses and their riders. He approaches. The last witnesses make their appearance. See. I will send them the Prophet Elijah, before the great and terrible day of the Lord comes. He comes. Shouts of victory echo from the heavenly world. On earth, the abominations and monsters of cunning and malignity must be removed. Angels shout the fall of Babylon, the destruction of misleaders, that there may be rest. The sickle cuts down the harvest. The vine blossoms for a vintage. \* \* \* The last and final plagues come; the Day of the Lord is glowing like an oven, and all traitors are straw. The Euphrates is dry; the slaughter-offerings are collected; He comes as an Avenger, He comes as Judge. The judgment is held. The righteous awake like morning stars; and after them the whole host. Babylon is fallen; Jerusalem shines in splendor. The Dragon sinks down to the pit: **THE LORD IS KING. \* \* \***"

Wonderful Pictures! And so many we have had to pass!

There is Future History—as a great Race, the course the Sky; Four Horsemen a-gallop; the First, Victor throughout, in white; the others, cruel and callous—Red War and Black Hunger, they fall by the way; Livid Death—the last enemy, unhorsed, sinks in the Lake of Fire (xx:14).

O, sing a canticle to Jesus, *“Gone is this thing, Tristitia, this thing called, Sorrow.”*

There are the Three Women of the Apocalypse: One, a Matron Empress, without a present Capital, star-crowned and sun-robed, in high mid-air; One, Earth’s Scarlet Queen, Harlot and City (Apostasy and Commercialism) combined in union: One, a white-Clad Bride, adorned for her Husband, stands a community, a Holy City, the New Jerusalem (xx:2).

*“Behold, we count them happy which endure.”*

There, see another—The Battle of the Angels. War in heaven? Yes. For beyond the flaming rampart of the world, beneath the “third heaven,” lies this Waterloo of the Skies. Here are the Enemies, Spheres, Influences, Seats and Out-posts. St. Paul calls them, “Principalities, Powers, Rulers of the Darkness of this world, Spiritual Wickedness in High Places.” But be not troubled: *“He doeth according to His will in the army of heaven.”* Michael and His Angels war with the Prince of the Power of the Air and his angels. Satan and his host are broken and hurled from heaven. The Devil is cast out upon the earth.

*“Woe to the inhabitants of the earth.”*

and another. The Temple of the Testimony,” a heavenly Museum, a white Exhibition Building of the Christian Faith, displaying “the manifold wisdom of God,” fitly framed together, eternal in the heavens, its doors open!

*“I was glad when they said unto me, Let us go into the House of the Lord.”*

Lastly—The Garden of God. Who could come to Paradise, and not look within? Cherubim with flaming sword are gone. Within high jasper walls, by a crystal stream of pure water of life, in the heart of the Golden City and before its Many Mansions, re-appears—The Tree of Life. But see. It is now a grove, a whole wood of the Tree—Immortality. It waves its healing greenery and drops its

various fruits, not needs it light of ripening suns, for *Agnus, Agnus Dei*, is the Light thereof. Its citizens are no longer children of clay: "*Behold I make all things new.*"

It was the Last Scene the Seer gazed upon.

Sky of Wonders, we must leave thee! Beautiful Tapestry of His Coming again, so full of colors, lights, haunting shades and moving patterns, spun so finely, the brilliancy of heaven, behind, comes glinting through—in places!

We stand gazing up into heaven, come to some pathless place outside the Shining Burgh. Beside us, perhaps, are two glistening angels, and in our ears a familiar whisper, as once long ago, \* \* \* *this same Jesus* \* \* \* *will so come again* \* \* \*."

So until the Day breaks, and we pass within the veil, and behind the Tableaux see all the spiritual realities which down here we have been looking upon in symbols. Shall we forget them then; or, shall we love them all the more? Long have we looked on you, O Sky of Marvels! Now we must turn away. We have heard ringing bells of Hallelujah float to us on the air, and chanted cadences adrift from far-off Towers on High. There in the blue vault, "where the eternal are," vastly brighter than ever before, shines—Morning Star.

That cry? That rising murmur?

Along a wonderous way a Captain COMES with countless conquerors. How soon? O Happy Day! O Blessed Morn! Sighs the heart, "All my desire is to be with CHRIST"!

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## Current Events In the Light of the Bible

**What is Going on in Rome.** The Latinity of Mussolini becomes increasingly evident. The old Latin, so long a dead language, is coming to life again; just as another dead language, Hebrew, has been revived and is spoken again. The salute of the Fascist comes from ancient Rome.

"Even the hotels and inns evince an ancient Roman spirit of which Rome is now the center. The new mood is manifest

in the classical Latinity of the placards and signs. The *Castello dei Cesari* on the Aventine, universally known for its glorious view, calls itself now *Taverna ad Castrum Caesarum*.

"Its tempting bill of fare offers its guests *Pullum, Piscem et Pernam*. This means, if you please, chicken, fish and ham.

"Famous hotels glorify themselves as *Aedes primi ordinis frequentatae ab Cardinalibus et Praelatis*. They refer to their modernized conveniences as *ampia cubicula cum signulis balneis*.

"Even the barber's sign makes concessions to the rush for Latinity: *Comae barboeque tonsor et magister manibus curandis*.

"Sufficient evidence, this, that even the every-day details of life are noted in classically accurate forms of expression.

"Thus they derive a fresh consecration, besides giving proof of the swiftly progressive Latinization of Italy."

And then what is going on in *Vatican City* the capital of the Sovereign Pius XI? His temporal power has been restored, just as it is predicted in Revelation. Everything is modernized. What would Gregory the Great, or Leo X say if they were here! A powerful radio station has been installed, powerful enough to reach the whole Western world. A new telephone—dial system—has been put in. The Pope likes to dial himself. His number is Vatican City 102—in case any reader wishes to call him up. Thomas Edison, who does not believe in the Pope, and it seems anything else, presented him with a dictating machine finished in ivory and gold, the Papal colors. He got a Papal gold medal for it.

A few weeks ago the first Vatican coins were minted. Its object is not to provide a currency, but to impress the world with the sovereignty of the Pope's capital. The Pope, now in his seventy-third year, rides around in a fine limousine in an easy chair. He has been called "earth's most potent individual."

And so things do move in the eternal city and they move in the right direction. Political Rome is being revived. It aims at its former greatness and Latin character. Papal Rome reaches out for control and is waiting for the time when she can domineer over all. Great signs of the times!

**A Modern Prophet Speaks. What is Coming in Religion?** In the "Christian Century" of December 31, 1930, George A. Coe has an article on "What is Coming in Religion?" It is written as a prophecy and of course predicts the triumph of modernism. After speaking of Roman Catholicism and the changes to come there, he continues:

"The ability of fundamentalism to resist changes within itself is still less. For it has neither the historic traditions, the fearless logic, the inclusive organization, nor the living infallible diplomat that Catholicism boasts. Fundamentalist colleges will compromise with biology, then quietly surrender; theological schools will follow suit in their handling of the Bible; because the old words do not disappear, the congregations will for an indefinite period believe that they believe the old system of doctrines, but before very long the significant remainder of the movement will be a fellowship of worship that will have the social value of a defensive bourgeois morality."

Well, that is a fine prophecy! True it is that conservatism has not the historic traditions and the inclusive organization, and the living infallible diplomat which Romanism has. But it has something better, and that is sound doctrine based upon the rock of ages, the living Word and the written Word, so horribly denied and rejected in the camp of modernism. The house of conservative, Bible loving, Christ adoring Christians is built upon this solid rock, an infallible Christ and an infallible book, and it will stand forever, while the house of modernism rests upon the sinking sand and is doomed to be swept away.

Well, Mr. Coe, you had better guess again! Colleges which stand for the faith once and for all delivered unto the saints will not compromise with biology, nor will they quietly surrender to the devil's lie. Nor will conservative theological schools follow suit in their handling of the Bible. Your prophecy is not true!

But there is a world of meaning in these words: "Because the old words do not disappear, the congregations will for an indefinite period believe that they believe the old system of doctrines."

This is exactly the devilish trick of the modernistic infidels. They advocate the use of the good old words of orthodox Christianity. They advocate the continuance of such words as Gospel, salvation, redemption, cross, resurrection, Pentecost, etc., just to throw sand into the eyes of Christians who are not discerning. They use these words, but if you press them to define the word "Gospel" they tell you that it does not mean "the good news for lost and guilty sinners"; it is something entirely different. The cross does not mean the manifestation of the righteousness and love of God in the sacrificial death of the Lamb of God. Resurrection does not mean the physical, literal resurrection of our Lord, but His spiritual survival. Let all conservative believers keep their eyes wide open as to these subtle deceptions of modernism.

**And Famines Still!** A prediction that another million people in the Shensi province of China must die before Spring unless a miracle happens has been made by the chairman of the International Famine Commission. Two millions have perished there already within the last fourteen months. The Chinese Government could save them by mobilizing transportation for the necessary minimum of famine rations, but the Government has its hands full fighting the ever present Communists and bandits. The present starvation resulted directly from a series of droughts and locust invasions, but it could have been, and might be even now, relieved were there any right method of getting supplies to the population.

Two million human beings dying of starvation! A million more heading for the same fate! What awful misery it means, and what else is connected with it! Little girls by the hundreds and thousands are sold by their parents into a life of slavery, sin and shame. How long, O Lord? How long? It is a great mystery that our Lord delays His Coming, and that Day which will bring the removal of the curse and end famines, pestilences and earthquakes. But all these dreadful conditions should lead us to cry as never before, "Even so, Come, Lord Jesus."

**Investigation of Communist Propaganda.** Congress has published the report of the Committee for the Investigation of Communist Activities in our country. Hon. Hamilton Fish, Jr., the Chairman of the Committee, has done good work, and every citizen and every Christian should read this report. We believe it may be obtained by asking the Publication Department of the House of Representatives for a copy of Report No. 2290. We have studied the document carefully. It is most sinister reading and shows the danger of the Red World Revolution, which hovers over us all. The report states that communism as a world wide political organization advocates: (1) hatred of God and all forms of religion; (2) destruction of property and inheritance; (3) absolute social and racial equality; promotion of class hatred; (4) revolutionary propaganda stirring up communist activities throughout the world through strikes, riots, bloodshed and civil wars; (5) destruction of all forms of existing government; (6) the establishment of a world union of Soviet Republics controlled by Moscow.

This is the beast out of the bottomless pit which stalks throughout the world, which threatens us as it threatens the whole world.

But the report makes it clear that there is an organization of (think of it!) American citizens which is friendly with this beast. Among these "friends" of the Soviets are found some *modernistic preachers and infidel college professors*. We quote from page 56 of the Congressional Report:

The American Civil Liberties Union is closely affiliated with the communist movement in the United States, and fully 90 per cent of its efforts are on behalf of communists who have come into conflict with the law. It claims to stand for free speech, free press and free assembly; but it is quite apparent that the main function of the A. C. L. U. is to attempt to protect the communists in their advocacy of force and violence to overthrow the Government, replacing the American flag by a red flag and erecting a Soviet Government in place of the republican form of government guaranteed to each State by the Federal Constitution.

Roger N. Baldwin, its guiding spirit, makes no attempt to hide his friendship for the communists and their principles. He was formerly a member of the I. W. W. and served a term in prison as a draft dodger during the war. This is the same Roger N. Baldwin that has recently issued a statement that in the next session of Congress our job is to organize the opposition to the recommendations of the Congressional committee investigating communism." In his testimony before the

committee he admitted having said at a dinner held in Chicago that "The Fish Committee recommendations will be buried in the Senate." Testifying on force and violence, murder, etc., the following is quoted:

"The Chairman. Does your organization uphold the right of a citizen or alien—it does not make any difference which—to advocate murder?"

Mr. Baldwin. Yes.

The Chairman. Or assassination?

Mr. Baldwin. Yes.

The Chairman. Does your organization uphold the right of an American citizen to advocate force and violence for the overthrow of the Government?

Mr. Baldwin. Certainly; in so far as mere advocacy is concerned.

The Chairman. Does it uphold the right of an alien in this country to urge the overthrow and advocate the overthrow of the Government by force and violence?

Mr. Baldwin. Precisely on the same basis as any citizen.

The Chairman. You do uphold the right of an alien to advocate the overthrow of the Government by force and violence?

Mr. Baldwin. Sure; certainly. It is the healthiest kind of thing for a country, of course, to have free speech—unlimited."

The American Civil Liberties Union has received large sums from the Garland fund, of which Roger N. Baldwin is one of the directors. During the trial of the communists at Gastonia, not for freedom of speech, of the press, or assembly, but for a conspiracy to kill the chief of police, of which seven defendants were convicted, the A. C. L. U. provided bail for five of the defendants, amounting to \$28,500, which it secured from the Garland fund. All of the defendants convicted jumped their bail and are reported to be in Russia. The \$28,500 was forfeited, including \$9,000 more advanced by the International Labor Defense.

**The Collapse of Evolution and Civilization.** According to the evolutionist the world and world conditions must be getting better all the time. Many of the blind leaders of the blind continue their message of delusion, that the world is making rapidly for righteousness, that people become better in every way, that world affairs are improving and there is no cause to worry.

But what are the real conditions. Increasing crimes of every description. The first part of 1931 has brought more burglaries, highway robberies, more murders and other deeds of violence than during the corresponding months of last year and nearly 65% more than ten years ago. Then there are an increasing number of crimes against girls and women. Cases of kidnapping also show an increase. Forgeries, frauds of every description are on the increase. A significant fact is that nearly 60% of the burglars, murderers, bandits, are young people between the ages of 15 and 25.

And what shall we say of the corruption among the very custodians of the law, the corruption lately unearthed in New York City, when officers of the law were found out to commit the very crimes which they were expected to prevent! Then the increasing corruption! The erstwhile saloon has been supplanted by an institution which is a thousand times worse—the speakeasy. We are told they flourish by the thousands in all the larger cities and are at least in part responsible for the increasing crimes.

A certain class of American citizens laughs when one speaks of a coming revolution in which the present form of our government will be wiped out. They are the men and women who think that the rule by the people and for the people can never be overthrown, that whatever happens in other parts of the world, America is safe. And all along the red-communistic agitation continues, supported by certain modernistic preachers and infidel college professors, both male and female. Of late evidences of a sinister onward march of communism in our land have come to light. If it continues we predict that within less than ten years this country will experience the worst civil war of history.

The defeat of evolution is also seen in the prevailing degeneracy. Degeneracy in literature, in music, in the different arts and in morals.

A Methodist preacher of the modernistic-rationalistic type advocates a new code of morals, and the Federal Council of Churches of America has endorsed birth-control.

Just a very few years more and the world will have to face the predicted conditions of the end of our age. But the end of the age, though it brings collapse of everything, with world revolution and world distress, culminating in great tribulation and the judgments of God, is not the end of time and history.

When the world is bankrupt, when all has failed and nothing but despair and hopelessness is here, then will He come again, who will bring order, righteousness and peace, to usher in the new era of glory for all nations.

**Sinister Things.** The world is dreaming of peace. A

false message sounded forth from many pulpits promised a better world, a warless world. But all along sinister things are going on in the world which ere long will shatter all these false hopes.

The two following items make one shiver:

The *United States Cavalry Journey* says that the deadliest of all gases is a mustard gas in liquid form, which, released from high-flying invisible 'planes, will come down as mist and linger on the earth for days. It will penetrate clothing, rubber, leather and feathers, and make incurable eating sores on all flesh it touches.

Mussolini intends to have sufficient aeroplanes to darken the sun by 1935. Russia intends to have sufficient to carry a gigantic war in the air into Western Europe by 1934.

Apart from the upheaval among the nations the very earth itself is suffering from violence and shows it in divers places in different ways.

Surely the shadows of the great world trouble, called in Scripture, the great tribulation, are increasing on all sides. What an awful time will come when the true Church is called home and the voices of the praying Saints of God are hushed down here!

**A Fantastic Yet Significant Allegory.** Recently there appeared in the "Morning Post" (London) a description of a great Fascist Epic, which has been published with the consent of Benito Mussolini. The first copy magnificently bound was presented to him. The author is a poet of Florence, Sig. Virgilio Fiorentino. It pictures an astounding phantasmagoria of Fascism from the end of the war to Mussolini's march on Rome. The poem opens with a vision of the Trinity intervening against Satan, who is trying to destroy Rome through Russian Bolshevism. Then in response to the prayers of Dante and the Virgin Mary, God decides to invest Mussolini with divine authority of salvation, and accordingly sends Gabriel, the archangel, to present the Duce with a Fascio as a symbol of the divine will.

Hell becomes very much alarmed upon that, and Satan sends one of his demons to Versailles, who enters into the

late President Woodrow Wilson. The demon through Mr. Wilson, persuades the allied powers to capture the Roman goddess of Victory and to keep her in chains. This annoys Mussolini, who accordingly forms the fighting Fascists and burns down the offices of the Socialistic newspaper and then with his forces fights the political darkness. Then the allegory shows Mussolini's final victory. He is carried like St. Paul for an instant to Heaven and God shows him the whole future of Fascists and the Romish Church; they unite the Latin forces against the overthrow and annihilation of Anglo-Saxon Protestantism. Then the gates of St. Peter open and the Pope comes forth, and the poem ends with the Pope, the King and Mussolini embracing each other.

It is a weird, a fantastic production, but it is for the glorification of this remarkable man, Benito Mussolini.

**The Miserable Lies of Rome.** The Pope may sputter his nicely worded messages over the radio, the papal system remains unchanged. They are fighting Protestant missions wherever they can. The Italian Government refuses to allow actual persecutions, but the hierarchy, Pope, Cardinals, Archbishops, Bishops and Priests denounce Protestantism and lie about Evangelicals as they have always done. According to the "Churchman's Magazine" a priest said in one of his sermons preached against non-Catholics: "These Protestants are tolerated in Italy by the Government, but only in the same way as the brothels are tolerated." The great Dr. Martin Luther always comes in for his share. They lie about him and try to besmear his name and character. Thus an Italian paper recently answered the question "Who was Luther?" as follows:

He was an unfrocked monk. A young libertine, he entered the convent of the Augustines without a Divine call. Ordained priest through the excessive indulgence of his superiors, he soon gave signs of great pride and a spirit of rebellion. He threw off his monk's cowl, and married a nun (as all the apostates end by doing), thinking thus to suffocate by indulgence in passion the remorse which tortured his conscience. But he deceived himself. There is no peace for the wicked. He saw his followers in rebellion against him, fighting among themselves and split up into innumerable factions. One morning he was found strangled in

his room. The author of the crime was not discovered. Perhaps it was Satan? Who knows! It is certain that he had frequent colloquies with the devil, by whom he was possessed. This, in brief, is the life and the end of an unlucky man.

It would have been better for him if he had never been born.

Protestantism was born with Luther about four centuries ago. Catholicism was born with Christ twenty centuries ago. . . . Protestantism has no head and no infallible Guide because it rejects the authority of the Supreme Pontiff, therefore it is a flock without a shepherd.

Protestantism is not a religion. . . .

It is verily the kingdom of the devil.

If a hungry wolf come into your fold, what would you do? What must we do? We must act and react with all our force to maintain our position and to preserve the faith.

Of course there is not a word of truth in all this. But inasmuch as Rome is "the mother of ignorance" her ignorant and deceived masses swallow these miserable inventions.

**Black Magic and Devil Worship.** One of the most awful delusions of the Middle Ages was the Black Magic and the obscene worship of Satan. The rites connected with this horrible cult are so blasphemous and licentious that they cannot be printed. During the fourteenth and fifteenth centuries, when this worship flourished, attempts were made to stamp it out, which were quite successful, but it was revived from time to time. During the nineteenth century it came to the front in France, in fact in the study of this abominable cult the Editor found that France has never been free from devil worship. A recent volume, "Devil Worship in France," deals with this.

But now it has come to light that England has a revival of the Black Mass and has many Devil worshipers. The *Morning Post* (England) of January 16 brings this to light through an article by Mr. Harry Price, the founder and director of the National Laboratory for Psychical Research. He states:

Black magic, sorcery, and witchcraft are practiced in the London of today on a scale and with a freedom undreamed of in the Middle Ages;

Professors and leaders of the cults, for the most part foreigners, make use of the same formulae and incantations as the mediaeval necromancers;

The cults are increasing and attracting interest at such a pace that they will soon assume such dimensions as to become a genuine menace to the morals and sanity of the nation;

Alchemy, astrology, and other lesser forms of magic are providing with a good living numbers of men and women who prey on the credulity of their clients; and finally,

Celebrants of the Black Mass and Devil-worship practice entirely without risk of consequence, because there is no existing law under which proceedings can be taken.

After this was published a number of men and women came to the front and verified these assertions, saying that they had attended meetings for devil worship in London and in other parts of Great Britain. One eyewitness gives the following description of the Black Mass he attended in Bloomsbury:

"The lights were burning low and the room was full of incense," he said. "Curtains were drawn, disclosing a stage and a species of altar, from behind which came a low chanting. The chanting increased in strength until a man appeared before the altar.

"A sort of shivering sigh went through the audience as the Hierophant started to demonstrate the 'sacred' mysteries. On the 'altar' was the image of the Devil. As the priest chanted, now in Latin, now in English, now in gibberish, the audience became hysterical . . . a low chord rang out from the organ. Then the priest whirled what is known as a 'bull-roarer' in Australia, an instrument emitting a low moaning drone, the continuous vibrations of which are calculated to provoke nervous hysteria.

"Then the voice of the priest boomed above the din, 'Oh, Lord Satan, Asmodeus, Beelzebub, lord of the world, heed thy servants' prayers, and give them their desires.'

"Men and women rose with animal-like cries, there was a screaming stampede, and then the true reason for all this became apparent. The rest is too abominable for description."

Our readers can easily guess what followed. The grossest lusts of the flesh were practised to the full.

We have no doubt something akin to this is also going on in America. It seems as if the powers of darkness are rushing in with corruption, wherever they can, through lust. In some holiness-pentecostal-gift of tongue cults, fornication appears on an alarming scale, and that under the unscriptural claim of the eradication of the old nature. Some of those who were ensnared by these holiness cults and later delivered confessed these things.

Then the so-called companionate marriage endorsed by certain modernistic preachers and infidel professors leads to free love and all that goes with it. Here their boasted evolution theory breaks down and the baptized infidel turns back to the animal. *Monkeys live in companionate*

*marriage, free to depart from their mates at any time, and so do dogs and pigs.*

But the Black Mass with its Black Magic and incantations to the Devil, its obscenity and the increase of the lust of the flesh under the guise of religiousness, as well as companionate marriage, shows that the prediction of our Lord is being fulfilled—as it was in the days of Lot!

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## Notes on Prophecy and the Jews

More and more archaeology brings to light the great civilization which existed in Ur of Chaldea where Abraham lived. He was called away to follow the Lord not from some barbaric state, but from a very highly developed civilization. He turned his back upon all and became a stranger in a strange land. How great was his faith! The following is taken from the London "Christian":

"The excavation of ancient Ur, under the auspices of the joint Expedition of the British Museum and the Museum of the University of Pennsylvania, led by Mr. C. L. Woolley, has reported on the ninth season of work in Southern Iraq, and particulars have come to hand of the discovery of massive tombs in a pre-historic cemetery. The details are such as push back the records of history, and ever more so, as they bring to view the work of great kings of the Third Dynasty, 2400-2300 B.C., namely, Ur-Engur, who (about 2400 B.C.) built the famous Ziggurat; his son Dungi, and his grandson Bur-Sin. These men erected many temples, even as they ruled an Empire that stretched westward to the Mediterranean; but their names are sadly suggestive of vanished glory, mere shadows of an age of splendor of which a succession of generations has known nothing at all! All the buildings excavated seem to have been plundered when Ur fell before Elamite invaders, but from the dilapidated structural remains it is clear that they were spacious beyond anything yet discovered in the entire region. As was the case with his successors, so in the work of Bur-Sin, the

bricks employed were stamped with the royal name: it mattered little with the ancient tyrant whether the building was designed for the living or the dead, his name must somehow find expression! The facts recall very plainly a passage in Psa. 49, which in ancient versions reads, "Their graves are their house for ever; they call their lands after their names" (verse 11, R.V., marg.). It would appear that the extent of the recent discoveries cannot as yet be estimated, but it is likely that the work of the axe and spade will yield an evermore clear idea of the art and standard of culture that prevailed during the Third Dynasty. In a communication to "The Times," Mr. Woolley remarks:

" 'Already, with the work only half done, we have one of the most monumental ruins existing in Mesopotamia; the splendid brickwork, more than 70 courses of it, going down sheer into the ground, with the great staircases at the bottom, is more impressive than if it stood up above the surface, and makes a much stronger appeal to the imagination: what may be below and behind it all, we have yet to learn.' "



I accept the prediction that "there is a great improvement and development of human nature yet to take place." I accept it with all my heart. But how and when shall it be brought about? Not by any system of education! Not by any legislation of politicians! Not by anything short of the appearing of the kingdom of Christ. Then, and then only, shall there be universal justice, universal knowledge, and universal peace.

I accept the common phrase of many, "There is a good time coming." I accept it with all my heart. I do verily believe there shall one day be no more poverty,—no more oppression,—no more ignorance,—no more grinding competition,—no more covetousness. But when shall that good time come? Never! never till the return of Jesus Christ at His second advent.

I accept the common phrase, "There is a man coming who will set all right that is now wrong. We wait for the coming man." I accept it with all my heart. I do look for

One who shall unravel the tangled skein of this world's affairs, and put everything in its right place. But who is the great physician for an old, diseased, worn-out world? It is "the Man Christ Jesus," who is yet to return.

—*Bishop Ryle.*

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## A Message for Each Day

**June 1.** "And they worshipped Him, and returned to Jerusalem with great joy" (Luke xxiv:52).

They had seen Him extending His hands in blessing and saw Him carried into heaven. But ere they went down, back to Jerusalem, the scene of noise and confusion, they worshipped the risen and ascended Christ. Worship does not centre around the dead Christ but around the risen and glorified Lord. The true worshipper looks upward into heaven where He is and worships Him in the holy of holies. The continued joy these returning disciples had, as well as their praising and blessing God, came from their worship. If we worship Him there will be no lack of joy and praise.

**June 2.** "And they went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following" (Mark xvi:20).

They went forth and preached likewise. They were not alone in it. He, the risen One, worked *with* them. The whole book of Acts shows the Lord working with them. He changes not; He is the same yesterday, today and forever. He is still working with His own who depend on Him for grace and strength.

**June 3.** "That we should be saved from our enemies, and from the hand of all that hate us" (Luke i:71).

Thus Zacharias filled with the Holy Spirit declared. Even so it is. We are saved from our enemies and we should ever rejoice in the fact of our complete deliverance in Christ.

**June 4.** "For our rejoicing in this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward" (2 Cor. i:12).

While we rejoice in the Lord and in His salvation, let us not forget the rejoicing which is mentioned in the above scripture passage. Grace will teach us to live soberly, righteously and godly in this present evil age. Often our joy is marred because the walk in simplicity and godly sincerity is lacking. The grace which saves will teach and keep you.

**June 5.** "And He gave them their request; but sent leanness into their souls" (Psalm cvi:15).

All our prayers must be subject to His will "according to His will." What calamity it would be if all prayers and desires were answered, according to our way! Terrible leanness in soul and worse would follow. The Father knows best. Never worry if a prayer remains unanswered. There is much about, which is boasting in prayers answered in the relation of certain experiences and with it a pharisaical spirit is only too evident. This surely indicates a leanness of the soul.

**June 6.** "Humble yourselves in the sight of the Lord, and He shall lift you up" (James iv:10).

Never can we practice this too much. We ever need to be reminded of this scripture for we are ever going the other way, instead of humbling ourselves, we lift ourselves up. It is a most precious attitude to be before Him in the dust. Do it this day and you will surely find His uplifting hand.

**June 7.** "Though I walk in the midst of trouble, Thou wilt revive me: Thou shalt stretch forth Thine hand against the wrath of mine enemies, and Thy right hand shall save me" (Psalm cxxxviii:7).

Surely we walk in the midst of trouble. In the world ye have tribulation, but be of good cheer I have overcome the world. Every trouble which comes upon God's beloved children is but another opportunity for Him to stretch forth His hand.

**June 8.** "The Lord will perfect that which concerneth me" (Psalm cxxxviii:8).

All His saints are in His hands. Let us begin this other day given by His goodness with dependence on Him. Today, again, *all* things must work together for good. All used to perfect that which concerneth us.

**June 9.** "And again, behold I and the children, which God hath given me" (Heb. ii:13).

Soon it may be when He, the first-born among many brethren, will have all His children with Him, for the praise and glory of the Father and the exceeding riches of His grace. What joy it will be when He at last can make at last this triumphant declaration! How soon it may be.

**June 10.** "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm lxxii:8).

Everything is put in subjection unto Him. He shall have dominion. A little more suffering, a little more rejection, beloved, and we shall have dominion with Him likewise.

**June 11.** "Princes shall come out of Egypt; Etniopia

shall soon stretch forth her hands unto God. Sing unto God ye Kingdoms of the Earth; O, sing praises unto the Lord. Selah" (Psalm lxxviii:31, 32).

This happy time is not yet. Ethiopia is still in darkness and the kingdoms of the earth are far from singing unto God. It will all come in God's own revealed order. We are now as first-fruits singing praises unto the Lord. Israel and the nations will follow after the Church, His bride is united to Him, the Lord. What praise and glory God will have at last.

**June 12.** "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise" (Isaiah lx:18).

One of the comforting words spoken concerning Israel's land and Jerusalem. Violence, wasting and destruction are now going on. Soon the enemy will come in like a flood, but then the Spirit of God will raise up a standard against him. Do we ever praise God for what He *will* do in the future? Pray for the peace of Jerusalem.

**June 13.** "For where your treasure is, there will be your heart also" (Matt. vi:21).

Our treasure is above. Our heart must be there. If our heart is here in the earth and we profess our treasure is above, we err and contradict ourselves. There are many believers "minding earthly things" and professing heavenly possessions. The Lord grant us the single eye this day. Look away from earthly things.

**June 14.** "Set your mind on things above, not on things on the earth" (Col. iii:2).

We are risen with Christ, we are in heaven with Christ. We belong up there. How far above are the things which are ours? How far above do we belong? Where Christ sitteth on the right hand of God. O, let your mind ever go out after these high and holy things above. *Stop* in the midst of the most busy scene today and let your mind go upward and think of our heavenly place in Christ Jesus.

**June 15.** "But the end of all things is at hand; be ye therefore sober, and watch unto prayer" (1 Peter iv:7).

The end at hand. Solemn message indeed. Today all may be ended here below and we may be caught up in clouds to meet Him in the air. Are you sober—self-controlled? Are you watching unto prayer?

**June 16.** "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter iv:13).

His glory will be revealed. It will be the sublimest manifestation which ever took place. The heavens will open and He will come forth, bringing many sons unto glory. Then we shall be glad with exceeding joy. Our gladness and joy will be inasmuch as we were partakers of Christ's sufferings.

**June 17.** "Wherefore comfort one another with these words" (1 Thess. iv:18).

Our comfort as believers is the coming of our Lord for us. As we look daily for Him, sorrows, cares, trials and sufferings become light burdens, and in view of the glory before us we shall count it all joy.

**June 18.** "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless" (2 Peter iii:14).

Let this be our concern during this day. Let us use all diligence that we may be found of Him in the condition His Word puts before us.

**June 19.** "And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her; and Isaac was comforted after his mother's death" (Gen. xxiv:67).

This is the climax of the sweet story of procuring the bride for the only son of Abraham, Isaac. How fully and how blessedly the Spirit of God has made it a type of Christ and His bride, the church. We are now on the road to the meeting place, led by the Holy Spirit as Rebekah was led by Abraham's servant to meet Isaac. Isaac came from the well of Lahai-roi "the Living and the Seeing" to meet his bride. So Christ will come into the air to meet us.

**June 20.** "I will rejoice in thy salvation" (Psalm ix:14).

It is *His* salvation. He has procured it and bestowed it upon us as His own free gift. We should rejoice in the fact that we *are* saved, that we are being saved constantly by His life and that a future great salvation is ready to be revealed.

**June 21.** "He telleth the number of the stars; He calleth them all by their names. Great is our Lord, and of great power; His understanding is infinite" (Psalm cxlvii:4, 5).

What a Lord to trust! What a Lord to serve! The creature attempts to search the heavens and staggers at the sight of the vast heavens, unsearchable and past finding out, but He calleth the stars by their names and His understanding is infinite. Should it need an exhortation to trust Him?

**June 22.** "If thou faint in the day of adversity, thy strength is small" (Prov. xxiv:10).

We shall always faint in adversity if we meet it in our own strength. We shall never fail if we use the strength of Him, who can enable us to do all things.

**June 23.** "Grant unto thy servants, that with all boldness they may speak Thy Word" (Acts iv:29).

As servants, and such are all believers, we are dependent upon

Him. We can not speak His Word unless He grants grace, strength and boldness. Much boldness is needed in these days. Boldness means "to speak all," not to hide anything of God's councils.

**June 24.** "I was not disobedient unto the heavenly vision" (Acts xxvi:19).

Thus spake Paul before King Agrippa. He acted upon the vision he beheld and declared Jesus to be the Son of God raised from the dead. May we ever be obedient to His Word.

**June 25.** "And the God of peace shall bruise Satan under your feet shortly" (Rom. xvi:20).

Glorious victory which is yet to come, Satan completely bruised under our feet. He still tempts, and is still the adversary. We are safe in Christ. May we continually resist the devil.

**June 26.** "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Cor. iii:13).

*This will be at the judgment seat of Christ, before which every believer has to appear. What a burning day it will be! The wood, hay and stubble will burn up. What are you building in view of that day of manifestation?*

**June 27.** "Moreover it is required in stewards, that a man be found faithful" (1 Cor. iv:2).

Occupy till I come. Stewards we are, and the time of rendering an account is coming. That we may be found faithful should be our daily concern.

**June 28.** "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. ix:6).

What a man soweth that will he reap. If you desire an abundant harvest you have to sow accordingly. Let us not be weary in well doing; for in due season we shall reap, if we faint not.

**June 29.** "Be filled with the Spirit" (Ephes. v:18).

All depends upon this for a heavenly walk. The filling with the Spirit is ever at our disposal. Let Him fill you daily. He who reads His Word and lives in obedience to the Word will surely be abundantly filled with the Spirit.

**June 30.** "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (2 Cor. xiii:11).

All in Christ and through Christ. All the gift of God in Him in whom we are taken into favor. What a fellowship, "the God of love and peace with you!"

## “They have Shed the Blood of Saints and Prophets”

(Rev. xvi:6)

*From “History Unveiling Prophecy”*

BY H. GRATTAN GUINNESS, D.D.

It was in the early part of the year 1870 that I crossed the Pyrenees on my way from France to Spain. On reaching Madrid I went with Mr. William Green, the friend and biographer of Matamoros, to see the newly-opened Quemadero. Some workmen employed in cutting a road across the summit of a low hill close to the city had inadvertently dug into a broad bank of ashes which had been buried for one or two centuries. Mingled with the ashes they had found a large quantity of charred human bones, together with fragments of rusted iron and melted lead. The spot was speedily verified as the famous Quemadero, or place of burning, one of twelve places where so-called “heretics” were annually burned in Spain during the reign of the Inquisition. I found that the road had been cut through the centre of this bank of blackened bones and ashes. The strange stratum displayed about six feet in depth, and covered quite a large area. There, then, exposed to the light of day were the ashes of Spanish martyrs. I had seen before not a little of Romanism on the Continent and other countries, and had read of the multitude of martyrs who had suffered cruel deaths in past centuries at the hands of Spanish priests and inquisitors on account of their faith in the pure gospel of the grace of God. Here before me was a practical demonstration of the truth of these histories. There, lying before me, were the bones and ashes of Spanish martyrs who had suffered death at the stake. Reverently I removed some burnt bones and wrapped them, together with a quantity of ashes, in a Spanish newspaper which I still possess, bearing the date of the day. I carried the parcel to my hotel, where that evening under the influence of strong emotion I wrote the following lines:

## OUR HOPE

Ye layers of ashes black, and half burnt bones,  
 Ye monuments of martyrs' stifled moans,  
 Of human agony and dying groans,  
 Cry out till every ear has heard your tones!  
 Cry till the murderess trembles, though her brain  
 Is drunken with the blood of millions slain;  
 She did not mean to show you; 'twas the spade  
 Of simple workmen which your horrors laid  
 Unearthed and bare before the light of day;  
 They only dug to open a new way.  
 As they advanced, the ground beneath them grew  
 In patches softer, changed its wonted hue,  
 And with the smell of death defiled the air.  
 They dug, and they discovered layer on layer,  
 Black bones, and rusted chains, and human hair,  
 And iron nails, and bits of melted lead,  
 And the burnt fuel of unnumbered dead.  
 They cut the heap across—it crowns a hill;  
 Its length is shown—its breadth lies buried still.  
 Doubtest thou reader? I was there today;  
 I saw them at their work; I brought away  
 Some pitiful remains which, while I write  
 These very words, are lying in my sight.  
 A piece of paper on this table holds  
 Some of this martyr-dust within its folds  
 I pause and gently touch it with my hand;—  
 It is not common earth; it is not sand:  
 I look at it; the tears have filled my eyes;  
 My God, what is it that before me lies?  
 The ground beneath was gravel and was red,  
 But this is dark and formed a separate bed.  
 How soft it is and light! it feels like soil  
 That has been saturated once with oil:  
 'Tis full of small black cinders; most is grey  
 And ashen; here is something burnt away  
 Black as the blackest coal; this was the meat  
 Of some relentless and devouring heat.  
 A little box beside the paper stands;  
 Its relics I collected with these hands:  
 I take a something from it like a stone,  
 'Tis grey and light, ah! 'tis a piece of bone;  
 This was the side on which the muscles grew,  
 The other side its chambers are burnt blue,  
 These four are lumps of iron; they are red,  
 Like fetters that have rusted off the dead.  
 This was an iron bolt, 'tis long and curved,  
 To hold a chain or cord it doubtless served;  
 This is a hollow bone burnt through and through,  
 It leaves upon my hand a dusky blue;  
 This was a bar of iron, now mere rust;  
 And this is indistinguishable dust.  
 O Rome! thou mother of a cherished race,  
 Blush not to show the world thy kindly face!  
 Thy bosom—hide its demons, hush—thy breast,  
 'Tis there alone that suffering men find rest.  
 How mild the chastisements thy love has used  
 Whene'er thy children have thy laws refused!  
 Gentle coercion! pity's tender tones!

## OUR HOPE

TELL ME, THOU MURDRESS BLACK,  
 WHAT MEAN THESE BONES?  
 These bones before me, those upon that hill,  
 Who, what were these thus slaughtered by thy will?  
 What did these helpless women? these poor men?  
 Why didst thou shut them up in thy dark den?  
 Why didst thou rack their limbs, and starve their frames,  
 And cast them bound into devouring flames?  
 True, they reproached thee for thy crimes and lies,  
 And prayed for thee with sin-forgiving sighs;  
 Thy multiplied idolatries abhorred,  
 No mediator honored but their Lord;  
 Condemned thy priestcraft, and thy love of gold;  
 Clung to God's Word, and for its truths were bold;  
 Adorned by blamelessness the name they bore;  
 Loved not their lives to death; what did they more?  
 Were they adulterers—these prisoned saints?  
 Or murderers—these who died without complaints?

Hush! for they sleep in Jesus—soft their bed;  
 His suffering saints their Lord hath comforted!  
 Hush! for the sevenfold wrath of God grows hot!  
 Hush! for her deep damnation slumbereth not.

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## The Fulness of Christ

O friend of weary heart, and burdened soul,  
 Hast thou not heard the Savior's pleading call?  
 "Come unto Me, I've rest for laboring ones."  
 I'll gladly take thy cares, and carry all;  
 "Come unto Me!"

The yoke I offer thee is never hard.  
 'Tis easy, and I promise thee 'tis best:—  
 Obedience which springs from love is free  
 From bonds, the perfume of a heart at rest.  
 Take it, and see.

And is thy burden heavy? Lay it down.  
 I am thy Burden Bearer; toil not so;  
 I bore thy sins, and carry thee as well;  
 Tell Me, what have I left for thee to do?  
 Leave all to Me.

Learn meekness, and obedience will be  
 No hardship, but love's answer from the heart

To Him whose heart is one deep well of love,  
Of which the subject soul is just a part,  
And perfectly.

Yes, child of God, these lessons must be learned;  
Submission to His will prepares the way.  
Then as the Spirit brings the things of Christ,  
To learn is joy and truth, ray after ray  
Is ecstasy.

He fills the vacuum with precious things,  
Where mind and heart are emptied of earth's dross,  
He tells us all the secrets of His love;  
Of glory soon to be, and of His cross,  
And coming crown.

And of His fulness we shall drink and be  
Soul-satisfied, and find sufficiency  
In Him Who can alone our longings still,  
And bid our hearts rejoice continually,  
In Him alone.

—*Helen MacDowell.*

## **Miracles: Their Place and Object**

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

A former article on James v:14 closes with a reference to the view held by some that a miraculous healing is there indicated. There is clearly nothing in the context to support such a thought; but yet the subject claims fuller notice. And in dealing with such a question we must gird up the loins of our mind, for many errors are due to slovenly-mindedness. What do we mean by "miraculous"? All true prayer and all true faith will raise us out of the sphere of the natural; but we must distinguish between the spiritual and the miraculous. I have never heard of any cure following action on James v:14 that could be regarded as miraculous. The many cures I have heard of resembled

Hezekiah's, in whose case the element of miracle was the sundial sign, whereas in the New Testament miracles of healing the recovery was immediate. A word or a touch sufficed to restore health or soundness to the afflicted.\*

In the Authorized Version of the New Testament the word "miracle" does duty for two different Greek words in the original—*semeion* and *dunamis*. This latter word is rendered miracle only eight times; but, strange to say, though the former word is so translated in twenty-two passages, the thought of the miraculous is not essential to it; whereas a third word (*teras*), which comes much nearer to our English term, is never so rendered. But, as Archbishop Trench has noticed, these different words do not connote different kinds of miracles, but miracles viewed under different aspects. The same writer tells us that the "ethical end and purpose" of miracles comes out with the most distinctness in *semeion*. "It is involved and declared in the very word that the prime object and end of the miracle is to lead us to something out of and beyond itself; that, so to speak, it is a kind of fingerpost of God."

These weighty words may serve us here as a text. If miracles are intended to be finger-posts of God, we shall expect to find that they will accompany and accredit any new revelation to His people. And this is precisely what in fact, we gather from Scripture. Every new dispensation—whether that of the Law, or of the Prophets, or of the Gospel—was ushered in by miracles. The story of Israel's redemption is little more than a record of miracles. But when their purpose was accomplished the signs ceased; and in Deuteronomy Moses appeals to them as past events (xi:3); and warns against seeking after them anew (xiii:1-3).

And passages such as Matt. iv:23-25, Mark vi:56, etc., give proof that during the first period of the Lord's ministry on earth, before the Sanhedrim decreed His death, miracles abounded. This every Christian recognizes. But we fail

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\*I am assured that there are sudden cures at Lourdes and other superstitious shrines; and I have been told of similar cures effected by a well-known itinerant medicine man by means of oil massage and mesmerism. The element of suddenness, therefore, does not *per se* prove a cure to be a Divine miracle.

to recognize how fully the Lord's words in John xiv:12 were fulfilled in the miracles recorded in the Acts of the Apostles. The earlier chapters, indeed, are a sustained record of miracles. But we also fail to recognize that that Book is the record of a transient dispensation. "To the Jew first" may be written across it; and in this sense, and to this extent, the Pentecostal dispensation was *Jewish*. It is a notable fact that even the Apostle of the Gentiles never ministered to Gentiles until he had given his testimony in the synagogues and that testimony had been rejected.

The Christian argument from miracles—that a miracle is proof of Divine agency—is preparing the ground for the great apostasy of the last days, when there will be miracles fitted to "deceive, if it were possible, the very elect." The evidential miracles were for the Jews. They were the sign for those who had the countersign—*i. e.*, the Scriptures which foretold Messiah's advent. The only seeming exception to this is the exception that proves the rule, for in Corinth the Christian meeting-house was next door to the synagogue, and every Spirit manifestation in the Christian Church had a voice for a Jewish synagogue.

Moreover, in the days of miracles, whether during the Lord's ministry or during the Pentecostal dispensation, the Gentile stranger shared in the benefit. This, though abhorrent to "the Jews' religion," was entirely in keeping with the Divine revelation of Judaism. But when the covenant people rejected the Gospel, and were "cast away" (or rather "set aside"), miracles ceased. There is no reason to suppose that Jerusalem ever witnessed a miracle after the murder of Stephen. And though Paul surpassed all the other Apostles in the exercise of miraculous powers (Acts xix:11, 12; 2 Cor. xii:12), yet when he had fulfilled his mission to Israel, and when in Rome he pronounced for the last time the "Ichabod" on his own nation (Acts xxviii:25-28), he entered on the life of faith beneath a silent heaven, becoming a pattern to all who should afterwards believe.

Even in Melita, his last halting place on his voyage to Rome, he exercised miraculous powers (Acts xxviii:8, 9); and in his Epistles written before that epoch, miracles have

their place; but in the later Epistles the very word miracle is not to be found.

“Compare the record of Pentecostal days with the narrative of his imprisonment in Rome, and mark the change! When dragged to gaol at Philippi as a common disturber of the peace, Heaven came down to earth in answer to his midnight prayer, the prison doors flew open, his gaoler became a disciple, and the magistrates who had committed him besought him with obsequious words to comply with commands they no longer dared to enforce. But now he is the prisoner of the Lord. His bonds are known everywhere to be for Christ. In other words, there is no side issue, no incidental charge, as at Philippi, to conceal the true character of the accusation against him. It is a public fact that it is only because he is a teacher of Christianity that he is held in bonds. If the received theory respecting miracles be well founded, this is the scene, and here is the occasion, for signs and wonders and mighty deeds, such as he had appealed to in his earlier career. But Heaven is silent. There is no earthquake now to law his persecutors. No angel-messenger strikes off his claims. He stands alone, forsaken of men, even as his Master was, and seemingly forsaken of God. How natural the sceptic’s taunt, that miracles were cheap with the peasants of Galilee and the rabble of Jerusalem! A miracle at Nero’s court might have accredited Christianity. In truth it might have shaken the world. But miracle there was none; for the special testimony to the Jew having ceased, the purpose for which miracles were given was accomplished.”\*

That miracles are occurring in our midst is not doubtful. And though very many of these signs must be attributed to power that is not from above—this, indeed, is one of the most solemn characteristics of the day—we cannot question that some contemporary miracles are Divine. But what concerns us is whether Scripture warrants our claiming, or even expecting, miracles in this age. And as miracles usually stands for the Greek word *sign*, and signs are essen-

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\*“The Silence of God,” pp. 57, 58, to which I must refer for a fuller discussion of the question.

## OUR HOPE

tially evidential, the question arises what are miracles to accredit or to prove to-day? In New Testament times they accredited the Nazarene as the Messiah, they proved that the Son of God had come; but these questions are no longer open. The love and grace of God, moreover, are no longer a secret with them that fear Him; they have been *manifested*; the proofs are not only complete but public, so that all who deny or ignore them are shut up to judgment. This being so, must not the craving for miracles, which prevails to-day, be unhealthy and morbid? It seems to have a sinister kinship with that desire to get behind the veil, as it is termed, which marks the great world-movements of Spiritualism and Christian Science, movements which are preparing the way for the manifestation of Him "whose coming is after the working of Satan, with all power and signs and lying wonders."

In the Epistle to the Hebrews the miracles of the Pentecostal ministry are described as "the powers of the age to come"—an age when the covenant people will again be the Divine agents upon earth, and such prophecies as that of Joel will receive their fulfilment. And in their Pentecostal ministry the Apostles' powers of healing seem to have been unlimited. And as Paul excelled in this respect, why did he not heal Epaphroditus, the bearer of the gifts from the Philippian Church, when he was sick unto death during his sojourn with him in Rome (Phil. ii:27)? And why did he, on his second journey to Rome, leave Trophimus sick at Miletus (2 Tim. iv:20)? And I might press the further question: If James v:14 is to be taken as the Peculiar People take it, why was it not acted on in these very cases? With still greater emphasis I might demand why did he not counsel Timothy to have recourse to the elders and the oil, instead of advising him to seek relief from his infirmities by using a little wine (1 Tim. v:23)? And no one need try to evade this by distinguishing between infirmities and diseases, for the word here used is the same as that which is found in Acts xxviii:9.

Nothing I have written must be construed as a check upon prayer, or as suggesting a limit upon what God may

do in response to faith. But here the precept is most apt: "Hast thou faith? have it to thyself before God." The law of the land has requirements applicable to a case of illness. A certain social position may save those who make default from the penal consequences of their disobedience. But is it not both cruel and wicked to mislead others, like these poor Peculiar People, who are at this moment under sentence of imprisonment with hard labor for neglecting to provide medical aid for their child?\* Our aim should be to deliver such people from a false reading of Scripture that brings them into a bondage which is more grievous than that of law. And that it is a false reading is clear from the Apostolic precedents above cited, and also I may add from the numberless cases where pious, earnest, devoted Christians use the words of James as a fetich, and yet see their sick snatched from them by death. For it is a notorious fact that the disciples of this cult keep silence about their failures, and speak only of their apparent successes.

At night I commit the keeping of my home to God. Do I belie my prayer or dishonor God if before I go to bed I make sure that the doors and windows are securely fastened? To most of us this would seem as unintelligent as if we were to pray over our sick and then to neglect legitimate means for their recovery. Indeed, it would come very near the sin of putting God to the test (*ekpeirazo*, Matt. iv:7).

## **The Heart of the Lesson**

BY ARTHUR FOREST WELLS

JESUS CRUCIFIED

June 7. Luke xxiii:33-46

Golden Text: Isa. liii:6

Daily Readings

Mon., June 1, Gen. iii:9-24. Tues., June 2, Gen. iv:1-8. Wed., June 3, Gen. xxii:1-19. Thurs., June 4, Ex. xii:1-14. Fri., June 5, Lev. xvi:15-22. Sat., June 6, Isa. liii:1-12. Sun., June 7, Luke xxiii:1-46.

THE OUTLINE OF THE LESSON

I. The Crucifixion of Jesus Christ our Lord (Luke xxiii:33). II. The Events that Took Place while Jesus was on the Cross (Luke xxiii:34-45). III. The Death of the Saviour (Luke xxiii:46).

\*A case which recently happened in London.

## THE HEART OF THE LESSON

The Holy Spirit, writing by John, has given us a record of the scene of our Lord's crucifixion in these words: "He went out, bearing the cross for Himself, unto the place called The place of a skull, which is called in Hebrew Golgatha: where they crucified Him, and with Him two others, on either side one, and Jesus in the midst."

Only one Cross was forever needed to hold that Sacrifice in which "God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses"; but the Spirit of God speaks of two others. Why write of three, when only the one is fundamentally important? This question may be answered by saying that the central cross was that of the Substitute Whom God provided for the salvation of men, and that the other two bore occupants, one or the other of whom represents our personal attitude to Him.

This story should be told in three paragraphs. Scene Number One. Here there are two classes of sufferers. First, we behold the holy and guiltless Son of God, Who had sin neither in Him (Luke i:35) nor upon Him (1 Pet. ii:22). When our Lord Jesus Christ went to His crucifixion for us, He was as free from any indwelling power of sin as He was on the day on which He was virgin-born, and as free from any guilt of personal transgression as He was on the day that He came from heaven to earth in His incarnation. Secondly, we see the two malefactors. We need not refer to their particular crimes; it is enough to class them under Rom. iii:23, which says: "All have sinned, and fall short of the glory of God." They both had sin in them (Ps. li:5) and upon them (Rom. iii:9). In these facts they are typical of all sinners who have not come to Christ Jesus for salvation. Confer Matt. xxvii:44.

Scene Number Two. Here there are three classes of sufferers. First, there is the malefactor who repented of his sin and turned to Christ. His condition has been changed. For as soon as he exercised faith in the Redeemer, his guilt was transferred to the Lord Jesus Christ, the Sin-Bearer. Thus he is now free from all guilt (Rom. viii:33). For the time being, however, he still has the power of sinfulness in him (Rom. vii:17). Secondly, we behold the Lord Jesus Christ, again in a class by Himself, but now in a different capacity. He is still without any sinfulness within Him (2 Cor. v:21); but by grace He has now stooped to bear the sin of sinners (Isa. liii:6; 1 John ii:2). Thirdly, we see the unrepentant malefactor, who, because of his unchanged attitude to the Lord, still has sin in him (Ps. li:5) and on him (Rom. iii:9). Confer Luke xxiii:40-43.

Scene Number Three. Here again there are three classes. See first the unbelieving malefactor. He, still unchanged, has left to the world the sad picture of the everlasting condition of those who reject Christ. He and they will forever have the power of sin within them (Rev. xxii:11) and the guilt of sin upon them (John viii:24). But then see the Lord Jesus Christ. As the hiding of the Father's face showed that our sin and sins had been placed upon Him, so His resurrection showed that He had successfully dealt with the sin and guilt question, leaving Himself and all believers in Him free from it. Thus our Lord is again in His eternal condition of having no sin in Him (1 John iii:5) and no sin upon Him (Heb. i:3-4). And now see the malefactor who had faith in the Saviour. His eternal condition will be that of the Lord Jesus Christ Himself, namely, no sin in him (Col. i:21-22) and no sin upon him (Rom. vi:5-10). What grace, and what glory! Confer John xix:31-37.

Someone once conceived the idea of a wordless book of four pages. The first page is black because it represents human sinfulness and

O<sup>U</sup>R H O P E

guilt; the second page is red because it represents the blood of Christ that justifies and cleanses the believer; the third page is white because it illustrates the result of our Lord's redemptive work in response to faith in Him; the fourth page is golden because it speaks of the glorification of all believers in and through Christ.

## THE RESURRECTION AND THE ASCENSION

June 14. Luke xxiv:13-53

Golden Text: Rom. viii:34

## Daily Readings

Mon., June 8, Luke xxiii:47-56. Tues., June 9, Luke xxiv:1-12. Wed., June 10, Luke xxiv:13-35. Thurs., June 11, Luke xxiv:36-53. Fri., June 12, Acts i:1-14. Sat., June 13, Acts ii:22-36. Sun., June 14, 1 Cor. xv:1-28.

## THE OUTLINE OF THE LESSON

I. Our Risen Lord and the Two Emmaus Disciples (Luke xxiv:13-35). II. Our Lord's Subsequent Appearance to the Disciples in Jerusalem (Luke xxiv:36-49). III. The Ascension (Luke xxiv:50-52).

## THE HEART OF THE LESSON

Our lesson opens with two disciples on their way homeward, perplexed and sad. For them it was as if they were returning from the funeral of One Who should not have died; for they were sorrowing as the rest, who have no hope (1 Thess. iv:13). To them the crucifixion of Jesus was the death knell of all their hopes. They did not sing, "In the cross of Christ I glory." No matter how much they turned over and reviewed the things that had happened in the last few days, they were still sad.

And just then the Lord Himself drew near as an enquiring Stranger and an informing Prophet. He questions them; He teaches them. Why did He question them? I make a guess: it was to encourage them to tell out the story which they had, and to receive comfort to their own hearts in the telling of it. Or, may I suggest, that He proved them in respect to the kind of message they were prepared to declare? How do we make our Lord feel when we speak about the facts that concern Him directly? His Deity? His birth? His message? His death? His resurrection? His ascension? His return? Can He be pleased with our testimony? Or must He correct us also, as He was led to correct these ignorant or rather unbelieving disciples? These men had expected the glory; but they seemed to see only the Cross. Are the tables turned with us, so that we seem to see only a part of the Cross and have failed to look for His appearing? "And He said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into His glory?" Here is the Lord's own protest against a shorter bible. The emphasis is upon the word "all." We must believe all that the prophets have spoken. Through Peter the Holy Spirit repeats this lesson, when He says that He testified beforehand, by the prophets, "the sufferings of Christ, and the glories that should follow" (1 Pet. i:10-11).

While the Lord Jesus Christ thus spake to the two disciples, they drew near to their home. Evening having approached, they constrained Him to spend the night with them. They may have made some apologies for the things they had to offer; for every housewife may be able to draw her own picture of the condition of the pantry after such a busy week. The passover had been eaten; it was the feast of unleavened bread; but these two—who may have been husband and wife—had been off to the city. Our Lord, of course, accepted the invitation, as He always does, and reclined at the table with them.

He seems not to have eaten anything here—although He did eat that very evening in Jerusalem. Here He blessed and broke the bread, and gave it to them; and then He opened their eyes to know Him.

In a flash everything appeared to be changed. I say appeared to be changed; because the facts of the resurrection were just as true before these disciples believed them, as when they accepted them. Praise be to the Lord that the unbelief of men does not effect to blessedness of God and of His work for us. But, oh, what a change is wrought in our experience, when we believe Him! At the close of an evangelistic meeting, a poorly dressed, barefooted girl came to the preacher and expressed her desire to "get saved." When she was questioned about the way of salvation, she replied in terms of the Cross. The evangelist, wishing to see her firmly established in both facts of our Lord's redemptive work, asked, "Then He is dead, is He?" The little girl responded by assuring him that Jesus is not dead. And when she was then reminded of her own testimony that salvation is through the death of Christ, she made this precious gospel reply: "He is not dead. He died for me; but God raised Him from the dead. He is not dead; but He is alive again up yonder in heaven. He can save me; and, oh, I want to get saved!" "Who was delivered up for our trespasses, and was raised for our justification" (Rom. iv:25).

After the revelation of Himself in Emmaus, our Lord demonstrated His resurrection to the gathered disciples in Jerusalem that night. Having done this, He commissioned them to witness concerning the facts of redemption unto all the nations, beginning from Jerusalem, after the promise of the Father had been sent forth upon them. Note that their testimony was to be on the basis of Scripture and in the power of the Holy Spirit.

The lesson closes with a very brief account of our Lord Jesus Christ's ascension into heaven, and of the worship and joy of the disciples that followed. It is to be regretted that a separate Sunday has not been given to the study of the ascension of Christ, for it is a subject that is certainly worthy of at least that much attention. Three great books tell of the ascended Lord: The Acts, Ephesians, and Hebrews. A meditation of their contents will certainly lead us to worship Him and to share in His joy. Well, indeed, may we rejoice to have such a Forerunner in heaven.

"He Who for men their Surety stood,  
And poured on earth His precious blood,  
Pursues in heaven His mighty plan,  
The Saviour and the Friend of man."

#### THE SIN OF CAUSING OTHERS TO STUMBLE

June 21. Rom. xiv:13-23

Golden Text: Rom. xiv:21

Daily Readings

Mon., June 15, Luke xiv:12-24. Tues., June 16, 1 John iv:7-21.  
Wed., June 17, Matt. xviii:7-14. Thurs., June 18, Gal. ii:11-21.  
Fri., June 19, 2 Cor. v:1-21. Sat., June 20, Rom. xii:1-21. Sun;  
June 21, Rom. xiv:13-23.

#### THE OUTLINE OF THE LESSON

I. Judge Not, Neither Destroy (Rom. xiv:13-16.) II. Follow after Peace (Rom. xiv:17-23).

#### THE HEART OF THE LESSON

This portion of the Roman epistle acquaints us with two classes in the early Church, the weak and the strong. These two adjectives must be understood in the light of the context. The weak were those who had scruples concerning the propriety of eating meats which had

been offered to idols. The strong were those who had no hesitancy about partaking of such food. The sin of the former lay in their criticism of their stronger brethren. The sin of the latter lay in permitting the exercise of their liberty in Christ to become an occasion of stumbling for the weaker brethren. The weak are therefore exhorted not to judge their brethren; the strong are cautioned not to become an offence to their brethren.

Let us note carefully how the Holy Spirit led Paul to solve this problem in the Church. First, there is a plain statement of the nature of the facts involved. There is no covering up of any phase of the truth in deference to either the one or the other party. Paul is not taking sides, but setting forth the free truth, when he says: "Nothing is unclean of itself." This must have sounded revolutionary to many of those who for years had been accustomed to hearing the word "kosher" in regard to their food. See how hard it was for Peter to learn this lesson in Acts x. Of course, this lesson deals with those things which are not in themselves inherently wrong. Paul then follows up this statement of Christian liberty with a declaration of a Christian principle, namely, "To him who accounteth anything to be unclean, to him it is unclean." A weak brother's thinking does not, of course, change the nature of any objective fact—there is no such subjectivism or "Christian Science" (?) here; but it does describe the limits within which he must walk conscientiously as long as he holds to his views, and it tells the strong brother from what point of view he must consider the legalistic church member, that is, he must care about what his weak brother thinks.

A good brother in the Lord, who has helped me much in the matter of grace, has this helpful paragraph: "A man may know much truth, and know it to be truth, unto which, however, his own conscience has not been enlightened and strengthened, so that he may freely walk therein. Such a case is this so-called "Sabbath question." A man may have found that the Sabbath was a shadow given to Israel of her coming rest in Christ. Yet having been trained legally he does not feel for a long time free to act according to what he knows. His great danger, as we shall see, will be either to narrow down the real truth to his own feelings, or to do his conscience violence by imitating someone else, who has more liberty than himself. The true way out is, for him to hold fast his knowledge, and keep waiting on the Lord in His Word for that liberty which Paul calls 'persuasion in the Lord Jesus.' Martin Luther preached the monastery at Wittenberg empty, yet he still stayed on himself. Day by day God brought him to the grace of liberty of soul whereby he was fully free, not only in his own conscience, but in every believer's conscience, to leave the monastery and put aside his monastic habit. God added to this liberty, because of his patient waiting until he came unto the conviction that he should marry, and throw off another of Rome's delusions. This he did, whereupon the Elector of Saxony presented the same old monastery to him as a dwelling place for his family, where he had great joy in his domestic life. He was given the wisdom thus to know the truth and yet wait patiently on God by His Word, until he had complete liberty of heart and conscience; and then he acted, and was doubly rewarded in his actions."

First we have a statement of Christian liberty; then follows a declaration of a principle which effects the community that includes both weak and strong brethren. Thirdly, we are told that "the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." This is an announcement which both the strong and the weak ought to appreciate. Both have been looking at their Christian possessions and responsibilities on too low a plane. These

temporal things are by no means to be ignored; but the essential facts are spiritual: righteousness, peace, joy in the Holy Spirit.

Then follows, fourthly, the exhortation to "follow after things which make for peace, and things whereby we may edify one another." These last two statements bring us to the positive side of the matter, where there is always safety. Paul put it this way in Gal. iv:16: "Walk by the Spirit, and ye shall not fulfil the lust of the flesh."

Lastly, we note a statement of great practical worth: "He that doubteth is condemned if he eat, because (he eateth) not of faith; and whatsoever is not of faith is sin." *There may arise occasions when* we find ourselves in a dilemma as to which course to pursue. Here a very simple rule may help, namely, "When in doubt, don't." One of our church members gave me a homely illustration of this one day, when he told about a man who had difficulty at times in knowing whether his collar was clean enough to wear again without washing, and his wife would help him with a remark like this: "If it is doubtful, it is dirty."

### REVIEW: JESUS THE WORLD'S SAVIOUR SUFFERING AND SOVEREIGNTY

June 28

Golden Text: John iii:16

Daily Readings

Mon., June 22, Zech. xiii:1-9. Tues., June 23, Zech. xi:1-14. Wed., June 24, Zech. xii:1-14. Thurs., June 25, Zech. iv:1-14. Fri., June 26, Zech. ix:1-10. Sat., June 27, Zech. viii:1-13. Sun., June 28, Zech. xiv:1-21.

#### THE OUTLINE OF THE LESSON

I. Jesus Teaches Humility (Luke xiv:7-14, xviii:15-17; or, Easter Lesson: The Resurrection (1 Cor. xv:1-8, 50-58). II. The Prodigal Son (Luke xv:11-24. III. The Rich Man and Lazarus (Luke xvi:19-31. IV. How to Pray (Luke xviii:1-14). V. Jesus in the Home of Zacchaeus (Luke xix:1-10). VI. The Parable of the Pounds (Luke xix:11-26. VII. Jesus Enters Jerusalem as King (Luke xix:29-42, 45-48. VIII. Jesus Preparing for the End (Luke xxii:7-23). IX. Jesus in Gethsemane (Luke xxii:39-54). X. Jesus Crucified (Luke xxiii:33-46. XI. The Resurrection and the Ascension (Luke xxiv:13-53. XII. The Sin of Causing Others to Stumble (Rom. xiv:13-23).

#### THE HEART OF THE LESSON

The Golden Text bears a very familiar message, upon which we will do well to meditate, as we review these lessons. I have used the word "familiar" because I have in mind Christian people. But John iii:16 is not as familiar to the world as one might think. One of our friends gave to another friend a card with this verse painted on it as a beautiful Christmas message last year. She chose to put it into a wreath, and hang it back of the glass in her door which leads to a hall of a large apartment house. We were all amazed when she related her experience with some of the people that took note of it. One woman, who lived opposite to her, noticed it, put on her glasses to read it, and then called another woman to come and see the statement that their neighbor had put up on her door. A newsboy, though in a hurry as usual, dropped his papers to read it. Some read it several times; it was a new thing to them. Teachers may be surprised to find how many scholars in the Sunday-School do not know this verse!

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." Let me render it another way. "For God, just as He is, lovingly wished the world well, insomuch that he gave His only begotten

Son, in order that every one that believeth into Him should not perish, but have life eternal." Here are three ideas: God loved the world; this love resulted in the gift of His Son; and the gift of His Son worked the redemption of believers.

"For God so loved the world." The text, like the whole Bible, begins with the thought of God. "In the beginning God," wrote Moses. That is not only true history; it is also edifying exhortation. What part does God have in our lives, according to our own desires? A brother minister said to me a few years ago that he believed that the attack of infidelity within the next twenty-five years would shift from the Deity of Jesus Christ our Lord to the very existence of God. I do not quote him as a prophet; but I give you his words that you may think about them. Well, the gospel still talks about God; and it still puts Him at the beginning. Grace always puts God at the beginning. Would that we always acted accordingly. In the beginning—of any thought, of any statement, of any enterprise—God. The Bible presents at least six great conceptions of God: He is Creator, Preserver, Judge, Ruler, Saviour, Father. Someone may think of a distinctive seventh conception of Him in the Scriptures; and if so, let him write me about it. Anything that God does is important; but what shall we say when we read that He loved the world. The love spoken of here is the love that is founded not only in the emotions but in the wisdom of God. And we are told that He "so" loved the world. The word rendered "so" may also be rendered "in that state in which one finds one's self," that is, "just as one is." It is so rendered in John xiii:25, where John, that is, "one of His disciples, whom Jesus loved," is said to have leaned back "as he was" on Jesus' breast. The word is used of the Lord Jesus in John iv:6, where the text reads with the margin: "Jesus, therefore, being wearied with His journey, sat as He was by the well." The account then goes on to tell about a woman who came just as she was to that same well. It is a great contrast; but what a hopeful scene, to have a sinner just as he or she is come to the Saviour just as He is! Well, we cannot come any other way than just as we are, and neither can God come to us other than just as He is. Herein lies our hope. Now see the wealth of the meaning here in John iii:16: "For God, just as He is, loved the world." The past tense speaks of His finished redemption for the world.

"That He gave His only begotten Son." This is one of those great classifications of the Lord Jesus Christ which puts Him in the exalted place of Divine Sonship by Himself. Our sonship with God is the result of redemption, and is dependent; His is the expression of His nature, and is eternal. God does not have another Son like Jesus. Think now of the extent of such a sacrifice. For note that it is not said here that the Only Begotten was sent; He was given. And, oh, how freely! This is the focus of grace. God freely has given to us His Darling.

"That whosoever believeth on Him should not perish, but have eternal life." Someone long ago said—it may have been John Bunyan—"If God had written it with His own hand, 'If John Bunyan will come to Me, I will save him,' I should have hesitated, for I would have said, 'To be sure, it is not this poor drunken tinker; it is another John Bunyan that lived hundreds of years ago, or some John Bunyan that will live hundreds of years hence; or it is a John Bunyan across the seas. To be sure, it cannot be this poor miserable sinner.' But when God says, 'Whosoever,' I know it takes in this John Bunyan." A Christian worker preached in a church, and quoted this text. When he finished, his little three-year-old daughter, back in the pew with her mother, called out in the ear of the whole congregation: "That's my verse, daddy." May the study of this quarter's lessons have led many to claim this precious and only salvation. The praise is God's.