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OUR HOPE

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Editorial Notes

MEMORIAL EDITORIAL: Rest in the Lord

One of the most beautiful expressions in the Psalms is found in Psalm 37:7: "*Rest* in the Lord and *wait* patiently for Him." This Psalm contains much comfort, assurance, and sweet exhortation for God's children. To David's heart the blessed comfort was given first and, ever since the Holy Spirit penned these words through the shepherd-king, they have been the food and joy of the people of God.

An old Bible in our possession, printed in 1657, shows the marks of much reading at this Psalm. We think of the different owners of this Bible, whose souls were cheered and encouraged by the thirty-seventh Psalm. So through the centuries pious Jews have delighted in Psalm 37 and it has succored them in days of trouble. Christians of all generations have heard the loving Shepherd's voice in this great Psalm. There is a day coming when it will be still more appreciated.

Prophetically, the Psalm points to the time marked out as "the Tribulation." The Church will then no longer be on earth, but a remnant of God's earthly people, trusting in Jehovah, will be here, suffering and surrounded by great difficulties. They will see the evildoers flourishing while they have trials. Then, in the midst of the great trouble, they will take hold of the comfort and assurance given here. What a meaning some of these words will have for those pious Jews! "For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be. But the meek shall inherit the earth; and shall

delight themselves in the abundance of peace" (vss. 10, 11). The Lord will come, and all His saints with Him, and will make an end of the wicked and will deliver His waiting earthly people. They will inherit the land and behold the abundance of peace during the kingdom age.

While all this is still future, the Psalm has, nevertheless, the same application, comfort, blessing, and cheer for us. The exhortations to be patient and to wait both for the Lord and on the Lord are given to us. We live at the close of this present evil age. Dark is the night and difficult the path. There is an increase of evil, a fearful growth of ungodliness and wickedness, and along with these things, there is prosperity for others. The ungodly world, the Christ rejecting world, is prosperous. For the saint of God, who truly lives in the enjoyment of His fellowship with the Lord, all this is painful and occasions trial and suffering. He groans within himself. But we are not to "fret." Three times in the beginning of this Psalm we find the exhortation: "Fret not thyself." Instead of fretting, the child of God is to be calm and have his Lord in constant view. Oh, never to lose sight of Him!

As the Psalm is arranged in the original language according to the letters of the Hebrew alphabet, so we find a progression in experience.

"*Trust* in the Lord" (vs. 3). This comes first. It is the great foundation. And why should we not trust Him fully! He is the mighty Lord; He is the loving Lord, who died for us on the cross.

Then we advance and read: "*Delight* thyself also in the Lord" (vs. 4). Trust leads to delight. We will find in Him our joy and pleasure.

"*Commit* thy way unto the Lord" (vs. 5), comes next. In the Hebrew it reads: "Roll thy way upon the Lord." It is the same which the Holy Spirit has given us through Peter: "Casting all your care upon Him, for He careth for you" (1 Pet. 5:7). This is a delight—to roll our way and our burdens upon Him; and He is delighted with it. He wants His beloved children to bring all to Him. All this necessitates a close walk with Himself.

Then comes the climax. "*Rest* in the Lord, and *wait* patiently for Him" (vs. 7). What a word this is! Sinners

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saved by grace, weak, feeble, wandering as we are, are invited to make our rest in Him. This is our blessed privilege, our grandest portion. There is nothing higher possible in this earthly life of/ours than the perfect rest of faith in Him. What is servi[illegible]ager, hurried service, without true rest in the Lord? It profiteth but little. Mary rested at His feet. She did not do a single thing. She spoke not a single word. Instead of serving Him, she rested at His feet to receive from Him. Martha was fretting. The Lord then spoke that beautiful [illegible]d, the word which is for us well: "But one thing is n[illegible]ful: and Mary hath chosen that good part, which shall not be taken away from her" (Luke 10:42).

We, too, may choose that good part: "Rest in the Lord." Service has its place and we all have our service. Blessed are we if it is ever the result of true rest in the Lord. Of all the disciples, Peter, *impulsive* Peter, spoke the *most*; John, the least. He was leaning on Jesus's bosom and He loved him. It is our place. Oh, to be closer, closer, *closer* to Himself. Reader, are you not hungering and thirsting for it? Are you satisfied with where you are now? It is our constant need in these last days—a deeper rest in Him, a closer walk with Him, a better spiritual knowledge of our Lord. This alone can satisfy our new nature. Anything short of it will fail in time and eternity. As we rest in Him and walk in closest fellowship with Him, we are above the things about us, and in a day when all seems to be shaking and breaking down, we shall be "stedfast and immovable," because He keeps us.

But the Lord in whom we rest is the coming One. We wait for Him. Can He tarry much longer? Does not everything demand His soon coming? We are to wait patiently for Him. We shall not be ashamed; He will come and will not tarry. And here is His own word to His waiting ones: "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly, hold fast which thou hast, that no man take thy crown." (Rev. 3:10, 11.) Take it with you for this month: "Rest in the Lord and wait patiently for Him." —*A.C.G.*, 1921.

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If I Be Lifted Up

"And I, if I be lifted up from the earth, will draw all men unto Me" (John 12:32). Thus spake our Lord Jesus Christ on the day on which He made His public entry into Jerusalem, the day that is called, by many, "Palm Sunday." He had been foretelling both His coming death and glory, and a Voice from heaven confirmed His message, saying: "I have both glorified it [the Father's name], and will glorify it again." When the people who stood by heard the Voice, some said that it thundered, while others proposed that an angel had spoken. Then the Lord Jesus declared: "This Voice came not because of Me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me."

Our Lord was not alluding to His resurrection, ascension, and present position at the Father's right hand when He spoke of being lifted up from the earth. He was speaking of His crucifixion, His atoning sacrifice for sin, which was now less than a week distant. This fact is clearly revealed in the Scripture, for the next verse states: "This He said, signifying what death He should die." In such a foul way, by crucifixion, the eternal Son of God was "lifted up" by His creatures who rejected Him. And He promised that He, by this cross of shame, would draw all men unto Him. What did He mean?

After Christ's resurrection, He was seen of many during the forty days until His ascension. Did He, in this period, draw all men to Him? We know that He did not. In fact, insofar as we are aware, He was not seen during those forty days by any except those who already believed in Him as the Son of God and Messiah: "He was seen of Cephas [Peter], then of the twelve; after that, He was seen of above five hundred brethren at once. . . . After that He was seen of James; and then of all the apostles" (I Cor. 15:5-7). These were all brethren in Christ. He was seen also by the women who believed, on the resurrection morn. But "all men" were not drawn to Him during the forty days prior to His ascension.

Our Lord Jesus Christ was taken up into heaven. Then came Pentecost and, with it, the gift of the Holy Spirit.

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Were all men drawn to Him then because He had been "lifted up" upon the cross? Simon Peter preached the "lifted up" Christ to the men of Judaea and all that dwelt at Jerusalem, in his Pentecost sermon. Said he, concerning Jesus of Nazareth, in that message: "Him . . . ye have taken and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it" (Acts 2:23, 24). About three thousand souls gladly received Peter's word and were baptized that day (vs. 41), but "all men" were not drawn to the Lord at that time.

So Peter continued to proclaim the crucified and risen Christ, as did John, and Stephen, and Philip, and others, but while some believed, "all men" were not drawn to the "lifted up" Saviour.

Still another saw the risen Christ—Saul of Tarsus, on the Damascus Road: "And last of all He was seen of me," Paul writes, "as one born out of due time" (I Cor. 15:8). What was Saul's (or Paul's) subsequent message? It was the good news concerning the crucified and risen Lord, "how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day, according to the Scriptures" (I Cor. 15:3, 4). Yes, the Apostle Paul lifted up the "lifted up" Son of God and Saviour. His cross was Paul's theme night and day, in speech and in life: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). "For I determined not to know any thing among you," the apostle told the Corinthian believers, "save Jesus Christ, and Him crucified" (I Cor. 2:2). Yet through his witness to the cross of Christ, "all men" were not drawn to the "lifted up" Lord.

When, then, is the promise fulfilled: "And I, if I be lifted up from the earth, will draw all men unto Me"? It has not yet been fulfilled but it will be. This does not mean that *all* will be saved. There is no justification whatever to suppose that the Scriptures declare a universal redemption. However, "all men" will be drawn to the "lifted up" Son of man.

Light falls upon the subject as we examine the word

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"draw." The verb in the Greek (*elkuco*, or *elkoo*) sometimes carries the thought of compulsion, as in Acts 21:30, where we are told that certain of the people "took Paul, and *drew* him out of the temple." Certainly this is the implication of the word in our Lord's promise. Those who believe on Him for salvation have themselves been acted upon by an outside power and have thus been impelled to turn to Him in faith. "No man can come to Me," the Lord Jesus said, "except the Father which hath sent Me *draw* him [the same verb], and I will raise him up at the last day" (John 6:44). Moreover those who reject Him and His claims will also be drawn to Him, but in a different way—by compulsion, to acknowledge His Person and Lordship, even though they must, because they have died in their sins, be cast into the lake of fire at the judgment of the great white throne. Then will be fulfilled His promise and that Scripture which declares "that at the name of Jesus every knee [shall] bow, of things in heaven, and things in earth, and things under the earth; and that every tongue [shall] confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10, 11).

How wonderful it is to know our Lord Jesus Christ now as Saviour and Lord! With His heart of love He seeks to draw all men to Himself in this very day, calling them to come unto Him and appropriate by faith His atoning work on our behalf. Indeed, to consider Him and to contemplate what He wrought for us when He was lifted up from the earth, impels the receptive heart to trust in Him and be saved. But one way or the other—to eternal life with Him or eternal death in separation from Him—"all men" will be drawn to Him and must acknowledge that He *is* Lord. In this the Father, whose name has been glorified, will be glorified again.

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The Church and the World

An item on the "Society Page" of a metropolitan newspaper caught our eye recently and became the motivation of these paragraphs. The article had to do with a certain kind of party that the parents of a young debutante

were giving for their daughter. This family is a Christian family, the parents being friends of ours of long standing, so that the news item grieved us considerably.

There is, in the Old Testament, a striking type of the Church and the world in relationship to each other; and, since we are told that "all these things happened unto them[the Israelites] for ensamples [types, *marg.*]: and they are written for our admonition, upon whom the ends of the world [ages] are come" (I Cor. 10:11), we may properly apply the truths taught of old to the present day.

The conflict between Moses and Pharaoh, recorded in Exodus, deals with the case in point. Moses is, of course, a type of the Lord Jesus Christ. Moses himself, under the inspiration of the Holy Spirit, declared this fact when he said: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, *like unto me:* unto Him shall ye hearken" (Deut. 18:15). And Pharaoh is, of course, a type of the god of this world, Satan.

When Christ died on the cross, He "gave Himself for our sins, *that He might deliver us from this present evil world,* according to the will of God and our Father" (Gal. 1:4), and "that He might redeem us from all iniquity, and purify unto Himself *a peculiar people,* zealous of good works" (Tit. 2:14). Consequently, unless we are separated from the world and live as a people peculiarly His own, the very purpose of His death on the cross is, in a sense, circumvented.

Now Satan, the god of this age, knows that he cannot pluck us from the hands of the Father and the Son (John 10:28, 29). He is a wily foe, however, who is aware that it is possible for him, unless we are alert to his devices and ever reliant upon the might of the Lord, to interfere with our fellowship with the Lord and hamper our testimony to Christ. The purpose for which we have been chosen in Christ, to be holy and without blame before God (Eph. 1:4), does not at all suit Satan's views, and so he endeavors, by every means and method at his command, to bring us to the place of compromise. He has no objection to our possessing a form of godliness, or to our going so far as to attend prayer meeting or teach a Sunday school class, if we do not forsake the world altogether. What he does oppose, in the

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believer, is a life that is lived out-and-out for Christ, a life that finds Him as the all-sufficient portion of the soul.

You will recall how Pharaoh, when he had tasted the judgments that were falling so sharply and had become terrified by them, said to Moses: "Go ye, sacrifice to your God *in the land*" (Ex. 8:25), that is, in the land of Egypt, a type of the world. But Moses replied: "It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God. . . . We will go three days' journey into the wilderness" (vss. 26, 27). In such a way Moses placed the cross—the death and resurrection of Christ—between God's chosen people and the world.

Next Pharaoh offered this proposition: "I will let you go, that ye may sacrifice to the Lord your God in the wilderness; *only ye shall not go very far away*" (vs. 28). The prince of this world, the devil, acts in such a way today. "All right," he tells God's people in this age, "you have fled to the cross in refuge from the wrath to come, but do not go very far away. Enjoy the world. Stay within my reach." After all, "the whole world lieth in wickedness," we are told in the Scriptures (I John 5:19), so if Satan can keep us not too far away from the world, he has won a victory over us. We must cling to the Lord, recognizing that by His cross He has broken for us the chains that once bound us to the world-system.

Then Pharaoh offered another compromise: "Go now, *ye that are men*, and serve the Lord; for that ye did desire" (Ex. 10:11). How subtle are the suggestions of the evil one! The men might go, Pharaoh proposed, but they were to leave their children behind them. And so it is today that there are Christian parents, men and women who truly are trusting in Christ as their Lord and Saviour, who will yet allow their children, more, even *desire* their children to remain in the world while they are still young and of governable age, so that they may "enjoy the pleasures of sin for a season" (Heb. 11:25). It is a tragedy that we see in many families, of which we read in many a "Society Page."

Finally, Pharaoh presented this plan: "Go ye, serve the Lord; *only let your flocks and your herds be stayed*: let your little ones also go with you" (Ex. 10:24). "If you must,

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take your children, but leave something here. Do not break entirely from the past." Such is the temptation that Satan offers today. But hear Moses's noble reply: "Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord until we come thither" (vs. 26).

Believer, we are done with this world. Nothing must be left behind, *not even a single hoof*. With our loins girded, our staffs in our hands, and our sandals upon our feet, we must march resolutely, in the strength of the Lord who has redeemed us from all evil, toward the inheritance that is reserved in heaven for us. Here in this world we are pilgrims and strangers; we are in the world but not of it, and it must have no hold upon us. Let us walk in our true character in Christ, as a blood-purchased people who are peculiarly His own, presenting our bodies as living sacrifices, since this is our reasonable service.

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Unaltered

A letter has come to the Editor's desk which brings an inquiry that has also been expressed several times in recent conversations with some of the Lord's people. We quote a portion of the letter:

> Is it true that Bible teachers are less dogmatic about the interval of time between the rapture of the Church and the coming in glory of our Lord, than they were a few years ago? Are they now teaching more generally that there will be no interval of time but that the two stages take place at the same time?
>
> In a recent campaign in our church a godly man stated that this [the pre-tribulation rapture] is not so emphatically stated now, even by those who held this view in the past. The Bible has not changed and I am wondering if *Our Hope* would state briefly some Scripture for the conviction that there will be a pre-tribulation rapture, as I believe that that is your teaching unless you, too, are altering your views.

Our Hope has not changed its view that the Scriptures teach that no part of the Church will go through any part of the Tribulation but that the saints will be caught up into the air to be with Christ prior to the beginning of the seven-year period of wrath that is to fall upon this earth. Because

of the growing post-tribulation teaching at home and abroad, the Editor wrote a series of articles, entitled "Re-Thinking the Rapture," which were published in *Our Hope* between October, 1949 and March, 1951. The Lord willing, this series of studies will appear in book form in the not too distant future.

It is true that some Bible teachers, godly men, are less dogmatic about future things than they used to be, and that there is a school of thought that suggests that to hold the interpretation of the pre-tribulation rapture is to be looking for two comings of Christ rather than one coming. This is not so, however. Pre-tribulationists do not teach that our Lord will come to earth twice but once, and that one phase of that momentous event is the up-calling of the dead in Christ and a living generation of believers in Him, to meet the Lord in the air, and thus ever to be with Him.

Among the Scriptures that the post-tribulationists use to establish their view are Matthew 24:29-31 and II Thessalonians 1:3-10.

In the former instance, it appears to us that the proper distinction between Israel and the Church is lost sight of (confusion that will ultimately lead to A-millennialism), and that the fact that where there is rapture there must also be resurrection is overlooked. There is no resurrection in Matthew 24:29-31.

In the case of II Thessalonians 1, while this is admittedly a difficult passage, its interpretation is reasonably clear when we bear in mind the "tribulation" that men may suffer is not necessarily "the Tribulation," that is, Daniel's seventieth week. Tribulation is that which Christians must expect in the world simply because they are the Lord's people (John 16:33). The Tribulation, on the other hand, is the time of the wrath of the Lamb and the wrath of God, and God has not appointed us to wrath but to obtain salvation by our Lord Jesus Christ (I Thess. 5:9).

There are, in our opinion, a number of Scriptures that teach the pre-tribulation rapture: I Thessalonians 5:9 is one of them; II Thessalonians 2:7, 8 is another; and Revelation 3:10, still another.

An interesting approach to the solution to the problem

is to be found in Revelation 4 and 5, where we see the twenty-four elders around the throne of the Lord, after the history of the church-age is written, in chapters 2 and 3, and before the beginning of the Tribulation, at the breaking of the first seal, in chapter 6. Who are these elders? They are not angelic beings, for angels are never alluded to elsewhere in the Scriptures as elders. Elders in the Bible, are always men; men representative of a larger body of God's people (Num. 11:16; Tit. 1:5). The twenty-four elders are men; men who, prior to this occasion, are never seen surrounding the throne of the Lord (cf. Isa. 6: Ezek. 1: Rev. 1); men who are clothed in white raiment, indicative of divinely-imparted righteousness (Rev. 7:13, 14; 19:8); men on whose heads are crowns, symbolic of rewards (cf. Phil. 4:1; I Thess. 2:19; II Tim. 4:8; I Pet. 5:4; Jas. 1:12; Rev. 2:10) which will be given out by the Lord Jesus Christ at the *Bema* in that day (I Cor. 3:14; II Tim. 4:9; Rev. 22:12); men who are enthroned, a figure of reigning, as we, His Church, will reign with Christ (Rev. 20:6); men, representative of all the saints, who will sing the new song of redemption through the blood of the Lamb.

We believe that it is during this interval of approximately seven years' duration (that is, between the rapture of the saints prior to the Tribulation and the revelation of our Lord Jesus Christ at the end of the Tribulation) that the *Bema* awards will be given and the marriage of the Lamb will take place. We do indeed long for the vindication of our Lord, when He comes to the earth in power and great glory, but our "blessed hope" is His coming into the air to call us to Himself, the first phase of His revelation of Himself. Our beloved post-tribulation friends are, we are confident, in for a happy surprize when they hear the glad rapture shout, the voice of the archangel, and the trump of God, when we shall all be "caught up together . . . to meet the Lord in the air" before a single tribulation-judgment falls.

Montana Institute of the Bible

Announcement has been made of the organization of a new Bible school in Billings, Mont., under the presidency of Simon E. Forsberg, Pastor of the Grace Gospel Church, Bozeman, Mont., and

Director of a radio program, the Gospel Hour, over KBMN. Mr. Forsberg, a graduate of the Dallas Theological Seminary, has been associated with Bible institutes for fourteen years. The new institution has a splendid board of directors and an excellent course of study will be offered, in a three-year curriculum, when the school opens its doors in the autumn. Full information may be obtained by writing to the Montana Institute of the Bible, P. O. Box 253, Billings, Mont.

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Missionary Subscription and Book Funds

We are extremely grateful to you for your donations to our two literature funds for missionaries, received by us during the month of April and acknowledged below. "I do not know what I would do without *Our Hope*," writes one veteran missionary. "It keeps me posted on biblical interpretation, whets my appetite for deeper study, and furnishes me with expository material that I can pass on to others—fellow missionaries and native converts. Many, many thanks for sending the magazine year after year." The thanks belong to you, our reader-family. You are serving the Lord by your contributions to these funds.

Our Hope Missionary Subscription Fund, April, 1953: Nos. 53-36M, $9; 53-37M, $2; 53-38M, $2; 53-39M, $3.50; 53-40M, $3; 53-41M, $3, 53-42M, $2; 53-43M, $9. Total, $33.50.

Our Hope Missionary Book Fund, April, 1953: No. 53-9B, $10. Total, $10.00.

NEXT MONTH

HOW TO STUDY PROPHECY

By Dr. Edward R. Barnard
Pastor, Central Presbyterian Church,
St. Petersburg, Fla.

The fourteenth in our "How to . . ." series

An article of lasting value

"Watch . . lest ye enter into temptation." We often fail because we do not watch the beginnings of evil. One writer has it, "Our greatest *security against sin lies in being shocked at it.*" *A good deal of* our temptation comes as a surprise. Surprise attack is one of the principal methods the Tempter employs, and because we are so often not on guard, Satan breaks through. How we need to have our eyes constantly anointed in order to detect his faintest approach!—*Herbert Lockyer.*

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How to Deal With A College Student

By Paul Beckwith*

There is a sense in which the college and university student represents one of the greatest untouched mission fields on the North American continent today. In the neighborhood of two million young people are seeking knowledge at our institutions of higher learning, and a pitiably small number of them have any personal knowledge of Jesus Christ. Yet these students are to be the leaders of our nation tomorrow.

Most of us have contact with these young people, and possess a genuine desire to see them come to Christ. For most of us the contacts are occasional, for these young men and women are away on campus and we do not see them frequently. Perhaps it is only at vacation time, when our neighbor's boy or girl comes home. How best can we witness to them concerning the Lord Jesus? How should we go about presenting Christ to them?

I would like to suggest a few "do's" and "don'ts" in connection with dealing with students. The more one works in this field, the more he sees his own inadequacy and the more convinced he becomes that "salvation is of the Lord" (Jonah 2:9), and that it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6). I am quite sure, of course, that the personal worker, dependent upon the Holy Spirit, will find exceptions to each of these suggestions, but I am equally sure that the principles set forth are valid.

DO remember that there is not a special Gospel for students and the educated mind. It is hard to convince people of this truth, sometimes even fundamental preachers who love the Lord. A man may be very successful in presenting the Gospel of the saving grace of Christ in the pulpit, with much fruit for his labor, but put him on a college campus and he changes completely. He talks about philosophy and

*Mr. Beckwith, Bible teacher and evangelist who, for some years, was affiliated with the Inter-Varsity Christian Fellowship, wrote this, the thirteenth article in our "How to . . ." series, at the Editor's request.

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science, usually before people who are better able to discourse on those subjects than he. He seeks to present the "Gospel for the intellectual mind."

I once attended a city-wide evangelistic campaign which was held near the campus of a large university. The preacher was a leading evangelical pastor. One week, he said, was to be given over to apologetics. So far as I know, there were no results. Had he confined himself to his particular field, the Gospel, which he knows so well and can present so ably, the results might have been different. His knowledge of the opening chapters of First Corinthians should have warned him: "For the preaching of the cross is to them that perish foolishness . . ." (I Cor. 1:18); "for seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the thing preached to save them that believe" (I Cor. 1:21, ARV margin).

A German student leader, Ernst Schrupp, has said: "If there is anything peculiar to the ministry among students, it is this very fact that we must preach and talk nothing apart from the risen and crucified One . . . The testimony of the truth as it is in the Gospel of Christ must be the center of our ministry to students, and it will attract them to Him."

The Apostle Paul could say that among the people of Corinth he was determined to know nothing "save Jesus Christ, and Him crucified" (I Cor. 2:2). We are not trying to convert people to the Christian religion as superior to all of the religions of the world but, rather, we are trying to bring them face to face with a living Christ who is able to transform their lives. Our ministry and our lives must attract people to the Person of Christ or we have failed. Christianity *is* Christ.

DON'T argue. Someone has well said that you can win an argument and lose a soul. There is a place for argument and for apologetic. When it is quite evident that a student is sincere, it is wise to be able to suggest certain answers to his problems. But too often the student with whom you are dealing is merely seeking to win an intellectual argument. As soon as one question is answered, he merely shifts his ground a bit and comes right back with another objection.

It is doubtful if many are ever won to Jesus Christ by being convinced intellectually of the truth of Christianity. One student, active in Christian testimony on the campus of a midwest university, has testified: "I cannot remember knowing a single person who was won to a saving knowledge of the Lord Jesus by being convinced of the reasonableness of the Christian position." The supreme apologetic is the witness of the blind man in John 9: "Whereas I was blind, now I see." Argument often obscures the main issue and it is easy to get off on a side track. The issue is a personal relation to Jesus Christ, not the religion of Christianity, some particular denomination, or the biblical account of creation.

DO encourage the reading of the Word of God. "So then faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). One of the lamentable facts today is the ignorance of the average college student as to what the Bible really says. This is not confined to students. Listen to a quiz program on the radio, with guest experts who are leading educators. How easily they "flub" the simplest questions on the Bible.

A few years ago, Mr. Leith Samuel, of England, was in this country with the Inter-Varsity Christian Fellowship in college evangelism. I was with him at a "bull session" one midnight in the dormitory of a midwest university. One particular student was quite vocal in his objections to historic Christianity. Finally Mr. Samuel turned to him and asked: "Have you ever read the source material of Christianity?"

"What is that?" inquired the student.

"The Bible."

"Oh yes," replied the student. "I have read the Bible."

"When?" asked Mr. Samuel.

"When I was about fourteen years old."

"Oh," replied Mr. Samuel, "then you admit that you are basing your mature judgment of Christianity on an adolescent opinion you formed while reading the Bible."

The student was not quite willing to admit that, but the facts were there.

The Gospel of John was written "that ye might believe that Jesus is the Christ, the Son of God; and that believing

ye might have life through His name" (*John 20:31*). One of the most effective means of student evangelism is to encourage the careful reading of the Word of God. Read it thoughtfully. Note particularly the claims that are made concerning the person of Christ, who He is, what He has done and why. Sometimes it is possible to read the Word with the one whom you are seeking to help, pointing out these truths, or, better, allowing him to discover them for himself. This has been particularly effective when used by students on campus in witnessing to their fellow students. It may be a bit more difficult for a person who is from off the campus.

With students, it is good sometimes to use a modern translation of the Bible, particularly with those who have not *been raised in a Christian home and are not familiar with* the 17th century English of the King James Version. Translations by Weymouth, Williams, the Berkeley Version, etc. *have all been used in helping* students.

DON'T forget to pray. As God lays upon your heart a burden, He will answer that prayer. In connection with this, we should consider that great body of truth which clusters around the precious privilege of prayer—the cleansing of the believer-priest from defilement, praying in the Spirit, praying in the will of God, praying as one who is yielded to God and willing to do His will at whatever cost. I recall in the early days of Inter-Varsity Christian Fellowship in this country, I met a returned missionary upon whose heart the Lord had laid a great burden of prayer for college students. There was a university in the town in which she lived. She used to get a copy of the student directory every year and pray for each student individually. Do you wonder *that there is today on that campus a vital testimony to our* Lord Jesus Christ, and that many students are coming to know Him?

DO take advantage of helpful tracts that have been written with the university student in mind. Giving a tract can often be employed to open a conversation concerning Christ. I know a group of high school students who are using this method effectively in reaching other high school students in a drug store hang-out in the southland. There

have been definite results. Charles Hummel, of the IVCF staff, tells of a student on one of the eastern campuses whose initial interest in Christianity was aroused by a tract given to him on a subway train in New York. He afterward attended an IVCF conference and was saved, and became a leader in the Christian group at his college.

The most effective use of tracts and booklets is after you have been speaking to a person about the claims of Christ, and can say to him: "Here is a booklet that I have read that has been helpful to me along this particular line. Will you read it?" Sometimes you can loan it and, when it is returned, it will give an opportunity for further conversation. In the university evangelistic missions, a literature table has been a splendid means of making contact with students and beginning a conversation with them about Jesus Christ. Again, one would have to be guided by a particular campus situation, and this opportunity would not often occur to a person *who was from off the campus.*

DON'T do all the talking but listen to what the other fellow has to say! Some people make the mistake of never giving the other person a chance to say anything, and so give the appearance of trying to cram something down his throat. The classic definition of a bore is one who keeps talking about himself all the time while you want to talk about yourself! Cultivate the art of asking questions which will draw out conversation. It will mean thinking through the whole conversation from the other person's viewpoint, and not from your own. In connection with this, study Philippians 2:1-11, and the life of the Lord Jesus as the perfect example. Study His interviews with people and note how He led them on in self-discovery. The woman at the well, in John 4, and the *man born blind, in John 9, are splendid for this type of study.*

DO remember that you are only a link in a chain which God is using to bring a soul to Himself. What a privilege it is to be such a link! No greater joy can come to the heart of a believer than to realize that he has been used in some measure in the salvation of a soul. This means that you will want to plan carefully what you desire to say. If you have only one contact with an individual, you will make a different approach than you would if you were to see him

over a period of time at successive intervals. You will have a different approach if you are to have a brief, casual contact with an individual than if you are riding side by side on a train or a bus for several hours.

DON'T use religious terms that have no meaning to the person with whom you are speaking. When we go to a mission field, we spend years studying a language so that we may be able to present the Gospel in words that the nationals of that land will understand. We should use the same care in presenting the Gospel to those who speak our language but to whom the words that we use have no significant meaning, or perhaps convey a wrong impression. Learn to present the Gospel in terms that are completely free from theological clichés. Many words which have become familiar to us are strange to those with whom we will be dealing. For instance, if you use the expression "accepting Christ as your Saviour," you should explain what you mean. Terms like "saved," and "the atoning death of Jesus Christ," need to be defined. They are grand expressions and mean much to us, but to the average non-Christian college student they denote absolutely nothing. He connects the term "saved" with a rescue mission downtown somewhere, and he does not believe that it has any particular relevance to his present situation. We are facing a generation of students who do not come from Christian homes. The language of the church or of your fundamental Bible class seems completely divorced from their living.

DO realize that, having won a student to the Lord, you have a responsibility to see that he grows in the things of the Lord and becomes a mature Christian. It is just here that so many personal workers fail. Leith Samuel used to tell the Christian students, in preparation for an evangelistic mission on their campus, that the Lord would give them as many babes as they were really willing to nurse. Perhaps one of the reasons why God has not used us in the salvation of souls is that we are unprepared or unwilling to help in the Christian development of those whom we have led to Christ! The initial conversion experience is only the beginning of my responsibility to that one whom I have been privileged to lead to the Lord. I must help him in his Bible study, his

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prayer, and in his Christian growth and life. I must encourage him to associate with a body of believers, and help him to become an active witness for the Lord Jesus Christ. This is particularly true with regard to college students. If we are prepared to sacrifice, to spend time in this, God will use us!

DO ask the Lord to give you a genuine love for students, which will manifest itself in a willingness to go the second mile (Matt. 5:41). A Chinese student once remarked to me, concerning a Christian student whom we both knew: "He doesn't love *me;* he just wants to save my soul." The Lord Jesus has said: "Follow Me, and I will make you *fishers of men*" (Matt. 4:19). And He has also told us what it means to follow Him: "If anyone wants to follow in My footsteps he must give up all right to himself, take up his cross and follow Me" (Matt. 16:24, *Phillips's Paraphrase*). The price is great and the cost is clear. It remains to be seen if we are willing to tread *that* path with our Saviour.

"Let us forget our failures in so far as these might paralyze our hopes, or make us fancy that future success is impossible where past failures frown. Ebenezer was a field of defeat before it rang with the hymns of victory. And there is no place in your past life where you have been shamefully baffled and beaten, but there, and in that, you may be yet victorious. Never let the past limit your hopes of the possibilities and your confidence in the certainties and victories of the future. And if ever you are tempted to say to yourself, 'I have tried it so often and so often failed, that it is no use trying it any more,' remember Paul's wise exhortation and 'forgetting the things that are behind . . . press toward the mark.'

"In like manner, remember and yet forget past successes and achievements. Remember them for thankfulness, for hope, for counsel and instruction, but forget them when they tend to make us think that such-and-such things are 'our line' and that other virtues, graces and achievements of character are not our line and not to be won by us."

—*Alexander MacLaren*

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The Remembrance of God

By J. Stuart Holden*

When I remember these things . . . , therefore will I remember Thee (Psalm 42:4, 6).

Perhaps of all the Psalms, the forty-second is one that comes closest home to us because of its ever fresh human interest. Variations in human experience are always contemporary. The reflections of a man's inner life, which constitutes the Book of the Psalms, always find a responsive echo in the hearts and lives of men of every age.

Men and women are very much the same to-day as when the shepherd David first penned these words. Circumstances have changed somewhat but civilization has made little difference to humanity. The heart of man is as hungry for love as it ever was. Men are as much afraid of loneliness as they ever were, and this Psalm, written centuries ago on the slopes of the hills of Palestine, might have been written in this our day and generation.

This forty-second Psalm is part of the autobiography of a depressed soul, of a man who, somehow, has become disheartened and disappointed. Special endeavor is difficult to him; energy of choice is at a very low ebb. He is living under a cloud and he has no power to remove himself from beneath its shadow. Somehow or other, he has lost the *consciousness of the presence of God, and the experiences* of past days come back to taunt and haunt him. He is tempted to utter doubt of God's reality. He is tempted to doubt the permanence of those things which were inspiring influence in days that were brighter. But, ultimately, his faith triumphs. He talks to his soul as his soul needs to be talked to: "Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise Him for the help of His countenance." The psalmist says in effect: "I think of many things, and they depress me: but above and beyond all my experiences, and

*This previously unpublished manuscript, by the late Dr. Holden, is a message delivered by him when he was Vicar of St. Paul's (Anglican) Church, Portman Square, London. It was transcribed and sent to us by Miss Eva Beatley.

my failures, I will remember Thee." And when faith thus draws upon memory, faith is triumphant and invincible; and the soul-depressed man takes to himself wings and soars into the pure, bright atmosphere of communion with God.

No preacher ever stands before a congregation without being conscious that there are depressed people present, people who are living under the pressure of a burden which they cannot well define. They are depressed, and downcast, and disheartened, and they have begun to wonder whether effort is worthwhile. There are those who, like the psalmist of old, are saying: "I remember these things; memory comes crowding in upon me." But no preacher has a surer or safer message than this to which to point men—the remembrance of God. "I will remember Thee."

Just as memory tends to enslave us, so memory may also emancipate us. Just as memory tends to burden, so memory, in the power of the Gospel of Jesus Christ, may bless us eternally. There is nothing so enslaving as disheartenment and disappointment; they are often the prelude to moral collapse. That is not always true, of course, but many of the moral collapses in the lives of professing Christian people may be ultimately traced to disheartenment and disappointment. This is the kind of soil into which the enemy of souls most fruitfully drops noxious seeds, which spring up into a harvest of moral tangle in the life. "I remember these things," and, somehow, with the remembrance comes the depression, and with the depression comes the debilitation, and with the weakness comes the ever-present temptation to doubt. "I remember these things" and I fail "to remember Thee."

How wonderful is the power of memory! It is one of the greatest mysteries of life. If Christ had not come and told us something of the eternal, and declared Himself as the One "who was, and is, and is to come," life would have had but little mystery. What is this strange thing we call memory? *Memory is that which works without any apparent stimulus*; it works spontaneously; it annihilates time and space; it overlaps a lifetime and a continent; it disregards fitness of circumstances. That is why so often your holiest moments

are invaded by unworthy thoughts. It is impossible to control or restrain memory. You never really get beyond the philosophy of one to whom it was said: "Give me so much, and I will teach you to *remember*." And he replied: "I will give you the half of my kingdom if you will teach me to *forget*." There was real wisdom there. Memory comes in and exercises its power, unbidden and unchecked.

What a man remembers has a very large influence upon what he does. The man whose memories are unholy is the man whose present life will tend toward unholiness. The man whose memory is of high and lofty things is the man whose present life and activities will tend toward progress and development. One of the strongest things about memory is that it tends to reproduce that which has been its own parent. Perhaps the greatest fact concerning the Gospel of Christ is that a man may be emancipated through his memory. For the Lord Jesus, before His ascension, said to His disciples: "When He, the Spirit of truth, is come, He shall bring to your remembrance the things that will save you: He shall bring to your remembrance the things I have set before you. He shall bring to your remembrance the things that will help you to rise and to overcome." Memory is just that faculty by which the forces of the past are utilized either for present good or present evil. "I remember these things"—I cannot help it. But above and beyond all these earth memories is the memory which the Holy Ghost makes possible to you: "I remember Thee."

In considering this subject we need to bear in mind that much of our spiritual depression has a physical cause. There are many who imagine that they are living strenuous lives, when they are merely living strained lives. There is a world of difference between the two. Elijah the prophet was overstrained, and God dealt with him not along the line of religion at all. He gave him a good meal and sent him to bed, and his depression vanished!

There is a great deal of depression among Christian people which might be vanished similarly! We must not forget, however, that in all spiritual life and experience it is always necessary to ride with a tight rein as regards feelings. We need ever to set before us the changelessness of God. The

first duty of those who are in charge of a vessel that puts out to sea for the first time, is to adjust its compass so that the delicate compass-needle will respond, not to the many currents that are all round about it but to the true current which ensures its pointing to the magnetic north. And so we need to have the adjustments of our inner lives sensitized, *and strengthened, and captured by the Holy Ghost*, that we may remember God, and that the compass-needle of our lives may always point to the magnetic north, in order that we might steer our course through life's currents aright.

"I remember these things." What are they? There are many common and obvious things which make for such a state so undesirable, and burdensome, and weakening. For instance, we remember our own personal failures. We remember that progress has been so slow as to be hardly discernible. We remember that we have vowed vows, and have never paid them. We have said things which we have never begun to translate into deeds. And when we remember these things, our soul is depressed within us. Or again, we remember the insistence of old sins: that sin, while it has been cleansed, has not been conquered; that sin may be behind God's face, but it is before our face; mercy may be above me, but memory is within me. We remember the perpetual power and resurrection of our own transgressions, and our hearts are disquieted. Or again, we remember how dark is our outlook: life day by day seems to range between high walls of daily monotony; to-day is the same as any other day has been; to-morrow the prospect is no brighter; the future is grey and unrelieved.

"I have always been worried about money," says one man. "*I never seem to have quite sufficient. I do not suppose* I ever shall. Business gets no better; competition gets fiercer; the burdens of life heavier."

Says another: "The one thing that made life bright and desirable and promising has been taken from me. I cannot help comparing my life with the lives of others. I am not envious of them, but there is a perpetual 'why?' in my heart. *Why* does God allow it all? I remember these things, and I am depressed and downcast."

There are so many causes of depression, but let us set over

against "these things" the remembrance of God.

In the darkest of dark circumstances you may always see the star of hope and promise. Where there is the thing that enslaves, there is also the remembrance that helps, and energizes, and refreshes. It is the work of the Lord Jesus Christ to capture our memories and to help us to a wise selection of those things with which to fill our inner beings. "Therefore will I remember Thee."

The fact is that, when we turn our faces toward the light, the shadows fall behind us. Never allow yourself to believe that the grace of past days was but a delusion. Never allow the territory which you have won by God's grace and power to be wrested from you by the force of the evil one. When the heavens above you seem to be as brass, when there seems to be no response to the perpetual "why?" of your heart, remember what God has been to you in the past, and sing with the psalmist: "He took me from the fearful pit, and from the miry clay, and on the rock He set my feet, establishing my way." And the light will surprise you as you sing, and the joy of the Lord will come into your heart and chase away the gloom. For God Himself is behind these things upon which memory is fastened with such enslaving power. "I remember these things . . . therefore will I remember Thee."

THE HOUSE ON THE ROCK

By Evelyn Bond Lottin

"The rain descended, and the floods came and the winds blew and beat upon that *house; and it fell not: for it was founded* upon a rock" (Matt. 7:25).

The path we've walked together
Seems, to all beholding eyes,
A path where not a ripple
Mars the fleckless, sunlit skies.

But you and I, who felt the gale
Which swept us on our way,
Can feel and know the peace and trust
In which we rest today.

It is a peace beyond the reach
Of wind, and sky, and gale,
Where He, who is the Pilot,
Brings us safe within the Veil.

Current Events

In the Light of the Bible

By the Editor

Propbecy. Tremendous movements are taking place in the world in which we live and in the day in which we live. If there were no other reason for an interest in the predictions of the Bible, one should be somewhat familiar with the prophetic Word as a means of comprehending the relationship of today's news to the divine plan for the nations of the earth tomorrow.

The student of Bible prophecy will discover that the ambitions of Russia, the partition of Germany, the coalition of the nations of Western Europe, the success of Communism in the Far East, the rise of nationalism in the Middle East, the struggles of the young nation, Israel, and even the political, social, and ecclesiastic developments in the Western Hemisphere, have a distant if not close bearing upon divine revelation concerning the last days of this age and the age to follow.

Bible prophecy is, therefore, something that should be of interest to all who would be well informed, and especially absorbing to those who are genuine Christians. However, there is more to predictive Scripture than the destiny of nations. Bible prophecy tells us of the coming vindication and glory of Him who gave *Himself* for us, our *Lord* Jesus Christ. And it reveals also the blessed hope of the Christian, the hope of being caught into His presence where we shall be made exactly like Him. The study of this great subject, *the unfulfilled predictions of God's Holy Word, will reward* the student many times over.

Priority for the Middle East. The U. S. State Department is giving special attention to the Middle East just now. Washington is under the impression that, despite claims to the contrary, the Kremlin's present anti-Semitic attitude is for the purpose of wooing the Arab countries that surround Israel.

Currently the Russians are encouraging pilgrimages, by Soviet and satellite citizens, to Mecca and Medina. Fur-

thermore, in increasing numbers Russians are making their appearance in certain colleges in Egypt, notably Cairo's Azhar University, for the pursuance of Islamic studies.

The Arab countries are not too friendly with the United States, since they resent her interest in the Israeli, and the Kremlin feels that the state of mind of the Arab peoples is such, at this time, that the U. S. S. R. can win them to her side.

Another Advance in the Power of Destruction. When the A-bombs fell upon Hiroshima and Nagasaki in 1945, it was generally thought that the ultimate in destructive weapons of war had been both discovered and employed. Yet these weapons were ungainly. They were so large that B-29s were required to transport them to the point of detonation.

In May something took place, in a test in Nevada, that no physicist or ordinance officer dreamed possible back in 1945—the firing of an atomic shell at high velocity and with high accuracy at a target some twenty miles distant. While the atomic shell, propelled from a twelve-inch gun, cannot afford perfect protection, or eliminate the necessity of ground troops and tanks, or cross bridges, it is more accurate than bombing by plane and is not hampered by weather conditions.

It is a sad state of affairs that the marvelous advances that Science is making must, in great extent, be employed for the destruction of mankind. God never meant it that way when He created man in His own image. Sin has wrought this condition, and it is getting worse and worse, as will be the case until Christ returns and sets things right.

"Voice" Adds "Religion." The Voice of America has, under direction of the State Department, inaugurated a series of religious radio broadcasts into Communist countries. This does not mean that the State Department has become spiritually alive but that officials of the International Information Administration, of which the Voice of America is a part, propose "to project the 'American way' into foreign homes" so that other peoples may see that freedom of religion is permitted in the U. S. The first broadcast in this series was made on May 10th, when Protestant and Roman

Catholic recorded services were sent over the air-waves in the Hungarian language. "The whole range of religions, *from Buddhism to Taoism, are now in preparation,*" a spokesman for the "Voice" declared.

A nation that thinks of herself and speaks of herself as a "Christian nation" should take stock of herself. If the U. S. were a Christian nation, she would not broadcast messages of spiritual death, whatever the political opportunity might be.

"The Christian Way Out"? There has been considerable news and comment in both the religious and secular press concerning a certain Methodist missionary, Francis Olin Stockwell, *of Perry, Okla., who, after more than two years* as a prisoner of the Communists in Red China, admitted to various untruths in order to secure his release. He has been called by some, "The Missionary Who Lied."

Missionary Stockwell's explanation is that, after fourteen months of solitary confinement, during which time he denied all the false charges brought against him, his name and the name of Methodism had been blackened, a Chinese associate had been executed, and his Chinese secretary had been jailed. "My honesty," he says, "did not protect any Chinese citizens." Consequently he confessed to being a spy, helped in attempting to convert other prisoners to Communism, and participated in the "brain-washing" of one man. Admitting that he lied to obtain his freedom, Mr. Stockwell asserts: "It seemed to me at the time that I took the Christian way out."

How can we judge Missionary Stockwell for failing in fortitude and courage, since we ourselves have never had to face such an ordeal? Yet there is a courage that comes from on high for those who are the Lord's. Our Saviour was Himself arrested and crucified. James, and Stephen, and Peter, and Paul were martyred. John was imprisoned. In fact, Christianity has a long prison record. The power of the indwelling Christ has not diminished. He who enabled others to bear up under severest trial could have helped Mr. Stockwell too.

This we do know. To lie can never be "the Christian way out." God does not lead any child of His in a way that is

contrary to His Word, which commands: "Lie not against the truth." Pray for this man who readily admits: "I stand in need of prayer."

Moscow's World. A report on the current world situation, arrived at by analysis of the news reports of the past thirty days, reveals that this is Moscow's world at this stage in history.

(1) There is a chance that, following the Churchill-Atlee proposals, Red China will be admitted into the U. N., even though the U. S. A. may oppose such an admission.

(2) Nehru says that, in spite of the 1951 embargo resolution of the U. N., India will continue to send war materials to her ally, China.

(3) England does not send war materials directly to Red China but ships rubber to Russia and she, in turn, sends it to China for use in Korea.

(4) In Egypt, Naguib is seeking to drive the British out of the Suez Canal Zone.

(5) The Kremlin has succeeded in reducing Iran to economic chaos, ripening that land for submission to the Tudeh (Communist) Party.

(6) Things are stirring, under Communist inspiration, in Guatemala, Argentina, and Bolivia, and there may be political upheaval in every one of these countries.

(7) Russia has so frightened the Western powers that their military strength is now being deployed all over the world.

(8) The Socialist Labor Party in Britain appears to be gaining strength.

(9) The U. S. S. R. may soon control Malaya, Burma, Thailand, India, Indonesia, and the Philippines. And what about Japan?

(10) The Dutch have been driven out of Southeast Asia, and the French may suffer the same fate ere long.

Russia's power is tremendous. Without sacrificing a single *regiment of troops, she has gained many advantages in the* "cold war." Can anyone doubt the power that will be hers in that day denoted in the Scriptures (Ezek. 38 and 39) when, as Gog and Magog, Russia will dominate the Eastern World?

The New World Translation of the Christian Greek Scriptures

An Examination of the Version Published by the Watch Tower and Tract Society, an Agency of "Jehovah's Witnesses"

By Ray C. Stedman*

What a deceitful thing is a poisoned well! The water looks as pure and clear as any other, the sunshine sparkles upon it, the breeze wafts its coolness up to the weary traveler's face and he is tempted to disbelieve the sign that boldly declares, "Bad Water." But a wiser instinct warns him that, no matter how inviting the water may appear to be, the warning is not there for nothing. It is a spring of death there before him, and how much better to bear his thirst for another hour or so than to attempt to slake it at such a cost.

No less deceitful than a poisoned well is a book that appears to offer the water of life but, instead, hides within its depth the terrible poison of spiritual death. What title could sound more innocent than, *A New World Translation of the Christian Greek Scriptures?* What publishing agency could sound more orthodox than "The Watch Tower Bible and Tract Society"? What organization could sound more blessedly zealous than "Jehovah's Witnesses"? Yet the tragic experience of thousands who have drunk unwarned from these sources compels us to raise the warning sign, "Bad Water."

Since its publication in 1950, *The New World Translation* has become the major weapon of the "Witnesses" in seeking to win the unsuspecting to a belief in the many false doctrines of the cult. There is scarcely a door-bell ringer among them that does not have the little green volume tucked under his arm when he calls. For this *New World Translation* helps

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to meet a serious and sometimes fatal lack in former Russellite technique—the almost complete ignorance of the Greek language among its adherents. Now they need no longer appear to be uninstructed in the original languages but can quickly turn to this new translation, complete with critical apparatus and scholarly sounding preface and footnotes, and rapidly convince their listeners that they are dealing with Greek scholars. For this reason, *The New World Translation* has almost completely replaced *The Emphatic Diaglott*, once their much-relied-upon aid.

And what is the nature of this *New Translation*? As may well be expected, a close examination, which gets beneath the outward veneer of scholarship, reveals a veritable shambles of bigotry, ignorance, prejudice, and bias which violates every rule of biblical criticism and every standard of scholarly integrity. With characteristic arrogance these pseudo-translators dispose of all the exhaustive labors represented in the accepted versions of the day with the statement:

> But honesty compels us to remark that, while each of them has its points of merit, they have fallen victim to the power of human traditionalism in varying degrees. Consequently, religious traditions, hoary with age, have been taken for granted and gone unchallenged and uninvestigated. These have been interwoven into the translations to color the thought. In support of a preferred religious view, an inconsistency and unreasonableness have been insinuated into the teachings of the inspired writings.

Yet despite this plain inference that the New Testament writings have been deliberately changed through the centuries, with utter inconsistency the Foreword goes on to state: "The Greek text that we have used as the basis of our *New World Translation* is the widely accepted Westcott and Hort text (1881), by reason of its admitted excellence." It is, of course, this same excellent text which serves as the basis for most of the modern versions they so emphatically reject!

But the great danger of *The New World Translation* lies in the manner in which the simple statements of the Greek text are deliberately slanted in translation to agree with the doctrines and tenets of "Jehovah's Witnesses." This does not occur in but a few isolated instances, but the entire New Testament is permeated with these prejudiced ren-

derings. These are accomplished in a number of ways, as we shall see.

1. Arbitrary Use of Capitals, or Lack of Capitals for the Divine Name

The oldest MSS of the Greek New Testament are written all in capital letters, called "uncials." In these, wherever the word "God" or a title of Deity occurs, it was written in capital Greek letters exactly the same as any other word. The use of English capitals, therefore, if and when employed inconsistently, *is a form of interpretation.* Since the "Witnesses" do not believe in the Deity of Christ, they simply use a lower case "g" whenever the text inescapably refers to Christ as God. The notable example of this is John 1:1, which they render:

> Originally the Word was, and the Word was with God, and the Word was a god.

There is a long discursus in the Appendix of *The New World Translation* in support of this rendering. It is based on the fact that in the Greek, the first occurrence of God *in this verse is with the article (ho theos), while in the second* instance it is anarthrous (*theos*). The contention of the translaters is that this lack of the Greek article was intended to distinguish between the over-all God (the God), and a lesser "Mighty One" (a god). This, of course, is pure interpretation instead of translation. The reason for John's use of the noun without the article, *in the second occurrence,* was clearly twofold: (a) it served to distinguish *theos* as the predicate and "the Word" (*ho logos*) as the subject; (b) to have used the article would have had the effect of making the Son identical with the Father, which would have violated John's clear conception of the Trinity as three distinct Persons in one great Godhead.

However, the final proof of deliberate inconsisteney here is found in the fact that, when this word occurs again in verse 18 of this same chapter without the article, *it is there translated with a capital "G"!* They render verse 18:

> No man has seen God at any time; the only begotten god who is in the bosom position with the Father is the one that has explained him.

Here the Greek word for "God" occurs twice. Since the second occurrence clearly refers to Christ, the translators lean upon the fact that it is without the article (*theos*) and translate it "god." However, the first occurrence *is also without the article* (*theon*)! But because they suppose that the context identifies this as the Father, they use a capital "G" (God), even though it is the same word they translate "a god" in verse 1. This inconsistency totally destroys their argument for the use of a lower case "g" when the Greek word does not have an article. Quite clearly, they use capitals only to suit themselves and are guilty of making the text say what they want it to say, rather than finding out what it says in order to determine what to believe.

2. Deliberate Insertion of Words for Which There Is No Basis in the Greek Text

This is a serious charge, indeed, but there are more than several instances of it. A clear example occurs in Colossians 1:15-17. *The New World Translation* reads:

> He is the image of the invisible God, the firstborn of all creation, because by means of him all other things were created in the heavens and upon the earth, the things visible and the things invisible, no matter whether they are thrones or lordships or governments or authorities. All other things have been created through him and for him. Also he is before all other things and by means of him all other things were made to exist.

In this passage the word "other" has been inserted all the way through it. There is no equivalent word in the Greek and no reputable translation includes it. When it is understood that the "Witnesses" look upon the Lord Jesus Christ as Himself a created being, it is easy to see why they insert "other." The Greek simply states, "He is before all things and by him all things hold together," plainly teaching that Christ is the Creator of everything that has existence, material or immaterial, and therefore He cannot Himself be a creature. But when the little word "other" is slipped in almost unnoticed, it changes the thought to imply that Christ created everything with but one exception, and that exception must be Himself, whom, they say, the Father created.

A footnote reference here reads: "'All other': as at Luke

13:2, 4 and elsewhere." The reference at Luke 13:2, 4 pertains to our Lord's question concerning the Galileans *whom Pilate had slain, and the eighteen men who had been* killed by the falling of the tower in Siloam. He asks: "Do you imagine that these Galileans were proved worse sinners than all other Galileans, etc.," and, "Do you imagine that they, the eighteen, were proved greater debtors than all other men inhabiting Jerusalem?"

Now here, though the original has no word for "other," it is plainly implied in the context, for, of course, these dead men were being put in contrast with all their fellow-citizens. However, there is no such implication in Colossians 1:15-17 *unless one presupposes that Christ Himself was nothing but a creature.* But no translator has the right thus to presuppose on a doctrinal issue. If the text were simply rendered as it is, *leaving out the inserted word "other,"* it would agree exactly with other New Testament passages that declare plainly that the Lord Jesus Christ is Creator of everything that has been created (Heb. 1:10, John 1:3).

Again it is evident that the translators have taken special care to make the text say what they suppose it ought to say rather than to let it speak simply for itself.

3. A Combination of False Translations and Misleading Footnotes

Two examples of false and misleading rendition and explanation are outstanding.

(a) In Philippians 1:21-23, *The New World Translation* reads:

> For in my case to live is Christ, and to die, gain. Now if it be to live on in the flesh, this is a fruitage of my work—and yet which thing to choose I do not know. I am under pressure *from these two things; but what I do desire is* the releasing and the being with Christ, for this, to be sure, is far better.

The clause under question is, "but what I do desire is the releasing," especially the last words. At this point, *The New World Translation* carries a footnote which refers the reader to the Appendix under Philippians 1:23. This states, in part:

> The verb *analusai* is used as a verbal noun here. It occurs only once more in the Christian Greek Scriptures and that is

> at Luke 12:36, where it refers to Christ's return . . . But here at Philippians 1:23 we have not rendered the verb as "returning" or "departing," but as "releasing." The reason is, that the word may convey two thoughts, the apostle's own releasing to be with Christ at his return and also the Lord's releasing himself from the heavenly restraints and returning as he promised.

The Appendix note goes on to say that it is this return of Christ to which the apostle is referring, and that though he suggests two alternatives—to live or die—he really desires a third, the return of Christ. The note concludes:

> The expression *to analusai* or *the releasing* cannot therefore be applied to the apostle's death as a human creature and his departing thus from this life. It must refer to the events at *the time of Christ's return and second presence, that is to* say, his second coming and the rising of all those dead in Christ to be with him forevermore.

This last paragraph furnishes the key as to why the "Witnesses" have gone to so much effort to change the meaning of this word of Paul's. If it were translated "to depart," as the Greek plainly puts it, it would unquestionably mean that Paul expected to be "with Christ" the moment that he died, and it would thus give the lie to the Russellite teaching that human beings cease to exist at death.

To anyone acquainted with the Greek language, the argument of this footnote is so ludicrous that it makes one wonder if the translators knew anything about Greek at all. The form *to analusai* is the first aorist active infinitive of the verb *analuoo*. In this context, it cannot be rendered as a substantive, "the releasing" for that would require the participle, *analusas*. When used with the word "desire," it expresses wish or purpose and must be translated "to unloose," or "to depart." The great Greek scholar, A. T. Robertson, thus identifies this as a purpose clause and translates it, "to depart." Further, though the verb only occurs one other place in Scripture, at Luke 12:36, where it is translated "returns," it does occur many, many times in Greek literature with the meaning of "departing" or "returning." *The New World Translation's* footnote conveniently neglects to point out that in II Timothy 4:6, where the related noun *analusis* occurs (which they trans-

late "releasing"), it is an unmistakable reference to the apostle's death, yet they say in Philippians 1:23 the word "releasing" could not refer to that!

Finally, the suggestion that Paul indicates a third choice beyond either dying or living, is absolutely untenable. After saying, "I am under pressure from these two things," the apostle does not insert a new thought in the words, "but what I do desire is the releasing," as the *New World Translation* indicates; for in the Greek there is no word for "but" and the thought of the last clause is closely linked to the first by use of a participle. Literally, what he said is: "But I am pressed together between two, having a desire to depart and to be with Christ which is far better [this explains his pressure from one side], nevertheless, to abide in the flesh is more needful for you [which explains his pressure from the other side]." Taken simply as it reads, the Greek leaves no room for a third choice.

Once again we are forced to the conclusion that the translators of *The New World Translation* are guilty of "handling the Word of God deceitfully," making it say what they want it to say.

(b) Another example of this same treatment is found in Matthew 27:52-53. *This is rendered:*

> And the memorial tombs were opened and many bodies of the holy ones that had fallen asleep were thrown up, (and persons, coming out from among the memorial tombs after his being raised up, entered into the holy city,) and they became visible to many people.

The words, "were thrown up," are an impossible translation of the Greek word *egeiro* which is everywhere else *rendered with some variant of "raised up."* The word, "persons," is an inserted word for which there is not the faintest support in the Greek text. Again the translators have gone to great pains so to twist the translation as to suggest that the violent heaving of the earth merely uncovered the bodies of the dead, throwing them out of the tombs, and that spirit-beings, not bodies, were seen in the city after Christ's resurrection, through some process of making themselves visible. This would then agree with their teaching that bodies are not raised from the dead, but only spirits.

But even the translators of this version hardly dared to mistreat the text so obviously, so that they evidently felt constrained to put the proper text in two footnotes. The one following the words "were thrown up" reads: "Or, 'were raised up'." The second footnote follows the word, "persons," and reads: "Or, 'they'; but not the bodies." Disregarding for the moment the comment, "but not the bodies," it is possible to obtain the proper sense of this paragraph by reading it with the words which they admit in the footnotes to be the proper ones. Thus:

> And the memorial tombs were opened and many bodies of the holy ones that had fallen asleep were raised up, (and they, coming out from among the memorial tombs after his being raised up, entered into the holy city,) and they became visible to many people.

Thus, even though one preserves the dubious punctuation of *The New World Translation*, using parentheses to isolate the entrance into the city from the raising of the dead, it is still crystal clear that the bodies which were raised were the ones that entered into the city and were seen by many. In the grammar of the Greek there is the strongest possible identification between the word, "bodies," and that which came out of the graves and entered the city. It is a participial construction which reads, literally:

> And the graves were opened and many bodies of the sleeping saints were raised up, and coming out of the graves after his resurrection, entered into the holy city and appeared to many.

In view of this, it is a deliberate attempt to deceive to add in the footnote, "but not the bodies." Grammatically, the bodies, *and only the bodies*, could have been referred to. To insert further the word, "persons," when there is no such word in the Greek at all, is only additional evidence of the extent these translators have gone to make the text say what they want it to say.

4. Improper Translations of Individual Words

An obvious example of improper translation is found in Matthew 27:50 as compared with Luke 23:46.

The first reference is rendered: "Again Jesus cried out with a loud voice, and ceased to breathe." After "breathe" occurs a footnote which reads: "Literally, 'yielded up his

breath.'" The Greek word here translated, "breath," is *pneuma*, which most other versions render "spirit." The "Witnesses," of course, want the reader to believe that man's spirit is nothing more than the breath of his body and that it certainly does not survive after death; therefore, they render this in such a manner as to picture Jesus as simply ceasing to breathe.

However, when one turns to the parallel passage in Luke 23:46, the same Greek word (*pneuma*) is translated "spirit": "And Jesus called with a loud voice and said: 'Father, into your hands I entrust my spirit'." Here, obviously, it would be silly to have made the Lord say: "Into your hands I commend my breath." It is impossible, therefore, for the *translators of this version to escape rendering this* "spirit." But why not be consistent? The two passages are parallel reports of the same incident, by two of the Gospel writers. If they have no choice but to translate *pneuma* as "spirit" in Luke, why not also translate it as "spirit" in Matthew? That would make the account in Matthew read: "Again Jesus cried out with a loud voice and yielded up his spirit." The fact that the Lord Jesus commended His spirit into the hands of the Father obviously implies that the spirit is more than merely breath, and when He "yielded up his spirit," it is obvious that His spirit survived the body. This agrees with what we read in Ecclesiastes of the human spirit: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Compare also I Thessalonians 5:23, where the translators of *The New World Translation* are also compelled to render *pneuma* as "spirit."

Before closing this brief exposé of the very deceitful methods of the translators, it would be well to say a word concerning the claim of this version of having restored the divine name to the text of the New Testament. Much is made of this in the Preface, where a lengthy section is devoted to it. Their conclusion is:

> The evidence is, therefore, that the original text of the Christian Greek Scriptures has been tampered with, the same as the text of the LXX has been. And, at least from the 3d century A.D. onward, the divine name in tetragrammaton form has been eliminated from the text by copyists who did not understand or appreciate the divine name or who de-

veloped an aversion to it, possibly under the influence of anti-Semitism. In place of it they substituted the words *kyrios* (usually translated "the Lord") and *theos*, meaning "God."

Just what is this "evidence" that they rely upon to justify this bold accusation? They begin by bringing forth some rather sketchy evidence that the Hebrew tetragrammaton for Jehovah did appear in some copies of the LXX, the Greek translation of the Old Testament. This is based on the finding of one copy of a portion of the LXX (the second half of Deuteronomy only) which does contain the tetragrammaton and of which they show many pictures. Based on this alone, they say: "It proves that the original LXX did contain the divine name wherever it occurred in the Hebrew original." Notice, here is one copy, among the many copies of the LXX that do not contain the tetragrammaton, and yet these "scholars" blandly state: "It proves, etc." The most, of course, that this would really *prove* is that at least one copyist thought the divine name in Hebrew should appear rather than the Greek equivalent, and so included it. In fact, the pictures of even this one copy show the tetragrammaton as written in much smaller and cramped letters than the surrounding Greek, and would suggest that it was added later by another hand.

However, since some of the ancient writers (Origen, Jerome) do refer to *some* copies of the LXX which contained the tetragrammaton, we can well believe that certain purists of the day did attempt to introduce it into the Greek translations. This is a far cry from the statement which the "Witnesses" next make, that when the authors of the New Testament wrote their letters and treatises, they, too, included the Hebrew name of God. This is what the *New World* translators try desperately to establish. But what is the evidence for it? Actually, nothing! The nearest to evidence that they produce is the mere possibility that the Gospel of Matthew was written in Hebrew originally, although, of course, there is no ancient manuscript evidence for this. The best modern authorities believe that Matthew did probably write his Gospel in Hebrew and then translated it himself into Greek, using the Greek equivalents *kurios* and *theos* for the Hebrew "Jehovah"! Not one of the Greek copies of Matthew's Gospel contains a single tetragram-

maton! So the "evidence" for the elimination of the tetragrammaton from the original Greek Scriptures melts away to nothing. The fact remains that not even one of the thousands of manuscripts of the Greek New Testament, in existence today, contains even the slightest hint of the use of the tetragrammaton in the originals. Even without this massive evidence to the contrary, common sense would indicate that it would have been folly for the Apostle Paul, for instance, to have used a Hebrew name in writing to his Gentile readers. It would have meant nothing to them and would only have served as a source of confusion.

Of course, in the absence of a single shred of evidence to substantiate their claim, the translators of this strange version are forced to manufacture some. And so they list a series of twenty-one sources which they refer to as authority for reinserting the name, "Jehovah." What are these sources? They are nothing more or less than translations of the Greek back into the Hebrew language. The earliest of these was not made till A.D. 1385, and all of them were translated from Greek manuscripts which used the Greek words *kurios* and *theos* instead of the tetragrammaton. Their value as evidence is, therefore, absolutely nil. As well claim that the New Testament originals used the word *Dieu* for God, since all French translations use that form!

Whether the Hebrew or the Greek form of the name of God be used, is of little difference, of course. We have no objection to rendering the name, "Jehovah," in quotations from the Old Testament, if that makes it easier for someone to understand the text. But we have taken the time to examine the "Witnesses'" claims in this respect so that the reader may see how totally unscholarly and unlearned are their arrogant pretensions.

These few illustrations of the deliberate duplicity of these translators should serve to warn many against just such men as the Apostle Peter describes as "unlearned and unstable," who wrest the Scriptures unto their own destruction (II Peter 3:16).

"Where the Spirit of the Lord is, there is liberty."

All Things Become New

By A. H. Stewart*

If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new (II Cor. 5:17).

Many times the above text is quoted as proof of being a Christian but I am sure, if it is examined with any degree of care, that it would put all to silence if that were the only proof text we had. Let us notice, first of all, what it does not say, and then what it does say.

In the first place, it does not say that if any man be a Christian, or born again, or a child of God, or any name applicable to the whole family of God on earth, such-and-such is so. If it did say that, we all might have real cause to examine ourselves to see if we be in the faith. Then it does not say that *some* things are passed away, but old things are passed away and *all things* are become new. Not just the gross sins of life, such as smoking, drinking, dancing, and card parties are passed away, but *all things are become new.* And note how positive the statement is: "are passed away . . . are become new."

I attended a service one evening in a certain church, and I heard the above text quoted by an elderly lady as she gave her testimony and sought, by doing so, to glorify her Lord and Saviour. After the service I had the privilege of being in the same automobile as she and her daughter. In conversation with the elderly lady, I mentioned: "I was delighted to hear your testimony tonight and only wish I could say truthfully what you said, that is, 'old things have passed out of my life' and '*all things* are become new,' etc."

Then she put the surprised question to me: "And can't you?" "No! I'm sorry to say, I cannot," I replied. "I still love a little praise of man, I'm afraid; also a little ease and a little of my own way. I'm sure those who know me best notice these things, and then *I know* other failures and failings which they may not see."

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The lady's answer was: "Well, I know a great change came over my life after I accepted Christ," to which I heartily agreed.

Before the car reached my hotel, she and her daughter had quite an argument. They went at it "hot and heavy" for a short while until, finally, I said: "Is that what you mean by old things being passed away and all things having become new?"

Silence reigned for a moment and then the lady asked the question: "What does the text mean?"

It means exactly what it says, but notice carefully what it *does* say: "*If any man be in Christ*, he is a new creature [or, more correctly translated, I believe, *a new creation*, and in that creation] old things are passed away, behold, all things are become new." In other words, the Holy Spirit is informing the Corinthians, and all that believe in every place, of their standing before God. So that their state should somewhat correspond with that standing, all the exhortations of the epistles are given. If all things became new the day we were saved, much of the New Testament would have very little meaning. Take, for instance, I Peter 2:1-3: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the Word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." Notice (1) "malice," (2) "guile," (3) "hypocrisies," (4) "envies," and (5) "evil speakings."

Yes, they had been born again (chap. 1:23) but observe again the things that should be laid aside: "malice," or ill will, undying grudges; "hypocrisies," or acting, being a Christian not on Sundays only but every day and in every place; "envies," a green-eyed monster that saps all spiritual life away and hinders all true growth in the knowledge of our Lord and Saviour Jesus Christ.

Then, what about "evil speaking"? Is it never indulged in by any of the supernaturally born people of God? Alas, alas, the idle word often escapes the lips, and if our getting to heaven depended upon our not speaking "unadvisedly with our lips," as Moses did on one occasion, I am afraid that, as he was kept out of Canaan for that one act, we too

would be shut out of God's heaven, and that forever. How much back-biting there is, and whisperings that separate chief friends and cause havoc in assemblies of the Lord's people! That has all to be laid aside, for it will never pass away of *its own accord.*

Then, "envy," humanly speaking, killed the Son of God. "Pilate knew it was for envy they delivered Him." Yes, away behind the clamoring for our Lord's life's blood was that monster "envy." "A sound heart is the life of the flesh: *but envy the rottenness of the bones*" (*Prov. 14:30*). Why should we envy another? We are what we are by the grace of God, and all that is required in stewards is faithfulness, which will be rewarded in the coming day when "each shall have praise of God." Success any one can appraise, but God our Father and our Lord can and will appraise faithfulness at its true value.

Our Lord was

Faithful amid unfaithfulness,
Mid darkness only light;
He did His Father's name confess,
And in His will delight.

Our standing is perfect and always the same, "in Christ" and "accepted" in all the value of His Person and work.

As He is
So are we
In this world (I John 4:17).

Yes, there they are in all their simplicity:

John's nine monosyllables,
All in a row;
My joy and my comfort
Wherever I go.

As our standing is perfect before God, may we seek grace to bridle our tongues and say and do only those things that glorify our blessed Saviour, whose we are and whom we serve while awaiting His return.

Then we shall be where we would be,
Then we shall be what we should be;
Things that are not now, nor could be,
Soon shall be our own.

"Continue in prayer, and watch . . . with thanksgiving."

Scripture Summaries*

By Herbert Lockyer

Romance and Redemption in Ruth

The love story of Ruth is one of the most wonderful, perfect, and touching narratives in Scripture. Easily read in twenty minutes, it is a book that all classes and conditions of people can read with pleasure and profit, seeing that it combines many traits of human life and character. The charming Book of Ruth provides us with the history of a *nation*, the *history of a family*, and the *history of a soul*. Without doubt, it is one of the rarest gems in the realm of literature.

The *Book of Ruth is a book that every family ought* to read when gathered together, for the story of a wrong step, taken by a Jewish family long ago, will serve to save family life from disaster. Elimelech and Naomi went down to Moab and met sorrow and tragedy. We have no right to move even from one house to another, as well as from one community to another, without the clear guidance of God's Spirit. If we acknowledge Him *in all our ways*, He will direct our paths.

The Book of Ruth is a book that every young woman should read, seeing that it emphasizes the fact that in religious matters, there is no escape from a personal decision. One cannot just *drift* into grace with a companion or a church. Within this Hebrew idyl we have Ruth's *decision* leading to nobility and royalty, and also the *decision* of Orpah, resulting in obscurity and oblivion.

The Book of Ruth is a book that all sorrowing hearts can profitably meditate upon. A common grief bound three weeping widows together. "Fellow feeling makes us wondrous kind."

The Book of Ruth is also a book that all true lovers should learn a great deal from, in that it reveals the grief of mixed marriages, and on the other hand, the blessedness of the

*This is the ninth article in Dr. Lockyer's series on the great themes of the Bible.

sacred union when two marry in the Lord. An unequal yoke is forbidden in Scripture. What sorrows must be faced when a Christian marries a non-Christian; or a Protestant, a Catholic.

The Book of Ruth is likewise a book that all disappointed, failing souls should read. It is one of the best books in the Bible for backsliders to peruse. Naomi, down in Moab, felt the misery of her separation from her own people in Bethlehem. How could she be happy in Moab after having lived in Bethlehem? How can a backslider find pleasure in the world after having tasted of the joy of salvation? When, ultimately, Naomi returned to her native land, it was the beginning of barley harvest. It is always barley-harvest when a backslider cries: "Restore unto me the joy of Thy salvation."

The Book of Ruth is a book that we should persuade all masters and servants to read, knowing that, from one of its underlying principles, the solution of industrial problems in labor circles may be discovered. The delightful relationship existing between master and servants, in a dark, chaotic period of Israel's history, is one of the superb episodes of the Bible. As Boaz walked through his fields and met his servants, he smiled upon them and said: "The Lord be with thee." And they replied: "The Lord bless thee." In these days of selfishness and greed, we sadly need the revival of the mutual understanding seen in Ruth.

The Book of Ruth is a book that all Bible students should read, since it is rich in typical teaching. Within it there are types of Christ, of Israel, of the Church, and of the believer. Here is a favorite book for Bible teachers to expound.

In Boaz, we have a type of Christ. Think of how he is described in the Book of Ruth—as lord of the harvest; dispenser of bread; kinsman-redeemer; man of wealth; advocate; bridegroom; life-giver—titles to which our Lord lays claim.

In Ruth, we have a type of the Church. Bought with a price, the Moabitess yet became the bride of the one who purchased her. In this connection, read Ephesians 5:21, 23.

In the union of Boaz and Ruth, we have a type of the composition of the Church. Boaz was a Jew; Ruth, a Gentile.

Yet both became one. Within the true Church regenerated Jews and Gentiles become one. In Christ, there is neither Jew nor Gentile.

Bethlehem means *house of bread* and represents our fulness of supply in God.

Moab means *waste, or emptiness*, and typifies the emptiness, disappointment, disillusionment of worldly pleasures and pursuits.

Outstanding, attractive characters make up a good story. Without them a tale has no appeal. Let us, therefore, try to portray the conspicuous characters making up the Book of Ruth. In Old Testament days, names were associated with the experiences and circumstances of the people. This is why so many given names are rich in spiritual significance. An illustration of this is to be found in I Samuel 25. Abigail, pleading before David for her worthless, churlish husband said: "As his name is, so is he. Nabal is his name, and folly is with him." In effect, Abigail said: "Pay no attention to my husband; he is a fool by name and a fool by nature." Let us seek, then, to gather the story of the Book of Ruth around the outstanding characters the book contains.

Elimelech

The father of the Jewish family, prominent in the Book of Ruth, has a most suggestive name. Elimelech means *my mighty God is King*. Doubtless it was given him by godly parents when Israel wholly followed the Lord. Such a name was an evidence of their faith in the sovereignty of Jehovah. Elimelech, however, belied the name he bore. It is one thing to possess a good name, but a different matter to have a life correspondingly as good as the name. Elimelech had the best of names but he did not act as if God was his King. Had he believed in the sovereignty of God, he would have stayed in Bethlehem, and that in spite of famine. But one may argue that there was only one right thing for Elimelech to do; rather than see his family perish from starvation, as famine gripped the land, he went down to Moab where there was plenty of bread. Elimelech, however, was a Jew and, as such, he had the promise that in the days of famine

he would be satisfied. Had he truly believed that God was his King, he would have remained in Bethlehem, knowing that need could never throttle God. God used the ravens to feed Elijah; He can spread a table in the wilderness.

Are we true Elimelechs? Do we live and act as if God is All-Sovereign, and able to do exceeding abundantly above all we could ask or think? Let us rest in the present tense of such a significant name, "My God *Is* King." While His sovereignty is yet to be displayed, He is presently high over all. "The Lord God omnipotent *reigneth.*"

Further, if we bear a good name, one full of spiritual significance, may grace be ours to live the life corresponding to such a name.

Naomi

Having taken her husband "for better or for worse," what else could Naomi do but take her two children and follow Elimelech into Moab? She was a prey to circumstances over which she had no control. It was she, however, who had to bear the brunt of the wrong step her husband took. *Hers was the greater loss over that emigration into a heathen land.*

Naomi means *pleasant, agreeable, attractive,* and suggests all that is charming. And she must have had an unusual personality to have drawn to her heart a lovely girl like Ruth, and hold her close with the cords of love. Evidently Ruth the Moabitess had no difficulty in living with her mother-in-law.

The tragedy of Naomi, however, was the fact that ten years in Moab, away from God and His people, dried up her finer feelings—so much so that when she ultimately returned to Bethlehem, her old friends met her with the salutation: "Why, here comes Naomi!" But such was her change of disposition that she replied: "Call me not Naomi, call me Mara." Bitterness had taken the place of beauty. *Naomi could not bear the contradiction between the name she* bore and the thing she had become. No longer was she delightful to know. Disobedience and grief had coarsened the one-time attractive woman.

Can this be the tragedy of someone reading these lines?

You, too, look back and think of the days you were easy to live with. You had a winsomeness of character that drew others to your side. A spiritual or natural charm was yours that made you a channel of influence, but things are different now. You stepped out of God's will, became disobedient to the heavenly vision and, consequently, courted grief and adversity like Naomi of old. And today you are hard, cynical, disagreeable, and irritable. All sweetness of disposition has vanished. Spurgeon used to speak of "sweet sinners" and "sour saints." Have you become a sour saint? Well, the old-time charm can be restored if only you will return to your charming Lord. He alone can restore the years the canker-worm has eaten, and once again make you "lovely and pleasant" in your life.

Mahlon and Chilion

Into that Jewish home in Bethlehem two boys were born, with somewhat strange names: Mahlon, meaning *sickly*, or *invalid;* Chilion, meaning *pining one*, or *wasting away*. It may be these two were twins and from their birth were frail and weak. Naomi had to guard them from a rigorous life. They required much attention and constant care. This much is evident—that all the while they remained in Bethlehem, their strength could be guarded, but by going down into Moab and marrying heathen women, they only hastened their end. The fast, idolatrous life of Moab was too much for their none too robust constitutions, so they found graves in foreign soil. Their sin in marrying Moabitish women may have been the cause of their premature deaths (see Deut. 7:3; 23:3).

The curse of church life and work today is the presence of far too many Mahlons and Chilions, professing Christians who have been sickly since the day of their spiritual birth. How frail and puny they are! Spiritual anaemics! Theirs is not robust health. They are akin to those Corinthians whom Paul expected to be full grown so that he could feed them with strong meat. Alas, their spiritual stomachs could not take it, so he had to resort to the milk bottle! We are persuaded that what many church members require

is not a pastor but a nurse-maid constantly to carry and coddle them. They are so carnal and therefore so easily displeased and peeved. Unless stroked the right way, and given full recognition, they turn up their noses and quit at the slightest provocation. Babies are lovely to look at but, if they remain babies, they become abnormalities. God save us from spiritual babyhood!

Orpah

Scholars are divided as to the exact significance of the name, Orpah. Some say it means *stiffnecked;* others affirm her name signifies *duplicity*, or *doublemindedness*. The latter seems to fit in with her character, seeing that her actions prove her to have been somewhat double-minded. While under the roof of Naomi, Orpah was obliged to yield temporary, external allegiance to the God of Chilion, her husband. A crisis on the Bethlehem-Judah road, however, revealed her unwillingness to pay the price of complete surrender.

Orpah knew what to expect if she went all the way into Bethlehem, so she went back to her own people, her own land, and her own gods (1:15, 16). Naomi had promised her daughter-in-law no easy road. Orpah knew that the Jews hated the Moabites. She doubtless left Moab under an emotional impulse but her heart was divided. She left Moab as a place but carried Moab in her heart. The Psalmist speaks of his heart as being fixed. Orpah's difficulty was that of a heart that was mixed. She wanted Bethlehem but loved Moab and, being double-minded, was unstable in all her ways. Strange, is it not, that you seldom find a Jewess bearing the name Orpah?

Ruth

Ruth has always been the writer's favorite female Bible character. When his own daughter was born, he named her Ruth. Several interpretations have been given of her name. *Fulness* and *satisfaction* have been suggested and are in keeping with her experience. Although she left Moab empty, how full she became! Ruth went all the way in

surrender and was crowned with riches, honor, and an imperishable memory. When Orpah left Naomi and Ruth, she went out into oblivion. Not so the experience of Ruth! In Bethlehem, her own life was full, and she filled the lives of others. To Naomi she was better than seven sons.

The meaning of Ruth that we like most is that of *a closely knit friend*. Truly she stands out as the personification of true friendship. Why, there is no episode in all literature comparable to that on the Bethlehem-Judah road, when Naomi pled with Orpah and Ruth to go back to Moab. She knew what it would mean for these young widows to cross the dividing line. Orpah planted a cold, loveless kiss upon Naomi's brow, and went back to her heathen ways. Ruth, however, clave unto her mother-in-law and cried: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me" (1:16, 17).

Stedfastly minded to go with Naomi every step of the way into the unknown, she stands out in contrast to the fickle-mindedness of Orpah. Remember that, at that time, Naomi was a bitter woman, and it takes grace to befriend an embittered person. Thus Ruth's exhibition of undying friendship is a classic. God knows that we have so-called friends who leave us like Orpah. There are others, however (and the Lord bless them!), who cling to us like Ruth clung to Naomi.

Have you ever been impressed with the fact that Calvary was also enacted on that road back to Bethlehem? From Naomi, one woman went out into obscurity, while another went out, with Naomi, to honor and joy. From the side of the crucified Son of God, one thief went out into perdition while the other went into paradise.

Boaz

In a true love story, the heroine meets a good man, marries, and they live happily ever after. So it is in this

classic account. The unfolding story can be briefly told. Back in Bethlehem, Naomi was too old to work, yet she must live. Ruth, then, with characteristic kindness and thoughtfulness, went out and labored in the fields of Boaz, where it was her "hap" to come under the notice of her master.

It is evident that the somewhat elderly bachelor evinced more than a passing interest in the beautiful Moabitess. Naomi, who proved herself to be a good matchmaker, brought about the meeting of Ruth and Boaz in the latter's threshingfloor. There it came about that Ruth's property by marriage was redeemed by Boaz, and in turn she became the bride of the man who redeemed her possessions.

Of the biblical meaning of "Boaz" there is no question. It has been said that his name represents *fleetness, alacrity.* Without doubt Boaz acted promptly in the protection, redemption, and marriage of Ruth. All who love the Lord should be "alive and quick to hear each murmur of His voice." Promptly the Word and will must be obeyed. In the description of the temple, however, we are told that the name of its left pillar was Boaz, for in it is strength (I Kings 7:21). Boaz was true to his name. He was strong in love, grace, courage, and integrity. Between the lines of the story he stands out as a strong, reliable man, dependable in every way. May we covet all that his name implies! In this age of apostasy, we are apt to be too weak and vacillating. We need to be strengthened with all might in the inner man. We must "be strong *in the Lord.*"

Obed

Ruth's complete surrender to the God of Israel was rewarded with complete satisfaction and joy. Although a Gentile, she became the bride of a Jew and the mother of one from whom the Messiah was to spring. God blessed Ruth with a son, Obed by name, a name which, although the neighbours had a share in choosing, must have been Ruth's personal choice.

Obed means *a servant who worships.* It illustrates Ruth's experience. She started life in Bethlehem as a servant,

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laboring in the fields of Boaz, but she was a servant who worshiped. "Thy God," she said to Naomi, "shall be my God."

Can we say that we are among God's Obeds? Are we servants who worship? Two classes to be distinguished in our churches are those who serve but seldom worship, and those who worship but fail to serve. We have met preachers who are so busy doing Christian work that they have little time to pray, meditate, and cultivate spiritual aspirations. Somehow they forget that, while the Seraphim have six wings, four are used for worship and only two for service.

The art of worship has been sadly neglected in Protestant circles. We hold no brief for the Roman Catholic Church. We love some Roman Catholics but abominate the system they represent. This much, however, must be said for Catholic churches and cathedrals—they are notable for the atmosphere of worship. Silence, even though it is the silence of death, pervades the buildings. You never see Roman Catholic worshipers indifferent, chattering to each other, or gazing around. Catholic churches have no need of a notice in the vestibule reading: "Please observe silence." Such a notice is found, however, in some Protestant churches. Why, the first moments in some of our church services suggest the rabble of a market rather than the house of God where the Lord waits to meet His people. Church members need to hear more sermons on worship. "Oh, *worship* the Lord!" But Catholicism does not preserve the right balance. It teaches people to worship but not to go out and serve a world of sin and need. Ruth worshiped. "She fell on her face and bowed herself to the ground" (2:10). She also knew how to toil and glean for herself and others.

As a servant who worshiped, Ruth was amply rewarded. She became the mother of Obed. Obed became the father of Jesse. Jesse became the father of David. David became the ancestor of Jesus Christ. It is thus that Ruth finds honorable mention in the human genealogy of our Lord Jesus (Matt. 1:5).

As our heavenly Boaz, Christ is the One who has the *right to reign as King*. As the *mighty* God, He is *King*. He is also the One whose grace makes us pleasant and

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attractive. His matchless love begets true friendship. His gentleness makes us great and strong to obey. His holiness calls forth the worship of our hearts and the service of our lives.

Thus we have the sweet, charming love story of Ruth, the letters of whose name spell out the truth of each chapter, making up the book bearing her name.

"R" stands for *resolve*, which characteristic summarizes chapter 1. Ruth was determined in her resolve to decide for God and His people: "Thy God shall be my God, and thy people, my people." Many children of Christian parents need to make a similar resolve.

"U" can represent *unselfishness*, a trait which is so prominent in chapter 2. Ruth's chief concern was for Naomi, an aging widow who was not able to glean in the fields. Without hesitation, Ruth left the land of her nativity and, among unknown people, labored to support Naomi and herself in her adopted land.

"T" brings us to *trust*, and this is the virtue emphasized in chapter 3. Ruth began to reap a rich reward from Him, under whose wings she had come to trust. When the matter between Boaz and herself was developing, Naomi urged Ruth to "sit still" until Boaz had finished the thing concerning Ruth and himself. Ruth, as a trusting soul, could afford to sit still. If we know what it is to trust in the Lord with all our heart, then our strength is to sit still.

"H" indicates *honor*, so prominent in chapter 4, where Ruth learns that they who honor the Lord are honored by Him. As we have already seen, Ruth became the ancestress of our blessed Lord. Hers is an imperishable memory. The Book of Ruth is a commentary on the divine declaration: "They who honor Me, will I honor, saith the Lord."

One cannot close this meditation without drawing attention to a most unusual tract by S. Fox, a missionary in India, written many years ago. Its title is "Ruth, Chapter 5, Verse 17." And this is what he says in the tract:

"It was in the town of Guntur, about two years ago, that I was asked to address a large meeting one evening in the church building. I suppose there were between five and six hundred people present. The meeting was addressed in Telugu, and the elderly Indian pastor was chairman. I was led to speak on Ruth and Boaz. I pointed out that Ruth was a

twice-married woman. Her first marriage to Mahlon being fruitless, she was later married to Boaz. And at once God blessed this union and she became the happy mother of a child, who was the progenitor of David and of Christ Himself. I joined this with the passage in Romans 7 wherein we are told that we have died to the law that we might be married to another, even to Christ. The purpose of the union being that we might bring forth fruit to God. I brought before my audience many points, and sought to force them home:

(1) Barrenness can give place to fruitfulness.
(2) Weakness can be changed to strength.
(3) Sorrow changes to joy when we find our Boaz, the Rich Man, and the Strong One, of Bethlehem—a true type of Jesus Christ.

He was born of a woman, born in the same place, born under the law, to bring us eventually to the place of sonship and adoption; delivering us from the curse of the law. Then further, at the close of the address I said, "Now turn, if you can, to Ruth, chapter 5 and verse 17, and read, if you are able to find it, the story of how Ruth, grown tired of Boaz, after a time leaves him and goes back to Moab; digs up her old husband, hangs the dead bones of Mahlon around her neck, and says, This is the one for me. Sad to say, many not knowing their Bible, began at once to search for this strange passage, for it does sound strange, doesn't it? Even the old pastor, right before his congregation, began to fumble to find Ruth 5:17. I waited. A few, at once sensing something wrong, looked into my face to find out if I was serious, for they knew there were only four chapters in the Book of Ruth. Then I drove home the point as follows:

"Friends, you will not find that verse, and please God, may you never find the experience either, for both are out of bounds."

Yes, what an awful thing for the Christian to leave grace and return to law! Or to leave the place of blessing, and backslide into the world. It is like opening up the grave of the dead, and mixing with dry bones, or worse, with that which is putrid and corrupting. What a picture of a backslider, with a dead body around his or her neck! No, the body of sin is for us destroyed, that is, it has no power over us, and is, in the plan of God, removed, crucified, and buried. May we, by the help of this New Husband and Lord, live the risen and glorified life.

Question Box

No. 1360. Revelation 1:4 speaks of "the seven Spirits which are before His throne." What does this mean? Is there more than one Holy Spirit?

There is but one Holy Spirit, of course, "the same Spirit" of I Corinthians 12:4, etc. "For by one Spirit are we all baptized into one body" (I Cor. 12:13). The number seven, in the Bible, speaks of completeness. In Revelation 1:4 the allusion seems clearly to be to *the seven-fold power of the Holy Spirit, the completeness or fulness of* His power. Such a seven-fold power is indicated in detail in Isaiah 11:2, wherein we are told of the coming of Christ as the Branch, and how the Spirit will rest upon Him: the Spirit of (1) the Lord, (2) wisdom, (3) understanding, (4) counsel, (5) might, (6) knowledge, and (7) the fear of the Lord.

No. 1361. *We are told that the reason that we worship* God on Sunday instead of the Sabbath, Saturday, is because the early Church did so. Yet I find, in reading Acts 13:14 and 18:4, that the Apostle Paul went to the synagogue on the Sabbath day and spoke to the people there. What about this?

The inquirer does not mean to imply, we believe, that today we worship God *only* on Sunday but, rather, that believers *meet together for worship* on Sunday. The first day of the week is the day of Christ's resurrection, and the early Church did indeed assemble together on that day, the Lord's day: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them . . ." (Acts 20:7; cf. I Cor. 10:2).

The reason that the Apostle Paul went into the synagogue on the Sabbath is because that is where the Jews were accustomed to gather. Paul was an evangelist, and an evangelist makes it his business to go where people may be found, whether it be in a synagogue or by the river side (Acts 16:13).

No. 1362. Since our Lord Jesus Christ was and is One with the Father God, is it all right to say, when referring to Christ's death on the cross, that God died?

Our Lord was, of course, perfect God as well as perfect Man. However, the Bible *never* speaks of God's dying. "God is a Spirit" (John 4:24). Deity, as Deity, cannot die; therefore, in order that He might die for us, God the Son *became* man. Consequently, while we do not dare assert that God died, we *can* say that God the Son died on the cross for sin.

No. 1363. By what possible rule of Bible interpretation can you say that the fig tree, in Matthew 21:19; 24:32; Luke 13:6; etc., refers to Israel? This seems almost anti-Semitic, especially in the first and third cases.

Such interpretation of the Bible is arrived at by the best possible rule of interpretation, by "comparing spiritual things with spiritual" (I Cor. 2:13). "What saith the Scripture?" Anyone familiar with the Old Testament will recognize that the fig tree is symbolic of Judah, or Judah and Israel. For example, we quote Jeremiah 24:5: "Thus saith the Lord, the God of Israel: Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good." Read the full chapter. See also Jotham's words, in Judges 9:7-20. Refer to Joel 1:6, 7. When Jeremiah writes of "the Branch of righteousness to grow up unto David" (33:15), he is alluding to "that good thing . . . promised unto the house of Israel and to the house of Judah" (vs. 14). A branch grows out of a tree.

It is not anti-Semitic to discuss what the Scriptures reveal as to Israel's future. Great blessing is to come to the nation Israel but, before it comes, there will be great tribulation. Our Lord Jesus Christ, Himself a Jew according to the flesh, was surely not anti-Semitic!

Studies in the First Epistle of John

By Charles B. Bowser*

"*Love not the world*" (2:15). "That disciple whom Jesus loved" was an outstanding, Spirit-directed messenger of love. He uses the word *love* in his Gospel no less than fifty-three times in one form or another. It is obviously the major theme of his letters. He not only tells us who, what, when, where, and how to love, but also what *not* to love.

Of course we must learn the difference between "love" and "Love" as it applies to "the world"—the "love" of conformity and compromise over against the "Love" of compassion and concern. The one is carnal; the other is of His Spirit. We capitalize the Love which is of divine origin, for God is Love!

John urges: "Love not the world," by which he means that we are to have no love for fallen man as fallen man, for the world system, for the rebel sinners who have no thought of God. All these are under the judgment-curse, estranged from God, rebellious against God, every imagination of the thoughts of their hearts being only evil continually.

The Apostle John mentions "the world" more often than any of the New Testament writers—one hundred times at least: seventy-seven times in his Gospel and twenty-three times in his letters. It is readily seen that he who would proclaim divine "Love" and have all men everywhere know the Lover of their souls, was fully aware of and alert to the *opposing force or forces of evil, and the enmity, hatred, and* opposition of the world.

The "world," as John knew it, was the world-system (Gr., *kosmos*), the human order, the entire race of fallen man living after his philosophy of self-sufficiency and Godlessness. John points the finger of identification at the world, and cries: "*Love not.*" There is good reason for John's warning; for a collation of Scriptures gives us the following clear determination:

*This is the ninth study in this exposition by the beloved pastor of the First Baptist Church, Shamokin, Pa.

WHY NOT LOVE THE WORLD?

(The answer is in the Book of Books)

1—John 1:10—"the *world* knew *Him* not"
2—John 12:31—"Satan . . . prince of this *world*"
3—John 15:19—"the *world* hateth you"
4—John 16:33—"in the *world* . . . tribulation"
5—John 17:14—"the *world* hated them [His own]
6—John 18:36—"My kingdom . . . not of this *world*"
7—I Jn. 2:17—"the *world* passeth away"
8—I Jn. 5:19—"the whole *world* lieth in wickedness"
9—Rom. 3:19—"all the *world* . . . guilty"
10—I Cor. 1:12—"foolish . . . the wisdom of this *world*"
11—I Cor. 7:31—"fashion of this *world* passeth"
12—I Cor. 11:32—"condemned . . . *world*"
13—II Cor. 4:4 —"god of this *world* . . . blindeth"
14—II Cor. 7:10—"Sorrow of this *world* . . . death"
15—Eph. 6:12—"Rulers of darkness . . . this *world*"
16—Heb. 11:7 —"He condemned the *world*"

Moreover, the redeemed child of God is warned:

"LOVE NOT . . . THE THINGS IN THE WORLD"

Its *riches* —Rom. 11:12; I Tim. 6:17
Its *lusts* —Titus 2:12
Its *pleasures*—Luke 8:14; II Tim. 3:4; James 5:5
Its *honor* —John 5:44; Prov. 12:9
Its *wisdom* —I Cor. 1:20, 21; 2:6; 3:18
Its *voices* —I Cor. 14:10
Its *peace* —John 14:27
Its *spirit* —I Cor. 2:12

Our Father-God is, in the essence of His Being, holy, righteous, pure, sinless, and perfect. Because of His sinlessness, God is unalterably opposed to the rebel, sinful world-order. He is not willing to be the objective of a shared love; wherein one would like to love the world and also love God. If one loves the world, the love of the Father is not in him. In fact, a lover of the world is one whose urges or drives are spiritually defined for us in I John 2:16, as "the lust of the flesh, and the lust of the eyes, and the pride of life."

"*The lust of the flesh*" is the expression of the low, base, ugly, cursed nature of man. A "lust of the flesh" impulse caused Esau to sell his birthright for a mess of pottage. A "lust of the flesh" urge made Belshazzar and Nebuchadnezzar what they were in their debaucheries. A "lust of the flesh" drive blinded the eyes of Judas to the beauty of the Lord Jesus, and caused him to sell, not Christ alone but

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also his own soul for thirty pieces of silver. Blessed is the man who dies daily to self with its dangerous, destructive impulses, urges, and drives and yields, instead, to that greater power, the Holy Spirit of God.

He who is spiritually wise will know that the flesh is

Weak	—Matt. 26:41; Mark 14:38
Profiteth nothing	—John 6:63
Not justified	—Rom. 3:20
Cannot please God	—Rom. 8:5-8
Not to glory in His sight or Presence	—1 Cor. 1:29
Filthy	—II Cor. 7:1; I Pet. 3:21
Lustful	—Gal. 5:16
Not worthy of our confidence	—Phil. 3:3
As grass	—1 Pet. 1:24

The flesh is indeed a constant source of danger, even to the choicest saints of God. If given opportunity, it will trip, trap, and traduce God's child, even after the world and the devil have failed. The flesh, in its carnal quests, will make prodigals of us unless we are vigilant at all times. "Watch ye, stand fast in the faith, quit you like men, be *strong*" (I Cor. 16:13). *Each one of us must be constantly* mindful of this personalized and necessary admission: "In me, that is, in *my flesh* dwelleth *no good thing*" (Rom. 7:18). The functioning of the flesh, or carnality, takes many forms and is not confined to the locale of tap-room, theatre, or dance-floor. It can manifest its demoralizing and destructive power in the select circle of the church, when Christians give themselves over to unbecoming emotional outbursts or displays, when selfish aspirations and desires for position and popularity are manifest, when physical appetite must be satisfied in order to gain spiritual interest. Quite appropriate is the divine warning: "Abstain from fleshy lusts which war against the soul" (I Pet. 2:11). It is such that mar or break the believer's fellowship with God.

"FOR ALL THAT IS IN THE WORLD"

The Lust of the Flesh	The Lust of the Eyes	The Pride of Life
to	to	to
Adam and Eve	Adam and Eve	Adam and Eve
"*Good for food*"	"*Pleasant to the eyes*"	"*Make one wise*"
(Gen. 3:6)	(Gen. 3:6)	(Gen. 3:6)
to	to	to
Christ Jesus	Christ Jesus	Christ Jesus
"Command this stone that it be made bread" (Luke 4:3)	"Shewed unto Him all the kingdoms" (Luke 4:5)	"He shall . . . keep Thee" (Luke 4:10)

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Our Hope 60 (1953-1954)

It was thus that Satan approached Adam and Eve, and also the Lord Jesus Christ, tempting, or seeking to tempt, at the points of man's greatest human weakness. In the case of Adam, he succeeded; in the case of Christ, he failed, of course.

"*The lust of the eyes.*" Through eye-gate comes bane or benison, blight or blessing, and, as God has so willed, it depends upon our choosing. The eyes may behold with covetousness and greedy desire the things the world has to offer of beauty, riches, pomp, position, power, and glory; and, looking thus, fall into grievous temptation. When Satan showed the kingdoms of the world to Christ, he was seeking to tempt Christ through eye-gate. Our Lord met Satan's overture by using "the sword of the Spirit," the Word of God. That mighty weapon will still prevail on behalf of tempted ones. Others, who might have used it, miserably failed. Recall how David's "lust of the flesh" started with "lust-filled eyes" (II Sam. 11:1-13). Lusting eyes also provoked the fall of Achan, who said: "When I saw the spoils" (Josh. 7:21). It would be well for us to read Matthew 5:28 and be duly warned against the sinfulness that is possible when we are "just looking"!

All the so-called world-conquerors have been victims of the lustful eye. Be it Nebuchadnezzar, Napoleon, Hitler, or Stalin, the lusting lose.

As sincere saints of God, we should carefully and prayerfully judge ourselves in order that we might determine whether or not we are interested in anything that Satan has on tempting display. His wares are attractive. May our eyes be "anointed with eyesalve" (cf. Rev. 3:18), so that we may clearly and discerningly see naught but that which is well-pleasing unto Him and beneficial to us.

"*The pride of life.*" This might well be called "the sin of Satan," for arrogance, pride, and vanity were the sins which brought about his fall (Isa. 14:12-17). Pride is "self on parade," that vainglorious display and condition which prevails when a man thinks over much of himself, his abilities, and his prowess. The wise man of Proverbs not only declared that "pride goeth before destruction" but also said: "Pride cometh, then cometh shame" (Prov. 11:2), and

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"Man's pride shall bring him low" (Prov. 29:23).

Let him beware who lifts high the banner of pride, for "this shall they have for their pride . . . because they have magnified themselves . . . the Lord will be terrible unto them" (Zeph. 2:10, 11). Our hearts cannot help but praise God for this glorious fact: divine love, mercy, and grace give us Calvary-cleansing from the contamination of the world, the flesh, and the devil. Calvary-victory assures us that if the Son therefore shall make us free, we shall be free indeed (John 8:36).

Beloved Christian friends, there is a justifiable pride that should make us, as sons of God, jealous of the name wherewith we have been named, even the name of Christian. Let us not bring shame to that name!

CHECK YOUR WEAKNESS

(Then, check it!)

Regarding the *world* (the lust of the eyes)—any appeal?
Regarding the *flesh* (the lust of the flesh)—any desires?
Regarding the *devil* (the pride of life)—any yielding?

(*To be continued, D. V.*)

Book Reviews

By John B. Marchbanks

A B C's of The Revelation. By John J. Van Gorder, D.D. Maranatha Book Stall, Hendersonville, N. C. Cloth binding, 186 pages. Price, $2.00.

In this book on The Revelation, Dr. Van Gorder follows the plan of his previous books: *A B C's of Salvation, A B C's of Christian Experience,* and *A B C's of the Miracles.* He divides the book into 26 outlines, each beginning with a consecutive letter of the alphabet. "Much of the confusion in Christendom today is due to the disregard of prophecy," the author states, and with this we wholeheartedly agree. Especially is the book of The Revelation neglected by Christians generally. Dr. Van Gorder's exposition will be a great help to anyone desiring to make an honest study of The Apocalypse. It is simple, sane, and non-speculative. It follows the Holy Spirit's own three-fold division of the book, found in chapter 1:19. The author has given a seven point outline to each of the 26 divisions of the book, and this will be helpful to those who follow this method of preaching and teaching.

In the main, Dr. Van Gorder's exegesis follows that of the *Scofield Reference Bible.* There are details about which there are differences of opinion, of course. For example, some hold with the author in his belief that the first beast of Revelation 13 is the Anti-Christ; while others

believe, as does the reviewer, that the second beast of that chapter fills the biblical description of the personal Anti-Christ.

One could wish that a book of this caliber was better bound, but this does not affect its contents. We heartily recommend it and believe it will bring a real blessing to your heart, as well as much enlightenment about the last book of the Bible.

By Ray C. Stedman

Hebrews, A Guide for Bible Students in Busy Days. By Walter C. Wright. Moody Press, Chicago. Cloth binding, 191 pages. Price $2.50.

The writer of the Epistle to the Hebrews seems to feel that all his readers "ought to be teachers" (5:12) whatever their avocation in life might be. Among others in our own day, Walter C. Wright, a certified public accountant of Los Angeles, has obeyed that injunction. That he is a teacher of no mean ability is abundantly clear to all who read this fine study. This is no labored theological exposition but a penetrating and clear analysis of the underlying messages of this great book. Many original and helpful illustrations abound throughout, which will help the reader to understand the difficult passages.

Some failure exists, on the part of the author, to point out that the writer of Hebrews is not so much afraid that believers in Christ will apostatize (an impossibility), but that some who have not fully come over onto Christian ground will drift back into empty Judaism. This perhaps explains why Wright's treatment of Hebrews 6, which begins excellently but concludes lamely ("There is nothing to indicate that he is speaking of their final state"), is rather weak.

The last chapter, which puts in simple and plain language the essential teaching, is a masterful summing up of the whole epistle.

By Merrill F. Unger

Introduction to Old Testament Times. By Cyrus H. Gordon. Ventnor Publishers, Ventnor, N. J. Cloth binding, 312 pages. Price, $4.75.

This is a reliable treatise on Old Testament history and culture by a careful scholar, well-trained in ancient Near-Eastern studies, and sober in his conclusions and interpretations. Professor Gordon has distinguished himself particularly in Ugaritic studies (*Ugaritic Handbook*, Rome, 1947; and *Ugaritic Literature*, 1947), and also as a teacher of Assyriology and Egyptology. Inasmuch as the modern study of the Old Testament resolves itself to an understanding of the Hebrew text against the background of linguistic and archeological discoveries in the Near East, the author's treatment will be found very helpful to the Bible student who appreciates the light that modern, scientific research can shed upon the pages of Holy Writ. What will make the book more useful is the sane approach of the writer to many of the problems involved.

Plants of the Bible. By Harold N. and Alma L. Moldenke. Chronica Botanica Company, Waltham, Mass. Cloth binding, 364 pages. Price, $7.50.

This beautiful and distinctively produced volume contains 95 handsome illustrations. It is also distinctive in subject matter, being the only modern comprehensive survey of plants and plant products mentioned in the Bible. It will likely be regarded for years to come as the standard treatment on this important phase of biblical study. One will be amazed, in surveying the book, to learn how many different trees and plants are mentioned in the sacred narratives. While botanical identification in all cases is doubtful, yet the authors present the evidence available. In almost every case light is shed upon the study of the Bible as a result. Students interested in the botanical aspects of the Bible will have to resort to this volume to get up-to-date information. It is in a real sense a definitive and exhaustive work.

History of the Old Testament. By Paul Heinisch. Translated from the German by William Heidt. The Liturgical Press, St. John's Abbey, Collegeville, Minn. Cloth binding. Price, $6.00.

This is a companion volume to the author's *Theology of the Old Testament* which was published by the Liturgical Press in 1950. In German the two works belong to the celebrated Bonner Bibel, published at Bonn, Germany. During the three years since the appearance of *Geschichte des Alten Testamentes*, Dr. Heinisch has amended and supplemented his work. These notes have been made available to the English translator and are incorporated in this English edition.

The author has given us a constructive interpretation of Old Testament history which the conservative student will find extremely useful. Catholic scholarship, to pass the censorship of the Roman Church, must of necessity hold itself in check and not run riot in radical theorizings as many Protestant scholars have done. For this reason the objective, scholarly work of many Catholic writers is extremely helpful and stimulating. This volume, which makes use of linguistic and archeological science, is of that worthy type.

A Critical and Exegetical Commentary on the Book of Kings (The International Critical Commentary). By James A. Montgomery. Scribner's, New York. Cloth binding, 575 pages. Price $5.00.

This is the second volume in the International Critical Commentary series to come from the pen of the late professor Montgomery (died February 6, 1949), following his commentary on the book of Daniel by a quarter of a century. Although conservative scholars are fully cognizant of the unsound nature of the International Critical Commentary as a whole, it must be confessed that this new volume must take a very high place in this type of critical study, and is to be rated as among the half dozen best volumes in the entire series. It contains a mass of important archeological and linguistic material indispensable to the fuller understanding of the period of the monarchy and the divided kingdom. Montgomery was a master of sound textual method and a first-class philologian. His work is characterized by thorough scholarship and will undoubtedly remain standard in the field for many years to come. It is a book of pre-eminent importance in the critical study of the Old Testament.

Letters

Double Duty

To the Editor:

This is to acknowledge with warmest thanks the arrival of two issues of *Our Hope*. Please be assured that the magazine is much appreciated.

I may add that on arrival here it does double duty; that is to say, after reading it, and taking such notes as may be necessary, my copy is sent on to one of the teachers in an evangelical college away up in the interior of the State of Minas.

HAROLD H. COOK

Rio de Janeiro, Brazil

The "Pastor" Russell Story

To the Editor:

It is good to see in print in *Our Hope* the "Pastor" Russell story. I trust that you will run other articles about religious charlatans, whose stock in trade is that of angels of light but who, in reality, "hatch cocatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper" (Isa. 59:5; see vss. 6-8 also).

(REV.) JOHN LITTLEFIELD

West Los Angeles, Cal.

Regarding Stalin and Others

To the Editor:

I regularly receive *Our Hope* and have often been helped by the contributions which have appeared from time to time, but the April edition is quite a shock, when I find you lubliug up Mindszenty, Stepinac, and Beran—men convicted in courts run by the R.C.'s—as if they were Christian martyrs (p. 611). Now you must know that the R.C. Church is a political machine with claims which are not Christian, and history has shown that clerics will stoop to any depths of deception or intrigue to further the temporal and political ambitions of the Vatican. Regarding Mindszenty, I read an account of his trial, written by a Christian minister who was present, and it was very obvious that he was engaged in plotting against the State, and his confession was verified by the facts which came to light. He was no Christian martyr but a man who was serving his master in Rome, and it is significant that the clergy and people were loyal to the government after his conviction.

Your further statement about the closing of churches needs some explaining, especially in view of the report on those who recently came through Russia. Even the R.C. priest has his church in Moscow, and the part played by the Russian Orthodox Church during the war is too well known to repeat.

Remember that Russia had a corrupt form of Christianity in the days of the czars, and enlightenment has swept most of it away. We should be praying for the Lord to open the door to take the "sincere milk of the Word" to the masses . . .

On page 608, you condemn Stalin as one of the cruelest and most wicked of all men—outstripping Hitler and Mussolini. Now are you either competent or in a position to press this judgment? As a Christian you are forbidden to exercise the office of judge and jury. In any case, your judgment is too late for, if it is true, you should have spoken when Roosevelt and Churchill were courting him and he was held up as the saviour of Europe. For the prosecution of the war, Hitler and Mussolini were held up as satanic, and Stalin was helping to cast out Satan. What blasphemy it all seems.

I am not a Communist and never could embrace it, but I hope I am not blinded by national feelings so that I cannot see any good in Russia or any fault in Britain and America. All men in every land are the sheep for whom the Shepherd died and Christians

must rise above nationalism if *they are to be of service to the* kingdom.

My complaint with most religious *matter from America* is that the writers see all God's dealings as the supporting of *Americanism, and if America fails,* then God is bankrupt. Rubbish! "Jesus shall reign where ere the *sun," etc. May His kingdom* come! God bless you.

(Dr.) John Trafford
Moreton, Wirral., Ches.,
England

¶Subscriber Trafford misread page 611, for we did not state that Mindszenty, etc. were Christian martyrs but that, in their trials, "religion" was persecuted in demonstration of "Communism's hatred of all who profess to have an infinite God." We know no more about their eternal destiny, which is in God's hands, than about Stalin's; in the latter case, however, we quoted Scripture: "By their fruits ye shall know them." Reader Trafford apparently did not read "Our Hope" during World War II, for we did speak when Roosevelt and Churchill were courting Stalin, opposing the courtship.—Ed.

A Challenge

To the Editor:

Here is one letter which I am afraid will never see the light of day in *Our Hope.* Why do I say this? Because traditionalists, as a rule, are far more interested in safeguarding their traditions than in truth. That you cater to traditionalists, and are one yourself, is quite evident from your discussion of the question: "Is There a *Hell?" on pages 585, 586 of the* April issue.

Let me say, dear brother, in all *kindness, that when I finished* reading your offering I felt like asking: "Does Polly want a *cracker?" It is the same old* parrot stuff which had its beginning with the Catholics and has *been inherited and propagandized* by traditionalists in the Protestant ranks since the 16th century.

Never was I so sure of any man being wrong on any subject as I am about your being wrong in *this instance. This being the case,* I challenge you, Brother English, in the interest of truth, to prove *from the Scriptures that by na*tural inheritance the soul of man is immortal and that the penalty of sin is declared to be everlasting *conscious* punishment. These are "musts" if your argument is to be kept from falling apart.

Now, please, please, don't drag the parable of the rich man and Lazarus into the discussion because Luke 16:19-31 definitely *is not* a narration of history. Where was Jesus's bosom when John leaned upon it? (This is history.) Historically speaking, where was Abraham's bosom when Jesus used this parable? Does Abraham hold the keys to death and hades? Was the supposed lost soul of the rich man in hades for keeps? If so, what about his resurrection? Does a soul have a tongue? Honestly now, does the word "soul" appear anywhere in this parable? And, please, please, no more double talk about such things as a "*dying*" world if all men live somewhere for ever.

In order not to mislead you in regard to my stand, I assure you that I believe in the Bible from beginning to end. This being so, I believe in the *facts* of the Bible exactly as they are stated. Therefore I believe in hell. But I would remind you that there is all the difference in the world between a fact and somebody's interpretation of that fact. I believe in the Bible hell but I do not believe in your wicked interpretation of it.

As I don't want this thing done *in a corner and don't want to* waste your time nor mine in personal correspondence, I ask that you reply through the pages of *Our Hope* and then give me ample *space and opportunity to make* reply. If you are sincerely interested in truth, you have nothing to lose. Truth makes genuine Bible-loving Christians; tradition, *in the main, makes nothing more* than alphabetical religionists—Adventists, Baptists, Congregationalists, Dunkards, Episcopalians, etc. No wonder the world *of today is filled with impotent* religionists instead of powerful Christians. And no wonder that heathenism and atheism have been gaining ground, lo! these many *years!*

If you accept my challenge, I *want nothing deleted from what* I *write. I ask no grounds and* I shall give none. However, everything will be done in the interest of truth and in the spirit of love.

BRACEBRIDGE LINCOLN

Gresham, Ore.

¶Subscriber Lincoln assumes too much when he accuses us of being traditionalists, as though we had arrived at our convictions, as to the teaching of the Scriptures on the subject of hell, etc., from tradition rather than from the study of God's Word. Furthermore, it is not our editorial policy to accept articles on conditions established by their authors. We are ready to consider for publication any MS submitted to us, but will not print any that teach what we believe to be contrary to the truths of God's Word. As the first death of the unsaved is not annihilation but conscious separation of the soul from God, in hades, so the second death is not annihilation but conscious separation of the soul from God, in the lake of fire. Compare verses 10 and 15 of Revelation 20.—Ed.

Lay Preacher

To the Editor:

Lately I have been doing a little preaching at one or two country *churches . . . and have found your* magazine a wonderful source of help to an ordinary layman who has never had the privilege and blessing of a Bible study course.

W. A. D. BRITTAIN

St. Andrews, N. B., Canada

PERFUME

In Roumania there is a certain valley where they grow nothing but roses for the Vienna market, and the perfume of that valley in the time of the rose crop is such that if you go into it for a few minutes, wherever you go for the rest of the day people know that you have been there. So may others take knowledge of us as we emanate the fragrance of the indwelling Christ.—*Reginald Wallis.*

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Editorial Notes

MEMORIAL EDITORIAL: When the Father Speaks Again

Three times the Father's voice is heard in the New Testament. Each time God the Father speaks, He speaks of His Son. The great messenger, John, calling men to repentance, saw that lovely One coming to him. He, too, had followed the people into the wilderness of Judaea. Our Lord presented Himself unto John to be baptized of him. John knew Him. He knew Him as the Holy One and said: "I have need to be baptized of Thee"; "I am not worthy to unloose Thy shoe's latchet." But the Lord went into Jordan, submitted to baptism, indicating thereby that He had come to take the sinner's place in death. When He came out of the water, when heaven had been opened unto Him and the Holy Spirit in the form of a dove had descended upon Him, the Father's voice was heard: "This is My beloved Son, in whom I am well pleased" (Matt. 3:17).

We see our Lord next on the holy mountain. He ascended that mountain with three of His disciples, garbed as they were, but suddenly a change took place. "He was transfigured before them, and His face did shine as the sun, and His raiment was white as light." Peter wist not what he spake when he suggested the three tabernacles, as if that scene of glory could then be permanent, as if there could be a glory without suffering. Then, while Peter still spoke, the Father's voice was heard again: "This is My beloved Son, in whom I am well pleased; hear ye Him" (Matt. 17:5).

Then our blessed Lord stood in the midst of the shouting multitudes who acclaimed Him King of Israel. All at once

a great change comes over Him, a great soul-trouble takes hold of Him: "Now is My soul troubled; and what shall I say? Father, save Me from this hour; but for this cause came I unto this hour. Father, glorify Thy name." What was His soul-trouble? He saw the approaching hour when He, who knew no sin, was to be made sin for us. Then the Father spoke: "I have both glorified it, and will glorify it again" (John 12:28). Since then centuries have come and gone. Christ finished His work on Calvary's cross; He arose from among the dead; He ascended upon high; He took His place of glory and power at the right hand of God.

On earth God's purposes are being fulfilled. The members of His Body, the Church, are being gathered. The mystery of lawlessness progresses and approaches its culmination. The powers of darkness aim at Him and at His glory. Anti-Christianity grows rapidly, against the Lord and against His Christ, permeating as a leaven the age which lieth in the wicked one.

Dishonor is heaped upon Him who is God's Beloved. He is rejected by the world. Nations gather and make their pacts, aiming at a universal world peace, but He is left out. In Christendom they speak of Him in smooth terms of appreciation. Jews and Gentiles laud His leadership, His character, and His philosophy, a term invented by man. Jews and Gentiles tear the crown of glory from His head by denying His Deity. Years ago a spiritual poet, Horatius Bonar, stated it in a prophetic way:

> The Christ of God is now no more,
> The Christ of man now sits supreme;
> The Cross is part of mythic lore,
> The resurrection morn a dream.
>
> Not faith in God, but faith in man,
> Is pilot now, and sail, and oar;
> The creeds are shriveled, cold, and wan;
> The Christ that has been is no more.

So it is today! Will God's voice, the Father's voice, be heard again? Will He speak and again, by speaking, declare Christ's Sonship, vindicating His Person and His glory? Will the Father's voice come once more from the excellent glory? God's Word gives us an answer. The

Father's voice will be heard again. The promise of it was given three thousand years ago through the inspired pen of David, the king of Israel. We find it in that great prophetic Psalm which gives such a vivid description of the present world conditions, the second Psalm. Nations are raging! There is a world-wide rebellion against the Lord and against His Anointed. Nations, rulers, kings, presidents, dictators, and others try to get rid of the divine restraints. For a time heaven is silent. More than that, He that sitteth in the heavens laughs and holds them in derision.

Then comes a mighty change. The voice which spoke at the banks of Jordan, the voice which was heard on the mount of transfiguration, the voice which spoke a few days before God's Son went to the cross, that same voice speaks again: "Thou art My Son; this day have I begotten Thee" (Psa. 2:7). The Father declares His Sonship, the Sonship of the Only Begotten who became the virgin-born Son of God and the First Begotten from among the dead as well. But it will be more than a supernatural declaration. He, the Son of Man, the incarnate Son of God, will appear in Person. The Father brings Him back. He gives to Him the requests of His lips. The Son receives the nations for His inheritance and the uttermost parts of the earth for His possession. How near it is! The Father's voice will soon speak again, and His Son will be manifested in all His kingly glory. —*A. C. G.*, 1938

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He Emptied Himself

Through the earthly life and sacrificial death of the Son, the Father both glorified His own name and will yet glorify it again when every knee, in heaven, on the earth, and under the earth, bows "at the *name* of Jesus," and every tongue confesses that He is Lord, "to the glory of God the Father" (Phil. 2:10, 11; cf. John 12:28). The Father also glorifies the name of the Son through His exaltation, a glorification that may be termed Christ's earned or awarded glory. In addition, the Father will surely, in answer to the prayer of the Son, glorify Him with His own self, with the

glory that He had with the Father before the world was, the Son's essential glory (John 17:1, 5; cf. 13:31, 32). And furthermore, the ministry of the Holy Spirit in this present age includes His work of glorifying the Son, as our Lord Himself stated to His disciples: "He [the Holy Spirit] 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 16:14, 15).

We do not read in the Scriptures, however, of the Son glorifying Himself. Rather, "the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mark 10:45). It was for this purpose that He came into the world (John 12:27). While it is true that, because of His sacrifice of Himself in death, the Son knew that He would be glorified (John 12:23), He Himself did not glorify Himself but "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2:7, 8).

"He made Himself of no reputation," or better, "He emptied Himself." Much has been made of this expression, some having concluded from it that our blessed Lord laid aside His Deity in emptying Himself. This is known as the "Kenosis Theory," and theory it is. The Lord Jesus Christ was ever God, God the Son, no less in His humanity than in His Deity. Thus He could declare: "I and My Father are One" (John 10:30); and, "He that hath seen Me hath seen the Father" (John 14:9). No, He did not lay aside His Deity in incarnation but He did empty Himself, for that period of thirty-three years while He walked this earth, of the glory which He shared with the Father before the world was created, His essential glory, taking upon Himself the servant's place as He entered this world in the likeness of men. Observe that He appeared on this earth "in the *likeness* of men"—perfect Man indeed; but more, perfect God also. Never for an instant did He lose or lay aside His Deity. Thus it was that the tomb could not keep Him when He died, for, because of who He is, "it was not possible that He should be holden of it [death]" (Acts 2:24).

"He made Himself of no reputation." How different He was from some of His servants! Simon, the sorcerer, prided himself that he was "some great one." He did not know any better. Some of us who are the Lord's, however, forgetting, it would appear, that we are naught but sinners saved by grace, whose every gift is from above, seek to outrank Simon. Allowing ourselves to be advertised as a "great this" or a "great that," we are actually offended when the superlative "greatest" is not used! Like actors and actresses, we want "top billing" on programs, the "best hour" at the conference, etc. Some go even so far as to employ personal publicity agents to keep their names before the Christian public. May God forgive us. Excuse is made that such notice draws people within the range of the Gospel. This is only an excuse, however. It is not in accord with New Testament practice to magnify the prophet. And when we enjoy the honor and plaudits of men that come as a result of our own efforts to make ourselves known, we have already received our reward. Before Christ's judgment seat such service will be burned as wood, hay, or stubble.

"He made Himself of no reputation." Why? Because by emptying Himself He could save others. In such a way we may be used more fully of the Lord as we lay aside self and seek the glory of God alone. "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5) is the introductory sentence to the account of the Saviour's humiliation. *Because* "He made Himself of no reputation," God the Father exalted Him. And the crown will only follow the cross in our experience also.

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What a Change!

On the last Sunday in June many celebrations were held to commemorate the 250th anniversary of the birth of John Wesley, founder of Methodism. In Philadelphia, for example, 35,000 persons, said to be "one of the largest gatherings of Methodists in history," attended a mass meeting at the University of Pennsylvania's Franklin Field. At this service, the climax of a three-day World Methodist Convocation of Evangelism,

prayers were read from throughout the world petitioning "for the success of the world mission of the church—to bring in the Kingdom of God." The mission of the Church is, of course, to proclaim the Gospel of salvation through the precious blood of our Lord Jesus Christ. Men will never "bring in the kingdom," neither will they convert the world. The kingdom will come when the King comes and not before. In this age God is not converting the world but is taking out from among the Gentiles a people for His name (Acts 15:14).

It will be of interest to review a certain experience in John Wesley's life. As a young man, after his ordination into the ministry of the Church of England, John Wesley sailed to America and went to Georgia to minister to Colonists and Indians. While he was engaged in preaching the Gospel there he discovered that he himself had no peace with God and, in fact, no assurance whatever of his own salvation. As a consequence he returned to England.

It was God, surely, who directed John Wesley one night to a meeting of believers in Christ. Concerning this experience, he wrote later: "In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt that I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

This is familiar and blessed language to multitudes, millions through the centuries, who have experienced the same heart-warming and received the same assurance through faith in Christ as the One who "died for our sins according to the Scriptures, . . . was buried, and . . . rose again the third day according to the Scriptures" (I Cor. 15:3, 4).

John Wesley and his brother, Charles, henceforth became flaming and mighty evangelists who were used of God to proclaim His truth through Britain and elsewhere. Their ministry was the means, too, of saving England from a bloody revolution.

Both of the Wesleys believed in our Lord's premillennial return to this earth. We wonder what they would think of Methodism today! What would they think about the denials of Christ's virgin birth, His sacrificial death on the cross for sin, and His physical resurrection? What would be their reaction to the negation, prevalent in the denomination today, of the Gospel of grace? What would they say concerning the radicalism of Methodist institutions and some of her bishops? What would they think about the worldiness in the Methodist church, in fact, the church as a whole, if they were here and could view these things? Need we doubt for an instant that they would follow Paul's injunction pertaining to those "having a form of godliness, but denying the power thereof"? "From such turn away" (II Tim. 3:5). We feel certain that this is what the Wesleys would do.

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Are You Bearing a Grudge?

God has called His people from out of every walk and stratum of society. The ground is made level at the cross of Christ. Yet, in the course of this earthly pilgrimage, it is not always easy to get along with other Christians, a circumstance that results from the fact that the old nature, in every one of us, is far from dead. We were crucified with Christ—this is our standing before God; but in practice we frequently fail to reckon upon that fact and to die daily to self. So discord sometimes arises between members of the same family, in the household of faith.

Is there some Christian that you do not like, who gets on your nerves? Have you had a quarrel with a brother or sister in Christ? Has someone offended you, seemingly beyond forgiveness? Are you carrying a grudge against one of God's saints, or a group of them? You know that this should not be but you simply cannot help it? What can you do about it? "Put on therefore, as the elect of God, holy and beloved, tender mercies, kindness, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ for-

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gave you, so also do ye. And above all these things, put on love, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful" (Col. 3:12-15).

Read that passage of Scripture. Read it again. And again! Think of the garments that we, as Christians, should don! Tender mercies. Kindness. Meekness. Longsuffering. Have we been exercising these traits toward those with whom we are not agreed? Have we been forbearing of others, yes, of the one who has offended or whom we disapprove? To forbear is *to put up with*. Can we not put up with one another for Christ's sake? And forgiveness? To forgive is to *absolve and forget*. Think of what God has done for us in Christ. And let all these things be bound around with love, Christian love, the love of Christ emanating from our hearts.

Someone will say: "I know all this, and yet I cannot feel any friendliness toward so-and-so, I cannot forgive such-and-such, I cannot love such an one genuinely." You can if you will, if you will allow Christ to reign in your heart.

Here is a suggestion: begin praying for the one who has hurt you, the one against whom you hold a grudge. Do not pray simply as a duty, and do not take spiritual pride in the fact that you are praying for one whom you consider to be an enemy. Do not be an accuser of a brother or sister either, charging him or her with some sin or offense as you talk to God. Pray earnestly, with a whole heart and in the Holy Spirit, for God's blessing upon and help toward that one who has offended you—not once only, but today, and tomorrow, and the day after tomorrow, and continuously. If you will do this, we promise you that it will not be long before the hurt or grudge will depart, for we cannot be "at odds" very long with those for whom we intercede. Soon a new warmth will enter the heart—Christian love. And ere long things will be made right again under the Spirit's leading, and the peace of God will rule in your heart as never before. Try it and see.

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Our Hope In John's Gospel

Interesting and comforting light is thrown upon our Lord's purpose for His blood-purchased saints, by John the evangelist. Whereas, *in the Synoptic Gospels, there* is recorded a great deal about Christ's predictions concerning the end of this age, a time of upheaval and great tribulation, wars and rumors of wars, etc. (Matt. 24, 25; Mk. 13; Lk. 21), not one word of these things is written in John's Gospel, neither is much said about His visible return to this earth in power and great glory. On the contrary, in the Fourth Gospel there is something revealed in relation to Christ's coming that is not told in the other three, namely: "I will come again, and receive you unto Myself; that where *I am, there ye may be also*" (14:3). *This is very significant.*

In the first twelve chapters of John, there is recorded the presentation of the divine Son of God to the world. Beginning at chapter 13, however, the theme changes. From here to the end of the book, our Lord is revealed as the divine Son who guards His beloved people, purchased by His own blood, acting for them in His character as intercessor and advocate.

We are not unaware of the fact that our Lord told His own, in the upper room, that in the world we should have tribulation, *but He did not speak about the Tribulation*, which is something entirely different. Trial, tribulation, and persecution in this world will be the lot of all those who love Him and witness to Him, but *the* Tribulation is a period of time, known also as Daniel's Seventieth Week, when the wrath of the Lamb and the wrath of God will be poured out upon this world, as described in The Revelation.

In the upper room fellowship that the Lord Jesus had with His own, He made no mention of His wrath or His Father's. He did not there tell the Eleven that judgment would fall upon them as part of God's judgments, or that they must flee to the mountains, or about the signs connected with His coming to this earth. No. He said only that He would come again and receive them to Himself, the first intimation of the Rapture which was later revealed in detail by the Apostle Paul (I Cor. 15; I Thess. 4).

Why did our blessed Saviour omit reference to His visible return to the earth in that intimate upper room gathering? Why did He not allude to the fact that this return in the clouds to the earth would follow the dread period of His coming wrath, the Tribulation? Because the blessed hope of the Church, His blood-purchased people, has nothing to do with wars and rumors of wars; with famines, pestilences, and earthquakes; with betrayals, and the abomination of desolation, and flight on the sabbath day; with the coming wrath. The blessed hope of the Church is the coming of the Lord *for* His own, before any such judgments as those described in the Synoptic Gospels and The Revelation take place. The blessed hope of the Church is that, when He comes for His own, He will receive them unto Himself, with whom we shall ever be. The blessed hope of every true disciple is Christ Himself. He will meet us, not on the earth but in the air. It will be before the coming predicted tribulation-judgments, "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" (I Thess. 5:9-11).

It all seems so simple. Why turn away from this blessed hope to other expectancies?

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Would You Bear Witness?

It is not always easy to witness to individuals. We are sometimes timid about speaking to strangers. But they cross our paths every day—on the street, in the bus or trolley car, when we shop, and elsewhere. How can we best bear testimony of Christ to them? By prayer! It is our conviction that if we are really in earnest and ask God to give us the opportunity and the words to say, He will not fail, and that before many hours are past we shall be speaking about the Lord to someone.

Hudson Taylor, the founder of the China Inland Mission, once visited the city of Taiping for the purpose of finding a building where the Mission might establish a permanent work. Great crowds of people were filling the streets that

day and, although Mr. Taylor did not have time to do any street preaching, he did take time to go aside and cry to God to have mercy on those people, to open their hearts, and that opportunity of witness might be given him.

Without any further seeking on Mr. Taylor's part, he was brought into touch with four people to whom he was able to testify. Finally, an old man followed him to the boat, and nodded to him.

"What is your name?" Mr. Taylor asked.

"My name is Dzing," the old man replied, "but the question which distresses me, and to which I can find no answer, is: 'What am I to do with my sins?' Our scholars tell us there is no future state, but I find it hard to believe them. . . . O sir, I lie on my bed and think. I sit alone in the daytime and think, but I cannot tell what is to be done *with my sins. Can you tell me?"*

Could the Lord have opened a door of witness more perfectly? Needless to say, Hudson Taylor told the old man of God's love and Christ's sacrifice of Himself for sin, and the aged Chinese departed comforted and, we can be *sure, a saved man.*

If you would talk to others about Christ, pray about it and see God work.

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It Fills but Kills

In the midst of a severe famine in China, many of the natives of Hunan Province ate a sort of whitish clay, called, curiously enough, "Goddess of Mercy." This clay is very tasty but it is poisonous. Momentarily it satisfies the hunger but eventually it destroys the eater. It fills but kills.

In the spiritual realm this is a perfect illustration of doctrine that denies the Person and work of our Lord Jesus Christ and the verbal inerrancy of the Scriptures. Men's souls seem to be filled with that which is false, but eventually they must die. Only the Bread of Life can fully satisfy and give life. That Bread is Christ who said: "I am the Bread of Life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst" (John 6:35).

"Wherefore do ye spend money for that which is not bread? And your labor for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness" (Isa. 55:2).

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Revelation Studies

Some have inquired whether the Editor's "The Revelation, Verse-by-Verse" has been discontinued. No, it will be resumed soon. Lately we have had a number of continued articles and also some unusually long ones. These have all been important. Rather than omit or shorten any of these the Editor has felt it wise to hold out the Revelation studies for these several months. Thank you for the inquiries.

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Missionary Subscription and Book Funds

Donations during the month of May to the *Our Hope Missionary Subscription and Book Funds* are listed below. Please accept our warm thanks for these gifts which, as you know, enable us to send our publications to the Lord's servants in various parts of the world. They are genuinely grateful to you.

Our Hope Missionary Subscription Fund, May, 1953: Nos. 53-44M, $2; 53-45M, $10; 53-46M, $7; 53-47M, $12; 53-48M, $3; 53-49M, $7; 53-50M, $5; 53-51M, $10. Total, $56.00.

Our Hope Missionary Book Fund, May, 1953: No. 53-10B, $10. Total, $10.00.

STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. E. Schuyler English:

August 16—New York, N. Y.: Wadsworth Ave. Baptist Church, Wadsworth Ave. and 184th St.; 11 a.m. and 8 p.m.

COMING IN OCTOBER

A New Exposition

THE NEGLECTED EPISTLE OF JAMES

By Dr. Frank E. Gaebelein

Headmaster, *Stony Brook School*

President and Publisher, *Our Hope*

There is no living link between the natural heart of man and Christ; therefore man crucified Him.

How to Study Prophecy

By Edward R. Barnard*

Since the blazing center of all the Bible's radiant glory is the One whose hands, now pierced, not only made the universe but holds it on its undeviating way to its appointed destiny, and since it is to Him that "every knee [shall] bow, of things in heaven, and things in earth, and things under the earth" (Phil. 2:10), it becomes us to study His royal road as He enters the first pages of Genesis (see, i.e., Gen. 1:1; 3:15) and traverses the divine library until He emerges as God's beloved Son and Hero victorious over every foe, including that final dread enemy, death itself. Then it will be shown who is that blessed and only Potentate, the King of kings, and Lord of lords (1 Tim. 6:15). Was there ever a story of fiction, no matter how fascinating, that could in any way compare with His story as it is told in the divinely inspired history?

1. The Proper Preparation

One should approach this study on bended knee, with an open mind, and with an obedient spirit. The Holy Spirit is the Author of the Book. It will yield its mysteries only to those who are possessed of that Spirit and who abide by the Spirit's teaching. Never open the Bible to read without first asking His guidance. He will direct us into all truth (John 14:13). "But 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. 2:14).

"The secret of the Lord is with them that fear Him, and He will shew them His covenant" (Psa. 25:14). The prophetic field has been so abused by such false systems as "Russelism" ("Jehovah's Witnesses"), "Anglo-Israelism," "Seventh Day Adventism," and numerous date-setting individuals and groups, that discredit has been brought upon

*Dr. Barnard, for many years pastor of the Central Presbyterian Church, St. Petersburg, Fla., and a beloved friend of the Editor, is a deep student of Bible prophecy. He prepared this article, the fourteenth and last in our "How to . . ." series, at the Editor's request.

the whole subject. These subtle, deceptive, and delusive teachings are still vocal, perhaps more so than ever, and many people are being led into error by them; hence the necessity of an unprejudiced mind, an open mind, a mind untrammeled with convictions and conceits as to what the Bible ought to teach. Then again, we must be obedient to the truth revealed. It must be appropriated and become part of our permanent possession for the Master's use, or we stand to see the Book close its truths to us.

It would indeed be profitable for us to follow *Dr. David L.* Cooper's "Golden Rule of Interpretation," i.e.: "When the plain sense of Scripture makes common sense, seek no other sense: therefore take every word at its primary, ordinary, usual, literal meaning, unless the facts of the context indicate clearly otherwise." Dr. Cooper goes on to say: "If you follow this rule, you cannot go wrong; if you fail to follow it, you can never go right." Most helpful, too, is an old rule for the study of Scripture that was proposed by John Wycliffe (1324–1384 A.D.): "It shall greatly helpe ye to understande Scripture, if ye mark, not only what is spoken or wryten, but of whom, and to whom, with what words, at what time, where, to what intent, with what circumstances, considering what goeth before and what followeth."

2. The Two Advents

We want, then, to study the two advents of our Lord: one is past and the other is future. The Old Testament prophets saw these advents as two mountain peaks without perspective. They saw Mount Calvary and Mount Olivet, the suffering and the glory, the cross and the crown. The valley that lay between these mountains they did not see; nor is the Church the subject of Old Testament prophecy. The Church was a mystery, a secret of God, announced by our Lord Jesus Christ (Matt. 16:18) but first revealed in its fulness to the Apostle Paul. Again, "the secret of the *Lord* is with them that *fear* Him; and He will show them His covenant" (Psa. 25:14; cf. Eph. 3:3, 5).

It might be well to pause here a moment to point out a few passages of Scripture which set forth both advents: Genesis 3:15; Isaiah 61:1, 2; 1 Peter 1:11. We shall have

more to say about this subject, however, when we come to consider the second advent.

We start then with Genesis 3:15, a passage which is called the protevangelium, or the first announcement of the good news of salvation and the ultimate victory of the Christ by the way of the cross. It is the seed of the woman, not of the man, who is to achieve this victory, and we follow "the highway of the seed" with consuming interest: Adam, Seth, Noah, Shem, Abraham, Isaac, Jacob, Judah, David; and from David by two lines—Nathan, the line of Mary; and Solomon, the line of Joseph, though Joseph was not the father of our Lord, for Christ, the Seed, is the seed of woman, conceived of the Holy Ghost (Matt. 1:20).

In studying the line of the Seed, we discover that the revelation is progressive; each step adds some new feature as to the portrait, until the central figure stands out in clear relief. When we reach Balaam's prophecy (Num. 24:17–19), it becomes unmistakenably evident that "the highway of the Seed" is really the royal road of a King—a Scepter, the emblem of majesty; and a dominion, the confines of His Empire, being depicted. King David becomes His type and secures His legal rights to the throne. This line of the Son of David is, however, to be both human and divine (Isa. 7:14; 9:6, 7). He will appear as Israel's King riding upon a colt, the foal of an ass (Zech. 9:9). The time of His appearing was clearly set forth in Daniel 9:25, 26. That the King would be rejected, slain, and resurrected is anticipated in Psalms 16 and 22, and in Isaiah 53.

All these prophecies, and many others, were fulfilled literally when our Lord came the first time. The presumption is therefore established that all the prophecies of His second advent (and there are many more of them than are taken up with His first advent) will also be fulfilled literally. To attempt a spiritualization of the second advent prophecies is to invite utter confusion.

We may conceive of the two advents of Christ as the two foci of an ellipse which comprehends the whole of human history, or two colossal pillars on which God has strung human history as a mighty band anchored in the eternities and supporting the race in time. God's all-absorbing interest

is in the glorification of His Son. There can be no proper philosophy of human history aside from the two advents of Christ. It would simply be a conglomerate, having a certain degree of cohesion but lacking any directive force or purposeful objective. Does any other view of the race offer in any way anything to compare with God's divine program of the ages? Moore's *Utopia*, Bellamy's *Looking Backward*, and Plato's *Republic* are so far eclipsed as not to be mentioned in the same day, week, or year with the millennial glories of the coming earthly kingdom, or the eternal glories of a new heaven and a new earth.

Since our Lord's first advent an entire new order of society has appeared. This our Saviour foretold but did not enlarge upon, in Matthew 16:18; it is the Church, which is His body (Eph. 1:22, 23), composed of saved Jews and Gentiles (Eph. 2:14–18). When the members that go to make up this body are complete, they will be caught away to meet the Lord in the air (I Thess. 4:13–18; I Cor. 15:51–58). It now becomes clear that what might appear as one event, in Genesis 3:15; Isaiah 61:1, 2; and I Pet. 1:11, is actually two events separated already by a period of almost two thousand years.

3. The Second Advent Foretold and Assured

The first declaration and revelation in the New Testament comes from our Lord Himself, as recorded in John 14:3. There is no sound reason for spiritualizing this or making it mean anything else than what it simply states. Here, as in the other passages, apply Dr. Cooper's "Principle of Biblical Interpretations," and you will not go wrong.

In Acts 1:9–11 the account is given of our Lord's ascension into heaven on the fortieth day after His resurrection. While the astonished and overcome disciples were looking steadfastly toward heaven (as well you could imagine they would be), two heavenly visitors stood by them in white apparel, and informed them: "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." And what does this mean? It means that Christ will return in a cloud eventually, to the earth bodily and visibly. Then the Apostle Paul, in

1 Thessalonians 4:13–18, brings a revelation, by the Spirit, without which the Church would be left in much confusion, and much of the blessed hope would be missing. Consider it carefully. Without going further in the New Testament, we now have three witnesses to the fact of our Lord's return, i.e., the Lord Himself, two heavenly messengers, and the Holy Spirit through the Apostle Paul.

The fact of Christ's return being established as set forth above, we now have some additional truths revealed to us in 1 Thessalonians 4:13–18. First, our Lord's coming for His saints, to meet them in the air; and second, reunion and recognition of loved ones who have gone on before.

There are two phases of our Lord's return. The first is *for* His saints, and the second is *with* them (Col. 3:4; Zech. 14:5). A period of at least seven years lies between these two, Daniel's Seventieth Week.

The first future appearance, then, is to His redeemed saints in the air, and is called the Rapture, or the "catching away." His second future appearance is called the "Revelation," when "every eye shall see Him" (Rev. 1:7) and they that pierced Him. As an illustration, let us suppose that a man plans a trip to St. Petersburg, Fla., with a stop-off privilege of one week at Richmond, Va. He stops in Richmond one week and then continues the journey to St. Petersburg. It is all one trip but in two parts.

We have considered some of the salient features of both the first and the second advents of Christ, but we cannot properly discuss these advents without giving thought to three other factors that are inalienably associated with them. These three we find set forth by the Spirit in I Corinthians 10:32: "Give none offense, neither to the Jews, nor to the Gentiles, nor to the Church of God."

The Church is an unprophecied, signless, and timeless group *being formed between the two advents. The completion* of this group and the appearing of our Lord will bring to a *climax these two comings. Prophecy is history written* beforehand, or, as sometimes expressed, it is the "mould of history." World events indicate that we are rapidly hastening to the climax indicated. The history of the Church, its origin, its constitution, its character, and its destiny are the

chief subjects of Paul's epistles. But we must turn now and look at the Jew in prophecy, if only briefly.

4. The Jews

The importance of this people, not only in the history of the race but in futurity, can only be estimated by the emphasis laid upon them by the Lord in Scripture. From the twelfth chapter of Genesis to the end of the Old Testament they are the subject matter of its pages. Their history, and the prophecies concerning them, constitute a panorama of events unequalled by any other people on earth. No other people were called the "chosen of God." Nor has any other people ever had such safeguards thrown about them. America has been referred to as "The Melting Pot of the Nations," but it never melted the Jew. God never intended that it should. God has another program for them.

Consider the covenant made with Abraham, the progenitor of the Hebrew race, as recorded in Genesis 12:1–3; 14:13; 15:1–21; 17:4–8; 22:15–24; 26:1–5; 28:10–15. This covenant made to Abraham and confirmed to Isaac and Jacob has a direct bearing on the city of Jerusalem today where *the Jews and the Arabs, the direct descendants of Ishmael,* who was set aside by the Lord, face each other in enmity (see Gen. 21:9–12). Read Deuteronomy 4:5–10, 32–39. Study the Davidic Covenant in II Samuel 7:8–17. Here we find that what Baalam prophesied, in Numbers 24:17, centers in the Davidic throne (Isa. 9:6, 7; Luke 1:30–33).

If any one is inclined to think that God is through with the Jew, all he need; to do is read Jeremiah 31:35–37; 33:24–26, and he will be disillusioned. If any one would like to get rid of the Jewish race, he can do so if he can meet the challenge in these two passages alone.

When our Lord came to this earth in fulfilment of the promises, He was preceded by the herald of His coming, John the Baptist (John 1:23). Jesus was born King of the Jews, the rightful heir to David's throne, both from His mother's side and Joseph's (Matt. 2:1, 2). His disciples were sent forth to announce the kingdom as at hand (Matt. 10:5–7). He was crucified because He claimed to be the King of the Jews (see Luke 23:3), and when He was crucified,

the superscription written over Him in Greek, Latin, and Hebrew was: "This is the King of the Jews" (Luke 23:38). As King of the Jews in incarnation He was rejected. He was offered again in resurrection (Acts 3:17–20) but finally rejected and the Gospel sent to the Gentiles through the Apostle Paul.

In the meantime, the kingdom is in abeyance and the Church is being formed. As stated above, the Church is not the subject of Old Testament prophecy; when the Church is raptured, once more the Jew and the kingdom, both the subject of Old Testament prophecy, come again on the stage of prophetic fulfilment wherein the Tribulation, a period of at least seven years, occupies the scene. It will be the most frightful time the world has ever seen. Study Jeremiah 30:5–7, Daniel 12:1, Psalm 2:5; The Revelation, chapters 4 through 19; and Matthew 24:21–23.

While the Church is in the heavens receiving her reward (II Cor. 5:10; Rom. 14:10), the earth will undergo the terrors of the Tribulation. The result of this tribulation-judgment will be the conversion of Israel when Christ comes to the earth (Zech. 14:1–8; cf. 12:10). As in the case of Joseph and his brothers, who experienced revelation, recognition, repentance, and restoration, *so will it be with Israel in that* day. The saved of Israel will go on into the Millennium; the kingdom will be restored to Israel. Israel, so regenerated, will become the head of the nations with the government center at Jerusalem.

5. The Gentiles

And what of the Gentiles? The dominion over the earth, which might have been Israel's, was taken away because of apostasy and disobedience, and was given to the Gentiles. The northern ten tribes were carried away into captivity by Shalmaneser, King of Assyria, in 721 B.C., and their identity has been lost. However, God knows where they are and *has said He will still make of all Israel one nation* (Ezek. 37). The other two tribes, Judah and Benjamin, were carried into captivity by Nebuchadnezzar in 606 B.C. Some fifty thousand were restored to Palestine under Ezra, Zerubbabel, and Nehemiah for the preservation of the promise that Christ should be born in Bethlehem of the seed of David.

With Nebuchadnezzar the "times of the Gentiles" (Luke 21:24) began, and the prophet who was honored with this great revelation was Daniel. Again, "the secret of the Lord is with them that fear Him, and He will show them His covenant." "Daniel was a Jewish captive in Babylon. He was of royal or princely descent (Dan. 1:3). For his rank and comeliness, he was trained for palace service . . . [The Book of] Daniel is the indispensable introduction to New Testament prophecy, the themes of which are, the apostasy of the Church, the manifestation of the man of sin, the Great Tribulation, the return of the Lord, the resurrections, and the judgments. These, except the first, are Daniel's themes also" (Scofield Bible, p. 898). Daniel is one man in the Old Testament whose character appears flawless. One might well covet the greeting of the heavenly visitor in Daniel 19:11: "O Daniel, a man greatly beloved." Not many have heard voices from the Eternal Light!

The revelation of God was given to Nebuchadnezzar in a dream. The king had been thinking deeply upon the future, probably the future of his own kingdom, and his descendants, and the race itself (Dan. 2:29, 30). It was now God's time to reveal the whole program of Gentile domination of the earth, to its culmination. So He gave Nebuchadnezzar a dream which greatly disturbed his mind, but Nebuchadnezzar forgot the dream. So the king called in the magicians, and the astrologers, and the sorcerers, and the Chaldeans, to show him his dreams but, of course, these fakirs were in a quandary. How could they recall the dream? There was certain justification in the king's accusation that if they could interpret the dream, they ought also to be able to recall it. God, however, does not reveal his secrets to unregenerates. It was to the beloved Daniel that the dream and its interpretation was made known. Daniel and his three companions, Hananiah, Mishael, and Azariah, made the matter the subject of prayer and God answered their prayer by revealing to Daniel the vision Nebuchadnezzar had.

Study now the vision of the great image and its interpretation by Daniel. The vision is one of succeeding Gentile world-powers to the end of Gentile times, when we find the ten toes representing a ten kingdom federation as the last

form of Gentile earthly rule. This rule is completely and forever destroyed by the "Stone cut out of the mountain without hands," which stone is Christ. The dream is declared to be certain, and the interpretation sure (Dan. 2:44-45). Thus it is revealed that this age in which we live will not bring in the millennial kingdom by the peaceful penetration of the Gospel but by the sweeping judgments of God.

In Daniel 3, study the three Jews as types of the faithful remnant in the Tribulation, and Nebuchadnezzar's image of gold as foreshadowing the anti-Christ's efforts at the deification of himself and for a world religion (cf. Rev. 13).

In chapters 7 and 8, two visions are given to Daniel. They have to do with wild beasts. This is as God sees the Gentile powers. Keep in mind that prophecy, as well as doctrine, is progressive. The particular new feature in these visions is the appearance of the "little horn"—where it appears, when it appears, and what it does.

Chapter 9 gives us what has been called "the backbone of prophecy," i.e., Daniel's Seventy Weeks.

Note the divisions in this prophecy, especially that of the last week. The seventieth week, we believe, is the period of the Tribulation, "the time of Jacob's trouble," and lies directly before us.

The Tribulation is a climax. The Rapture of the Church precedes it. Our Lord's return to the earth results in the destruction of the Gentile world system (Rev. 19), Israel's repentance, and the establishment of the millennial reign of glory, earth's great and long-looked-for millennial sabbath of rest and righteousness. Hallelujah! And all praise to Him, the triumphant and victorious King of kings, for all the kingdoms of this world are to become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever (Rev. 11:15).

The foolish virgins were mere professors; they took the name of Christ and had all the appearance of being true, but they had nothing that could fit them for the presence of God.

Current Events

In the Light of the Bible

By the Editor

Dead But Not Buried. As an agency for establishing and enforcing peace in the world, we suspect that the United Nations is dead. It may lie in state for some time to come but, like its predecessors, i.e., the League of Nations, etc., it has fallen victim to irresolute statesmen who have lacked the moral courage to pursue the ideals that they professed to hold.

The criterion as to whether the U.N. would display the courage and wield the power to repel aggression was Korea, and here the heralded international organization has failed miserably in the crisis. While ostensibly acting as a unit to halt aggression in Korea and punish the aggressors, the U. N. membership has exercised widely divergent procedures that have left the whole free world in a dilemma. David Lawrence, the editor of *U. S. News and World Report*, has expressed it in this way: "When the showdown came, one set of members was arming against another set in Europe. Other members were claiming to be 'neutral' in Asia. Still others were deliberately furnishing the aggressors with arms to help kill the soldiers of other states resisting aggression." The sum total of U.N. action in Korea has been, as we go to press, that, while failing to control and chasten the aggressors, it has threatened to force the victim of aggression to make a choice between an armistice that is not only humiliating but also dishonorable, or national suicide.

There is considerable argument as to whether South Korea's President Syngman Rhee acted ethically recently in releasing 27,000 anti-Communist North Korean prisoners of war without consultation with U.N. Commander Mark Clark and at a time when the future status of these POWs was one of the key issues in the truce negotiations between the U.N. and the Communists. On the one hand—in the foreign offices of the U.S.A., Britain, France, and India—it is stated that President Rhee acted in deliberate violation of an agreement reached by the two opposing forces, embody-

ing the fate of the North Korean war prisoners. On the other hand, Syngman Rhee insists that the U.N. has deserted the original principles of the U.N. police action in that the U.N. has joined hands with the Communists, a common enemy, in accepting the terms of an armistice insisted upon by the enemy, allowing the South Koreans no voice whatever in the arrangement of such an armistice. Therefore, Mr. Rhee proposes, the situation having changed utterly from its original conception, he was not bound by the dictates of the U.N. but that it was within his province to act on behalf of the anti-Communist North Korean prisoners who are, after all, his own countrymen.

The facts of the Korean so-called police action are these:

(1) South Korea has been at war in her own territory, as a result of defending herself against attack, but the conflict has been directed by commanders from abroad. Called a "United Nations action," war has been waged in a country that is not a member of the U.N.

(2) On July 15, 1950, about three weeks after the Korean war began, Syngman Rhee handed over complete control of all South Korean forces to U.N. Commander Douglas MacArthur. Up to that time, MacArthur's "Unified Command" embraced all U.N. forces but not those of South Korea, since, as stated above, the latter is not a member of the U.N. President Rhee stated, in his communication to General MacArthur, that the U.N. authority over the South Korean troops was to be in effect "during the period of the continuation of the present state of hostilities," but no reference whatever was made to the signing of an armistice or a final peace settlement.

(3) In accepting the command of the South Korean forces, on July 18, 1950, General MacArthur did not make any statement as to how his assigned powers, as commander of the U.N. forces and the South Korean army, might be exercised when the decision should come to set peace terms.

(4) These two letters are the only documents which officially link the United Nations and South Korea in an alliance.

(5) In the truce negotiations, Syngman Rhee has been given no power to effect decisions. President Rhee has been

represented on the U.N. truce team by a South Korean officer who has been permitted to present his president's view on any matter under discussion, and to report to Rhee as to the proceedings. However, once the American-controlled truce team has taken an official stand, it has been expected of Rhee that he support that decision whether he has approved it or not. No voice has been allowed him in the shaping of the truce offer whose terms have been written in Washington under recommendations submitted by the present U.N. commander, Gen. Mark Clark. Other allies have been given opportunity to approve the terms but to Syngman Rhee only the finished package has been delivered.

Commenting upon his surprising action in releasing the 27,000 anti-Communist North Korean prisoners of war, Rhee stated that this act was unrelated to his assignment of military command of the South Korean forces to the U.N.; that the choice of India, suspected of being pro-Communist, to supervise the release of the North Korean POWs, was a dangerous choice which might subject some of the anti-Communist prisoners to "brain-washing"; and that South Korea would rather go it alone than submit to the truce terms.

Syngman Rhee's disillusionment is not difficult to understand.

(1) It is nothing but pretense to suggest that U.N. intervention in Korea, in 1950, was simply to halt aggression below the 38th parallel. The U.N. committed itself to take all necessary steps to "ensure conditions of stability *throughout* Korea," and that includes territory to the north of the 38th parallel as well as to the south of it.

(2) Through fear that the use of maximum military power above the 38th parallel might incite Soviet Russia and enlarge the war, the U.N. has failed in its objective in Korea and has thus met defeat.

(3) Peace, in terms such as those under consideration, will leave Korea far worse off than she was before the U.N.'s intervention—the land has been ravished, 500,000 homes have been wrecked beyond repair, 400,000 civilians have been killed, 100,000 children have been made orphans, one-fourth of all South Koreans are homeless and all are underfed,

three-fourths of her mines and factories have been destroyed, and all these things in addition to about 150,000 combat casualties: 45,000 dead; 105,000 wounded; and others captured.

What has the U.N. accomplished in Korea? What have the South Koreans gained by U.N. intervention? Nothing in either case, if the truce is effected now under the terms that have been offered to date. Panmunjom may be but another Munich or Yalta.

Of course the United Nations was still-born as an agency to bring peace to this world. Man cannot himself establish peace. Wars and rumors of wars will continue to rule the world until the Prince of Peace Himself returns to this earth and reigns in righteousness.

Two Views on Union. Ever since Civil War days there has been a division in the Presbyterian Church. Presently there are three major Presbyterian organizations—The Presbyterian Church in the U.S.A. (Northern), with 2,500,000 members; The Presbyterian Church in the U.S. (Southern), with 750,000 on its rolls; and the United Presbyterian Church, composed of 300,000 people. From time to time there has been talk of merging these groups.

In June, at the General Assembly of the Southern Presbyterian Church, a report of a standing committee on interchurch relations was submitted, in which was written unanimous recommendation of union with the Northern Presbyterians and the United Presbyterians. This recommendation is not conclusive. The eighty presbyteries of the Southern church have until November to study the plan. Then, if three-fourths of the presbyteries report favorably, the church's permanent committee will confer with the Northern and United Presbyterians.

Earlier in the month the Northern church had, as expected, accepted a somewhat similar merger plan, and in mid-June the United Presbyterians did the same. That makes it unanimous, not to merge but to consider union seriously. Unification cannot be effected before about 1956.

There are various branches of the Lutheran Church, too, but merger is extremely unlikely to take place among these

denominational bodies in the near future, for, at the end of June, the Lutheran Church—Missouri Synod, convening for its every-third-year assembly, declined to consider uniting with other Lutheran bodies. Said President Behnken: "It is not wrong to seek union with other church bodies, but this can be done only on the basis of genuine doctrinal unity. . . . God does not need great numbers. It is better to stand alone and remain small in numbers but have God on your side, than to be linked up with many church bodies to have great numbers but to have offended God."

Well, said, Dr. Behnken! "Little is much when God is in it" is a cliché but it is a true one. We do not mean by this that God is always offended with large works or that it is not advantageous, upon occasion, for organizations to merge so as to effect economies and cooperation, when doctrinal standards are not deserted by such union. However, God is not hampered for lack of power. Our works will be tried, when we stand before the judgment seat of Christ, not to show of what *size* they were but "of what *sort*" they were (1 Cor. 3:13). It is not required of a steward that he be successful but "that a man be found faithful" (1 Cor. 4:2). "Not by might [lit. *teams*], nor by power, but by My Spirit, saith the Lord of hosts" (Zech. 4:6).

Another Kingdom Falls. Egypt, over which Major General Mohammed Naguib scored a military coup about a year ago, in dethroning and exiling King Farouk and establishing a regency for Farouk's one and one-half year old son, Fuad, is no longer a monarchy. After 5,000 years of rule by *pharaohs, proconsuls, and kings, Egypt is now a republic* and Fuad is just another Egyptian. This news reached the world when, late in June, Naguib, the Republic of Egypt's *first premier and president, announced, over the Egyptian* State Radio: "We proclaim today, in the name of the people, abolition of the monarchy." The change is popular among Egypt's 20,000,000 people. The iron yields to the clay.

Belief in the Trinity. According to a survey conducted *by the Catholic Digest, eighty-nine percent of American* adults believe in the divine Trinity. Broken down, the statistics, according to the Catholics, show the question to

have been answered in the affirmative, as follows: among Roman Catholics, 98%; Baptists, 95%; Lutherans, 93%; Methodists, 90%; Presbyterians, 89%; and Episcopalians, 89%. But there must be something wrong with these figures, for Jews were also included in the survey. Furthermore, what is meant by believing in the Trinity? Eighty-nine percent of adult Americans are not born-again Christians; therefore this "belief" is simply mental assent.

Pot Pourri. The Chinese Communists have closed the last remaining Roman Catholic missions. Eleven priests have been arrested as spies.

* * *

The Central Conference of American Rabbis (Reform) has rebuked, through its president Rabbi Joseph L. Fink, "legislators who would seal the lips of prophetic clergymen." This is in criticism of Congress for taking under consideration the investigation of ministers concerning their affiliations with subversive organizations.

* * *

Dr. Bob Jones, Sr., speaking in Little Rock, Ark., stated that "there is [in America] great spiritual hunger because everybody is scared to death . . . There is no revival, no rebirth of religion, such as there was in the days just before and after World War I. There are many conversions today but the impact is not as strong as it used to be."

* * *

Gadsden, Ala., the General Assembly of the Cumberland Presbyterian Church (membership: 83,000, mostly in the South) voted two-to-one to admit Negroes to the church's Graduate School of Theology at McKenzie, Tenn.

In Israel. The Government of Israel and the United States Steel Corporation have signed a contract whereby U. S. Steel will supply, over a period of three years, 100,000 tons of steel for the purpose of improving Israel's irrigation system.

* * *

According to the monthly digest, *The Jews in the News*, Professor Nelson Glueck, archeologist who served as the director of the American School for Oriental Research, in

Jerusalem, for twenty years, makes this statement: "The history of the development of mankind as such, from the earliest times to the present day, can be traced better in Israel and Jordan than anywhere else in the world. There are no gaps."

Mankind's history and development, and man's fall and individual spiritual restoration, can be traced in the Bible also.

A Word of Encouragement. Last month, in these pages, we submitted ten reasons why, in our opinion, this is Moscow's world at this stage of history. During the past thirty days, however, there have been whisperings of revolt and decay behind the Iron Curtain.

More than a whisper, indeed, a shout, sounded in East Berlin with the violent uprising of unarmed workers, who stood and fought against Russian tanks and machine gunners and thus lighted the torch of hope for the liberation of oppressed peoples within the orb of the Kremlin's power.

In East Germany, working men who were supposedly heroes of Communism have fallen before Communist execution squads for demanding the better life that Communism promised them.

Troops in satellite Poland have disobeyed Kremlin-inspired orders to fire upon Germans.

In Czechoslovakia, workers have torn up railways and smashed machinery in defiance of their Communist bosses.

Bulgaria is said to be seething against the oppressors, and the Ukraine, heart of Russia, is restless.

In Korea, the renewed efforts to effect a satisfactory peace settlement are said to stem from Moscow, for the Korean war has been a drain upon Russian supplies if not upon her manpower. They are at least a play for time, until Russia can import more goods from the West.

Within the Soviet Union there is poverty, want, and discontent. Farmers, their land having been taken from them, are resisting; workers are rebelling at demands that they work harder; and occupation troops, returning from satellite countries, are spreading the word that people who live elsewhere are faring better than the people at home.

It may be that the decline and fall of the Russian empire is beginning now, in the year 1953. Whether this be so or not, Russia may not be as strong as she was; certainly those who have suffered the rule of Communism are showing proof that they hate it passionately.

Should Russia decay and disintegrate as a world-power, will this in any way interrupt the progress of Bible prophecy? No, for, as has been pointed out many times in these pages, the present Russian empire is not the final federation of *Ezekiel 38 and 39. It foreshadows* that great northeastern confederacy. It may even be Gog and Magog in embryo. But the Russian-dominated alliance of Ezekiel's prophecy will not reach its zenith until after the restoration of the Roman empire.

We must be careful not to designate any movement today as the fulfilment of those things that are predicted for the Tribulation and afterward. God's program will be completed in God's time and not man's. What we see today are the shadows cast by the coming events and, while we watch them with great interest, we must not treat them as necessarily identical with the realities that are yet future.

TO CHRIST

By Constance Calenberg

To Christ I give my love for having died,
For having shed His blood that He might hide
My sin from One all-righteous—God above;
For saving me, to Christ I give my love.

To Christ I give my heart for having won,
The battle by the enemy begun;
As inward strength to me He doth impart,
For keeping me, to Christ I give my heart.

To Christ I give my life, for day by day
I find in Him, the only living way,
A refuge safe and sure from all earth's strife;
Forevermore, to Christ I give my life!

Bodily Healing Since Pentecost

By A. H. Stewart*

If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee (Ex. 15:26).

All of God's people have their share in tribulation on their journey home. This was foretold by the Saviour in John 16:33. How are we to reconcile the love of God with the circumstances which we are called upon to pass through, as the children of God, while sojourning in this scene?

If there is one thing we talk about more than another as Christians, it is the love of God, and if there is one thing we enjoy less, it is that same love. Alas, when the trial or test comes, we do not "rest in His love." We begin to question: "Why does He allow this to happen to me? And why the other thing? Could He not change my circumstances?" Of course He could, hut He does not, and "He knoweth the way He taketh." So let us add: "And I will walk with Him."

So-called "faith-healers," who are not enjoying the love of God, make a religion of healing, boldly quoting Scripture, affirming that they have the oracles of God on their side! They ask: "Does not Scripture say, 'Jesus Christ the same yesterday, and today and forever,' and is not faith all you need for healing?" That is handling the Word of God deceitfully and not in a proper way. I boldly assert that you never find a child of God healed by faith *after* the Holy Ghost came into the world on the day of Pentecost!

The promise cited at the beginning of this article is a definite promise to God's ancient people Israel and not to or for the Church of God. But notice the little word "*if*."

The Little Word with the Big Meaning

All depended upon how the Israelites behaved themselves. God started them right, as we read in Psalm 105:37: "He

*Mr. Stewart, widely heard Bible teacher, has given this message at a number of Bible conferences. Popular demand called for its publication in booklet form, as well as here. Copies of the booklet (same title) may be secured for fifteen cents each through Loizeaux Brothers, 19 W. 21st St., New York 19, N. Y.

brought them forth also with silver and gold: and there was not one feeble person among them." What a miracle, for there were "six hundred thousand on foot that were men, besides children and a mixed multitude" (Ex. 12:37, 38)! Whoever knew of such an army, with no need of doctors and Red Cross nurses, as they started out of the land of bondage? God was making His promise good, so He started them right. But how do we find them at the end of the journey? "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord" (Zeph. 3:12).

Rich and not afflicted at the start. What a contrast at the close of their history, as the inspired record reveals: "afflicted and poor"!

Isaiah the prophet tells us the reason for their afflictions in chapter 1:3-6:

"The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, My people doth not consider. Ah, sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? Ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

God had smitten them and afflicted them in various ways, but all to no profit. They would have their own way, with the inevitable result.

When our Lord comes to them in grace, what does He find? A people without any diseases? Alas, no: lame, palsied, lepers, deaf and dumb people everywhere. In the synagogues, they are there. Sitting by the wayside begging, they are there. Sitting at the gate of the temple, everywhere the diseased are to be found, each a voice from God to that nation saying: "You have not kept My statutes!" They had not walked in His commandments but had revolted, forsaking the Lord and His ways. Instead of being humbled by the proofs of their folly and sin, they were up on stilts saying: "Thank God, we are not like other men," thinking that they were the joy of heaven and that God found pleasure in them and in all of their ways.

Our blessed Lord visits that nation in grace, "to confirm the promises made unto the fathers" (Rom. 15:8). So He heals, He works His signs and wonders among them, even to stopping a procession on the way to the grave, drying the widow's tears while the multitude exclaims: "God hath visited His people" (Luke 7:16). If they had only bowed down in repentance and faith, saying, "This is our God, we have waited for Him," all would have been well with that nation as a whole; but, instead, their leaders attributed His works of grace and power to Satan, and finally nailed Him to the cross, saying, "We will not have this Man to reign over us," and again, "His blood be upon us and on our children." Thus they filled up their measure of guilt. From that day to this they have kept their diseases and their funeral processions and, with them, those tears and groans that will never be hushed until He comes again who only doeth wondrously, our Lord Jesus Christ.

After the Holy Spirit came and during the Church period, we never read: "According to your faith be it unto you." Indeed, it is the opposite; and only in one case in all the recorded miracles of healing in the book of The Acts is faith mentioned. Faith and miracles never go together but, rather, the opposite.

Faith and Sight

Romish priests say that they perform the miracle of turning a piece of dough into the flesh of our Holy Saviour with a few Latin words. But after their transubstantiation, "it looks like bread, it tastes like bread, it feels like bread, *and it is bread.*" Still the Romish priests want me to believe it is flesh.

When the Church was inaugurated, God was ringing the bell, saying: "Another Holy Person is on the earth." But He (the Holy Spirit) could not be seen, so only by signs and wonders was it possible to prove that He was here. A body was not prepared for the Holy Spirit such as that prepared for God's Son, but the Spirit dwells in believers' bodies, which are called the temple of the Holy Spirit (I Cor. 6:19).

Thus the Apostles Paul and Barnabas declare, in Acts 15:12, to the rest of the apostles and elders at Jerusalem:

"What miracles and wonders God hath wrought *among the Gentiles* [heathen] by them!" Not among the children of God! But today a band of "faith-healers" declares the great miracles God is doing by them among the children of God! "If you have faith!" they say. Where do they get it? I affirm, not in the Scriptures!

In Acts 3:1-11 we read:

> Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb, was carried, whom they laid daily at the gate of the temple, which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, *rise up* and walk. And he took *him by the right hand, and lifted him* up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple walking and leaping and praising God. And all the people saw him leaping and praising God and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

No question was raised here as to faith, much or little! The man was not looking for healing but for money! God gave him better than he looked for. There was no oil, or laying on of hands, or ceremony of any kind. He was healed in an instant, not of some fancied disease but of lameness that all could see.

Again, in Acts 5:12-16:

> And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.) Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

Surely we cannot claim that those who were vexed with *unclean spirits* were the children of God! And faith is not mentioned. No; healing is a gift and, when possessed by

anyone, it is not a question of the faith of the diseased. But that is the safety-valve modern "faith-healers" have: "You haven't enough faith," or, "The temple isn't clean," etc.; but here: "They were healed every one." God is no respecter of persons, as the multitude found that day.

In Acts 8:5-8:

> Then Philip went down to the city of Samaria, and preached Christ unto them, and the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that *were possessed with them: and many taken with palsies, and that* were lame, were healed, and there was great joy in that city.

Philip was not an apostle but he had the gift of healing. Down he goes to Samaria, and with what blessed results!—the demon-possessed, palsied, and lame were healed and great joy reigned. No vanishing goiters there, no internal troubles that no one could see; no, no, all was on the surface and plain to sight. Neither was there any need of faith to get that mercy from God, nor for others to know they had gotten it. All was clear and aboveboard.

In Acts 9:32-42:

> And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. And all that dwelt at Lydda and Saron saw him, and turned to the Lord. Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber, and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise! And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. And it was known throughout all Joppa; and many believed in the Lord.

Here we have two cases mentioned. Peter was the wonder-worker. One had kept his bed eight years; the other was dead. Surely the dead was not healed by faith! In vain we search for modern methods in the inspired Word of God.

But it is just as easy for God to raise the dead as it is to heal the sick. Nothing is impossible with Him.

In Acts 12:1-7:

Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

In this chapter we have two children of God in prison, both equally beloved of God: one has his head taken off; God works a miracle to protect the other. "God giveth no account of His matters to any" but "doeth all things well." If we only had the anointed eye to see, we would say: "As for God, His way is perfect." Prayer, no doubt, was made for both, but to the prayer for James God said, "No"; to that for Peter's deliverance, "Yes." Both prayers were answered, but in what different ways! Peter's testimony was not yet finished, and until then he was immortal.

Miracles by Paul

In Acts 14:8-11:

And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

This is the only place where faith is mentioned in all the recorded miracles in the book of The Acts, and it is faith to be healed. It does not necessarily mean he had faith *in Christ* or *in His blood*. "Many believed in His Name *when they saw* the miracles which He did, but Jesus did not commit Himself to them [or, *believe in them*], because He knew what was in man" (John 2:23-25). You can judge for yourself as to this case, to see if it is in any way parallel to what we

find today. God's way of saving a soul is not by seeing some miracle performed but by believing on the Lord Jesus Christ and what He has done on the cross.

In Acts 19:11-20:

> And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preached. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the Word of God and prevailed.

Diseases and evil spirits went out of them. Were they Christians, with the right amount of faith? There is no mention of faith, nor could there be. Imitations of this use of handkerchiefs are perpetrated on gullible people in our day, but all that happens is that they lose their money.

Next, a dead man is raised by Paul. The man fell asleep while listening to the great apostle preach, and lost his life thereby.

In Acts 20:7-12:

> And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted.

That the young man is taken up dead is no hindrance to Paul. He can present him to them again alive! Surely it was not great faith that wrought this wonder here; at least, not on the part of the dead man. We never find Paul touring from one place to another as a healer of men's bodies. He

could and did heal them, when it would glorify God, but never for filthy lucre or that he might be thought of as some great one.

In Acts 28:1-9, we have the last miracle of healing in the book:

> And when they were escaped, then they knew that the island was called Melita. And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venemous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked, when he should have swollen, or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed.

The people on this island did not know the difference between a murderer and God! One minute, in their judgment, Paul is a *murderer;* the next, a *god*. But he heals the chief man's father; and others, who had diseases, came and were healed. There was no prerequisites such as "You must have faith first"; "Get saved"; etc. That is not in the Word of God. Neither was oil used by any of the apostles in the book of The Acts, though most "faith-healers" are strong on that point and quote James, who wrote to the twelve tribes scattered abroad. But we will look at James in due time.

I trust you have followed me thus far, having examined the Word in a submissive spirit. Many are riding to victory on experiences, but that will not help you much on a death-bed or a bed of pain. "I commend you to God and *the Word of His grace*, which is able to build you up" (Acts 20:32).

Now we will look at true Christians and see if they received healing in a miraculous way. Let us begin with Paul himself. Was he healed when he prayed for it? Had he faith? Was he not a man of faith? Did he not pray again, and again, and yet again for healing? But God said: "No, Paul,

I will not heal you, but I will give grace sufficient to be an overcomer."

In II Corinthians 12:1-10:

It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, 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. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

Imagine anyone saying: "If you have infirmities it is because of sin, and if you had faith enough you could be cured"! What a libel against the holy apostle Paul! "Most gladly therefore will I glory in mine infirmities" is a mark of the power of Christ on anyone. You show me a person glorying in infirmities, and I will show you one upon whom the power of Christ rests. Nature cannot do it. But someone says: "Infirmities are not the same as sicknesses." To such we can only reply: "Wait and see!"

In I Timothy 5:23, we read:

Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

There is but one man in the New Testament who has the wondrous title of "man of God," and Timothy is that man; but, alas, he had stomach trouble and often infirmities! *Why did not Paul heal him? Could he not do it? Surely* he could but he *never healed a Christian*; he used that power always for the Gentiles, barbarians, the unsaved. He left God's people in the hands of their Father, and knew that all was well.

My times are in Thy hand;
Father, I wish them there;
My life, my soul, my all,
I leave entirely to Thy care.

Epaphroditus comes next. See Philippians 2:26-30:

For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness; and hold such in reputation: because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

Here is one who had stepped into the breach, as a volunteer, to carry the things the saints desired Paul to have—things that in God's sight were a "sweet smelling savor" (Phil. 4:18). The only way Paul could have these things was by someone undertaking the journey from Philippi to Rome, and Epaphroditus said: "Here am I; send me"—and off he started. His long journey nearly cost him his life. He had physical limitations and overstepped them, with the result that he "was sick nigh unto death," but it was *for the work of Christ.*

Surely the apostle will heal him! No, Paul writes: "God had mercy on him and on me also"; and it seems from the reading that Epaphroditus was convalescing, gradually gaining strength. So Paul asks them to "receive him the more carefully." Paul does not anoint, and pray, and then work a wonder, as the "faith-healers" profess to do, saying that we should do so also, else we have not a four-square Gospel! Apparently Paul did not have it either! Ah, no; God loves His children better than any of His servants can do; so we can pray one for another and safely leave our case in our Father's hands, saying trustingly: "Thy will be done."

See *II Timothy 4:20:*

Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

Yes, Paul left Trophimus sick. Thus the curtain drops on that devoted man of God who came with Paul to Europe on his first voyage and stuck to him through thick and thin. He was with Paul when the apostle was stoned and left for

dead, and now this dear child of God is sick. Yet Paul performs no miracle for Trophimus, though no doubt he prayed for him. But is it not often on a sickbed that we learn some of our most soul-sanctifying lessons? How many of God's people can say truthfully: "It was good for me that I was afflicted. Before I was afflicted, I went astray"? Many lessons can be learned by most of us only in that way! We look into eternity there, and back over our past life also, and no doubt have a judgment-seat with ourselves in view of that day when all will be brought to light. At other times we are too busy—it may be in doing the work of God—but the Lord takes us aside at times and speaks to us on a sick-bed. There we have time to listen, and hear His voice.

As to James, I will only say this: instead of the preacher calling for the sick, it is the sick man who does the calling—just the opposite from what is taught by many. He calls for elders and not for miracle-workers.

Then, again, the prayer of faith of Elijah was based upon the *known, revealed* will of God. See I Kings 18:1:

> And it came to pass after many days, that the Word of the Lord came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth.

Elijah does not pray for something when he is not sure that God will grant it or not. God has told him, so he prays intelligently.

If any one is sick, and I know the mind of the Lord is to raise that person, then with confidence I ask. I John 5:14: "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us." If we do not know the mind of the Lord, it well becomes us to use the words of our blessed Lord: "Not My will, but Thine be done." Some have done otherwise and God has granted their desires. And what a punishment they found it to be!

The story is told of a young married woman who was told that her husband could not live. She prayed: "O God, Thou must not take my husband from me; do anything else, but not that." The ill man did get beter but was an idiot the rest of his days. Many days she had to endure his vacant stare and see his helplessness, and finally she wrote:

My Father, Thou has taught me how
To suffer and be still,
And bowed my rebel spirit down
To Thy unerring will;
Hast taught me that there is a pang
Greater than death can give,
And punished my idolatry,
Bidding my idol live!

Romans 8:18-25 is the key to the problem:

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.

For this we wait with all creation, for the coming of our glorious Lord. "How long, O Lord, how long?" "Even so, come, Lord Jesus."

So with all the saints on earth we are "in the kingdom and patience of our Lord Jesus," and until He comes, "in this [body] we groan, earnestly desiring to be clothed upon with our house which is from heaven. . . . For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (II Cor. 5:1-4). Till that glad day we would "rest in His love," believing

A Father's hand will never cause
His child a needless tear.

There are two errors that the children of God are liable to fall into when sickness comes to them or their loved ones. We may be like the king we read of in II Chronicles 16:12:

And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the Lord, but to the physicians.

But Asa died! Being a king, he could command and pay money and honors to anyone who could heal him, so on their skill he depended, but "Asa slept with his fathers" is

the divine comment on the man who sought not the Lord, but relied wholly upon the physicians. How many still do likewise! Because of wealth and position they can afford to consult many doctors, forgetting the greatest Physician of all, *the sympathizing* Lord Jesus.

Then we may be like King Hezekiah, in Isaiah 38. He turned to God in his deep need, but, as far as the record goes, left out the physician altogether. God, in *His mercy*, heard Hezekiah's prayer, saw his tears, and added to his days fifteen years, but not without sending His physician in the person of Isaiah, who said: "Let them take a lump of figs and lay it for a plaister upon the boil, and he shall recover" (v. 21).

However, Hezekiah's last fifteen years were his worst, and he begat Manasseh, one of the most evil kings that ever sat on the throne. Judging from the record, it would have been better for Hezekiah to have died than to have been healed. Let us ask God to answer our prayers according to His wisdom and will.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures, might have hope" (Rom. 15:4).

SERIOUS QUESTION

It now becomes a serious question how far those who abide by the faith once delivered to the saints should fraternize with those who have turned aside to another Gospel. Christian love has its claims, and divisions are to be shunned as grievous evils; but how far are we justified in being in confederacy with those who are departing from the truth? It is a difficult question to answer so as to keep the balance of the duties. For the present it behooves believers to be cautious, lest they lend their support and countenance to the betrayers of the Lord. It is one thing to overleap all boundaries of denominational restriction for the truth's sake; this we hope all godly men will do more and more. It is quite another policy which would urge us to subordinate the maintenance of truth to denominational prosperity and unity. —*C. H. Spurgeon.*

Paul's Confession

By Vance Havner*

The Apostle Paul was on trial before Felix, the Roman governor. So important was the case that Ananias, the high priest, had come down from Jerusalem and there was present also a Roman lawyer, Tertullus, to make the charges against Paul. There were four accusations: (1) that Paul was a pest; (2) that he stirred up sedition; (3) that he was a ringleader of the sect of the Nazarenes; and (4) that he had profaned the temple.

When the veteran preacher rose to make his reply there was a solemn majesty about him. He opened his speech with courtesy but not with flattery as Tertullus had done. Someone has said that Paul was a Jew by birth, a Roman by *citizenship, a Greek by speech, a lawyer by training,* a tentmaker by trade, and an apostle by the grace of God. The lawyer comes out in this able defense before the Roman governor. Paul knew Roman law and appealed to it when he declared that his accusers back in Jerusalem ought to be there to prove their case. He flatly denied three of the charges; that he was a pest, that he had incited sedition, and that he had profaned the temple. The other charge he admitted in our text: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men" (Acts 24:14-16).

Paul had been called "a ringleader of the sect of the Nazarenes." He answered: "*After the way which they call a sect,* so worship I the God of my fathers." It was really the accusing Jews who were sectarian. Paul was a better Jew than any of them because, as a Christian, he was carrying Judaism to its logical fulfilment. The New Testament

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completes the Old, and Jesus Christ is the fruit of all the types and prophecies that bloom throughout the law and prophets. I am a better Jew than any unsaved Jew because, if they would follow their religion to its fulfilment and completion, they would all be Christians. The Christians of the New Testament were not sectarians who had separated from Judaism. It was the other Jews who had really split off because they left true Judaism when it fulfilled itself in Jesus Christ. The shoe was on the wrong foot, and Paul quickly pointed it out. He was saying: "I am a true Jew because Jesus is the Messiah and I have received Him. You are the sectarians because you have departed from your faith."

You will observe that the apostle said: "After *the way* which they call a sect, so worship I the God of my fathers." The early Christians were called those "of this *way*" (Acts 9:2). There was a great commotion in Ephesus "about that *way*" (Acts 16:9, 23). We read that Felix had "more perfect knowledge of that *way*" (Acts 24:22).

Paul did not say: "You take your way and I will take my way, and I am sure that if we are sincere we will all arrive at the same destination." We are hearing a lot of that sort of talk nowadays, and some dear people think they are very tolerant and broad-minded when they speak like that; but they are painfully ignorant of the truth. Our Lord said, "I am the way, the truth and the life: *no man cometh unto the Father but by me*" (John 14:6). "There is none other name under heaven given among men whereby we must be saved" (Acts 4:12). The Gospel way is not only the good way and the old way, it is a narrow way and *the only way*.

You would think, from what some of our tolerant, broad-minded friends say, that Jesus told the woman at Jacob's well: "*It does not matter which religion you profess. You* go right on with your Samaritan religion and you will get to heaven just as surely as the Jews." What He *did* say was: "Ye worship ye know not what: we know what we worship: for salvation is of the Jews." That is intolerant and narrow but it is what He said. And if you say today that there is only one way, most people will say you are sectarian for the simple reason that this is *"the way which they call a sect."*

Now, just as these Jews called Paul a heretic when they themselves were the heretics, so has it been down through the course of church history. Christianity continually gets so far away from what it started out to be that, when a real New Testament Christian comes along, he is branded a sectarian whereas it is his accusers who have departed from the faith. Most professing Christians are so subnormal that a normal Christian looks abnormall Martin Luther was called a heretic but he had really discovered original New Testament justification by faith, "*the way which they call a sect.*" John Wesley was called a sectarian because he experienced New Testament conversion which seemed radical to so many of his contemporaries who had never had such an experience. They were in heresy, not Wesley, because he was simply a normal New Testament Christian. He found "*the way which they call a sect.*"

We are witnessing this state of affairs today. Of course, a real Christian is always a fool in the eyes of this world. If the preaching of the cross is to the world foolishness, how can we expect to be rated anything but fools if we believe and declare it? However, there are thousands of professing Christians who live on good terms with this age and are accepted in all its circles. Many of them have never been saved; they have only become church-members and are still of the world as well as in it. Others have adjusted the standard of their lives to the level of the age in which they live because they are ashamed of Jesus and are not willing to go to Him without the camp, bearing His reproach. It costs to be a real Christian, and the degree to which this world accepts you as one of its crowd, the degree to which it enjoys your company and you enjoy its fellowship, to that degree you are unlike Jesus Christ. If you can move comfortably in the life of this age without being called a fool or a heretic, you have hidden your light under a bushel or bed, if you ever had a light. Mr. Moody said: "You are not good for anything until the world considers you a fanatic." "But," you reply, "we are living now in a more enlightened age and a Christian does not stand out in as bold contrast as in the days of heathenism." This is the most anti-God, anti-Christian pagan era in history and, the darker the night,

the more brightly a real Christian will shine. God's man will always be this world's fool.

But I am thinking of a still sadder situation today. A true New Testament Christian is not only a fool in the eyes of the world, he is a heretic in the eyes of most of the professing church. It was religious Jews who called Paul a sectarian, and most church-members will so label any man who follows "*the way which they call a sect.*" Thank God, although iniquity abounds today and the love of the majority has grown cold, there is a minority of *the way*. It is not a Baptist way, or a Methodist way, or a Presbyterian way, because some who are of "*that way*" do not belong to *the great church bodies.* On the other hand, you do not find "*that way*" by leaving this denomination or that, for then you only get into another denomination after all. There are many of "*that way*" in each of the great denominations. I do not call it "the fundamentalist way" or "the conservative way," for that is not necessary. It is the New Testament way, Christ Himself, and all who belong are simply Christians and they do not need any other name to prop them up.

But just try being a New Testament Christian today and you will be called a heretic by the heretics and a sectarian by the sectarians! Certainly the liberal branch of the present-day church will call it heresy. Dr. G. Ernest Wright, reporting on pre-Amsterdam conferences of a study committee considering the authority and interpretation of the Scriptures, says: "There is no question but that the vast majority of the non-Catholic Christians represented in the World Council of Churches, at least so far as they have been vocal, tend to consider fundamentalism as a serious Christian heresy."

Well, *if by fundamentalism we mean the original* New Testament position—and that is true fundamentalism—certainly that is rankest heresy to liberalism. And yet it is liberalism that is heretical. Why do they say that we, who believe in the virgin birth and the [illegible] are sectarian? We are simply believing [illegible] true Christians through the ages have believed. It is [illegible] who denies God's supernatural revelation who has sp[illegible] ect.

But like these Jews of Paul's day, they put the shoe on the wrong foot.

There are other thousands of church-members, not liberals, to whom a real New Testament Christian will seem a heretic. Christianity, to a multitude of people, means little more than church membership. It is just something else to belong to and, when they die, it comes out in the obituary that, along with belonging to the clubs and lodges, they belonged to such-and-such a church—and it means little more than the other affiliations, sometimes not as much. This brand of religion has sometimes been called "churchanity," but I would rather use some other term since it might imply disrespect for the church. Anyway, it is as far removed from vital New Testament Christianity as Pharisaism was different from the Christian church among the Jews in Jerusalem. After all, the Pharisees knew and read the Scriptures, prayed in public, gave a tithe, and even led separated lives, but they did not have an experience of the grace of God in Christ and so were lost as truly as publicans and sinners.

To this variety of church-member a real Christian is a sectarian, a heretic, an odd number. There are thousands of true believers today among all the churches. There is a movement of the Spirit today, drawing back to the Book, the Blood, and the Blessed Hope, God's people in all the denominations. It shows up in the Bible conferences, the Bible schools, the various evangelistic movements, Gospel broadcasts, in many and diverse groups who, in spite of secondary differences, are bound by a common tie of fellowship in the Lord. It is simply New Testament Christianity breaking out again and overflowing all our barriers and fences and boundaries. Just as the "regular" Jews thought Paul a heretic, so will many "regular" church-members call the present-day Bible Christian a follower of some new sect. Of course, it is the same story all over again—the subnormal thinks the normal is abnormal! Genuine New Testament Christianity is always called heresy in any day. But the real heretic is the man who has departed so far from the faith that a real believer seems a heretic to him.

Just here, however, the true Christian needs to beware of a peril. Sometimes we take pride in being called heretics

and boast of being thought different. We become exclusive and develop a sanctified snobbishness. The corrective for this is to realize that being a Christian should not give us a superiority complex but, rather, a sense of holy responsibility to God and man. Paul gives us the balanced view in this confession before Felix.

First, Paul has *revelation behind him:* "Believing all things which are written in the law and in the prophets." God hath spoken and "He hath said so that we may boldly say." Our doctrine and experience are based on the written Word of God.

Then, Paul had *the resurrection before him:* "And have hope toward God . . . that there shall be a resurrection of the dead, *both of the just and unjust.*" "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). We are headed for "a great day coming" when "we shall rise" as some of us used to sing in the old country church long ago.

But it is possible to be orthodox and conservative, and to contend for both revelation and the resurrection, and yet forget that Paul also felt *a responsibility upon him:* "Herein do I exercise myself, to have always a conscience void of offense toward God, and toward men." Some fundamentalists are strong on revelation and the resurrection but weak on responsibility. Paul exercised himself.

Spiritual growth, like physical growth, comes through food, rest, and exercise. Some of the saints go in for food and rest aplenty but their souls are flabby because they do not practise what they profess. And what did Paul exercise himself about? To have a conscience void of offense toward God and men. He did not want to stumble or be a stumbling-block to others. He felt a double duty, toward God and toward men. Here is true orthodoxy that issues in orthopraxy, walking right. And just here not a few saints, who are sound in doctrine, fail. They are often unwise and unloving and unchristian in behaviour; they do not walk circumspectly. They invite criticism and imagine they are being reproached for Christ's sake. There is a world of difference

between the reproach that Paul bore and the sort some of us bring upon ourselves.

But he who walks in *the way* which is called heresy, with revelation behind him, the resurrection before him, and responsibility upon him, exercising himself to have a conscience void of offense toward God and men—that man walks in good apostolic succession. A genuine Christian always seems like something new against the background of so many imitations. There has never been too much real Christianity in any age and those of *the way* have ever been a minority sect. In these last days, when the Saviour Himself said faith would be scarce and love rare, God grant us grace to witness a good confession.

Question Box

No. 1364. In the May issue, in answering Question Number 1350, you stated that the word "till," or "until," as used in Matthew 5:18; 24:34, alludes to an indefinite time, as, i.e., *until . . . shall have.* Thus you said in effect that Matthew 24:34 declares that "this generation [Israel] shall not pass *until* all these things [referred to in the Olivet Discourse] *shall have been* fulfilled." The answer is not satisfactory to this reader, for no reason is given to support your interpretation of the expression, "this generation." What is the meaning of these two words in this passage?

The word, "generation," comes from the Greek *genea*, which, according to Thayer, has several connotations: (1) *a begetting, a birth* (2) *men of the same stock or family, a race of men* (3) *a whole multitude of men living at the same time*, and (4) *an age.* Generally lexicographers designate that *tribe* or *race* is the primary meaning of the Greek noun, and so we understand it.

With this mind, it is our opinion, as expressed in the May issue, that our Lord was here declaring that Israel, the race or nation, will not cease to exist, as such, until all the prophetic declarations of His Olivet Discourse shall have been fulfilled. Doubtless, after the Millennium, during the ages of eternity, Israel may cease to exist as a separate race, but this will not be until after Christ's predictions shall have been accomplished.

There are some who understand *genea* in its secondary import, that of *a multitude of men living at the same time*, or *all those who live during a certain average life-span of 30-40 years.* If this be so, certainly our Lord was not referring, in the expression "this generation," to those living in His own time on earth, those whom He addressed, for they did indeed "pass" before all His predictions were fulfilled.

"But," some will argue, " 'this generation' has not to do with those living when our Lord was upon the earth, but to those living when the fig tree is seen to be budding (vss. 32, 33)." They conclude from this that, since the fig tree undoubtedly alludes to Israel (Jer. 24: etc.) and today Israel is budding, this present generation, we ourselves, will not pass until all the predictions of the Olivet Discourse have been fulfilled.

We cannot follow them in this interpretation. (1) We believe that *genea* should be accepted in its primary significance. (2) The fig tree is not budding today. It is true that Israel, the nation, is emigrating to Palestine in great numbers; however, the budding of a tree speaks of growth and fruitfulness and, from Jeremiah 24 and other passages, we understand such development to speak of spiritual life rather than national life. Israel will not bud spiritually until toward the end of the Tribulation. (3) It is our conviction that the Scriptures clearly teach that the Church will not be here during the Tribulation. Thus we do not believe that Matthew 24:34 has anything to do with us or with what we see today. "This generation" denotes Israel as a race.

No. 1365. Do you believe that water baptism and the Lord's supper are for this present age?

We most certainly do. We shall do an article on the subject at some future date.

No. 1366. What is meant by Christian stewardship?

A Christian steward receives and holds all his possessions as a trust that is committed to him by the Lord. This does not suggest that every cent one has must be given away to various evangelical works, for God expects us to live, provide for our families, pay our bills, give wise consideration to the future, etc. We are expected, however, to be faithful in bearing in mind always that we belong to Christ and that He is our Lord, and we are to seek His mind for the distribution of our money, as God has prospered us. See I Corinthians 16:2. We are to be equally faithful in the distribution of our time and talents, in prayer and the study of His Word.

No. 1367. Suppose we do not preach the Gospel to the heathen! If they have never heard it, will they be lost? Does not the responsibility therefore rest with us rather than with them?

The heathen are lost already because they are sinners both by nature and by choice. According to Romans 1:17-32, all men have deliberately sinned against the light that they have. The responsibility does not rest with us that they are sinners but it certainly does rest with us to endeavor to reach them with the Gospel of Christ, which is the power of God unto salvation (vs. 16). God has committed to us the Word of reconciliation (II Cor. 5:19) and we, as ambassadors for Christ (II Cor. 5:20), have been commanded to be His witnesses to the uttermost part of the earth (Acts 1:8). "Go ye into all the world and preach the Gospel to every creature" (Mk. 16:16)—this is our responsibility as Christians.

Studies in the First Epistle of John

By Charles B. Bowser*

"Last time! Anti-Christs! Even *now*, many anti-Christs!" By the grace of God let John's solemn warning ring in your ears and hearts. Pass them not by as mere idle words. The apathetic and sleeping saints of 1953 need to be aroused and alerted. Satan has been waging his cold war for a long, long while and his probing, prying, far-reaching fifth column has been operative among the churches with increasingly devastating effectiveness. An amazing amount of sabotage has been accomplished: in evangelistic circles, in missions, and in the assemblies. The spiritually wise have long since recognized an enemy far more deadly and dangerous than Communism. None should be blind to the fact that Satan's subversive agents and communistic powers are one and the same when they join forces in seeking to destroy the Lord's work and workers. The "Red Dean" of Canterbury is notorious only because he has been publicly identified. How many secret agents of the Satan-Malenkof combination occupy positions of ecclesiastical power in our land?

However, the saints of God with the far-look of the Spirit may take heart for, as the Editor recently stated: "Russia has sealed her own doom." So, too, have the anti-Semitic, anti-Christian powers of Satan sealed their doom. The child of God never need fear either, today or tomorrow. "Shall not the Judge of all the earth do right?" But we should not be willfully ignorant of what is going on under the directive of the powers of darkness, or be unprepared to cope with the enemy.

All Spirit-taught, Bible-studying believers are aware of the difference that exists between the church organism and the church organization. The latter, divided as it is into many sects and denominations, is spoken of in Christ's dragnet parable and likened unto "a net, that was cast into the sea, and gathered of every kind . . . the good . . . the bad" (Matt. 13:47-48). This organization is also indicated in the "wheat and tares" parable (Matt. 13:24-30). The

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lines are drawn, the division established—wherever there is the organized church, there are also the good fish and the bad, the wheat and the tares. No matter how carefully we guard the gate—discipline and separate with the Word—the saints and the sabateurs are co-mingled in your church and mine. They are seated side by side in the pews; they serve together on the various church and church-school boards and committees; they are elders, deacons, bishops, presbyters, trustees, teachers, and ushers: Christ's own and Christ's enemies. And what man or woman possesses spiritual discernment to tell them apart?

We call attention to John's differentiation as revealed to *him by the Holy Spirit:*

A LOCAL CHURCH ORGANIZATION

I CHRIST'S (Those having the Holy Spirit of God)	II ANTICHRIST'S (Those having the spirit of anti-Christ)
a—Children of God (3:10)	a—Children of the devil (3:10)
b—Walking in the Light (1:7)	b—Walking in darkness (1:6; 2:11)
c—Of the Truth (3:9)	c—Do not the truth (1:6)
d—Truth . . . in me (cf. II Cor. 11:10)	d—Truth . . . not in us (1:8; 2:4)
e—Word . . . in you (2:14)	e—Word . . . not in us (1:10)
f—Keep His commandments (2:3)	f—Keep not commandments (2:4)
g—In the Light (2:10)	g—In darkness (2:9)
h—Of us (2:19)	h—Not of us (2:19)
i—Love not the world (2:15)	i—Love the world (2:15)
j—Doeth righteousness (3:7)	j—Committeth sin (3:4)
k—Love the brethren (3:14)	k—Hateth his brother (3:15)

Let there be an assembly of believers (i.e. a field of good wheat), and there will Satan sow his darnel (tares). Let there be a center of truth, where the Gospel is faithfully and fearlessly proclaimed, and there will the devil's agents proclaim some form of *the big lie:*

(a) Sowing doubt and division;
(b) Creating differences in the assembly;
(c) Promoting alternatives to the divine plan;
(d) Substituting law for grace, works for faith, entertainment for devotion;
(e) Confusing the "little children" (new-born Christians).

Only briefly can we note the way in which anti-Christ's subversives seek to frustrate the faithful, retard and destroy the Word and work of the Lord Jesus Christ.

In I John 2:22 the apostle identifies the "spirit of anti-Christ" and his work, saying: "he . . . denieth that Jesus

is Christ"; and then, in verse 23, "he . . . denieth the Son." Anti-Christ and his many fellow-helpers to untruth, including the "certain men" of Jude 4, are the opponents, the enemies of the Messiah-Christ, waging constant warfare against the Saviour and His anointed ones.

The *big lie* mouthed by the ministers and missionaries of Satan (and he has many) is against God's sovereignty, Christ's Deity and humanity, yes, against all the truth that the children of God hold precious. Just as a Communist representative at the UN will blandly and with apparent sincerity say "black is white," so Satan's servants will shout for all to hear: "Man is God!" (cf. II Thess. 2:4). The spirit of anti-Christ seeks, by exalting man, to lower God in man's esteem. Anti-Christ never ceases to promote (e.g. Gen. 3:4, 5) self-exaltation, self-esteem, self-worship, humanism, *et ei* (Heb. 10:29).

Religion, as such, postulates the lies of papal infallibility: Mary as mother of God and intercessor for the faithful; hierarchy sainthood; idolatry; fetishism; etc. Only the spiritually blind will fail to see here a sinister plan to belittle God and magnify man. Religion accepts the fables and denies the facts; accepts the legendary and traditional, repudiating the "letter" and the "testimony"; substitutes form and extreme formalism for faith; delights in entertainment and forsakes the evangel. People who are merely "religious" cannot abide the Word of God or the sincere witness of the saints of God. The "religious" follow the Phygellus, Hermogenes, and Demas tendancy to dissociate themselves from true believers (cf. II Tim. 1:15; I Jn. 2:19). You simply cannot live the Christian life if you have no Christian life to live; neither can you live, comfortably, with some Christians. Separation *must* take place (II Cor. 6:14, 15):

> "What fellowship hath righteousness with unrighteousness?"
> "What communion hath light with darkness?"
> "What concord hath Christ with Belial?"
> "What part hath he that believeth with an infidel?"

Beloved fellow-Christians, we are marked men and women, as a noted teacher once said. There *must* be a difference, for "ye have an unction from the Holy One" (I John 2:20;

cf. II Cor. 1:21). Unction is endowment: God's Holy Spirit is manifesting the divine will and purpose in us. God's anointed cannot stand the presence or enjoy the company of Satan's anointed *but we can withstand them.*

A word of caution! Quite often certain members will leave the church organization or assembly with which they have been associated. There are occasions when such a departure is based upon genuine and firm convistions as to scriptural injunctions concerning separation from apostasy. Often, however, disagreement with doctrine is but a pretense and the "going out" is a result of a spirit of contentiousness. *Let us be very careful never to interfere with the departure* of such inaccordant irreconcilables, for they might, in God's sight, be known as "not of us." They could never be comfortable with us, or we with them. "Can two walk together, except they be agreed?" (Amos 3:3). Such are bound to gravitate to their own spiritual level. Faithful teaching of the Scriptures will naturally, or *supernaturally*, result in a constant purging of the body of Christ. Never meddle with God's cleansing processes. What householder would be pleased with the child who carries back the dirt and filth the mother has so carefully swept out?

The Apostle John gives us a clear word-picture of these:

OPPOSING FORCES

Truth (vs. 21)	*vs.* Lie (vs. 21)
The Holy One (vs. 20)	*vs.* Anti-Christ (vs. 22)
The anointing (vs. 27)	*vs.* The seducing (vs. 26)
The confident (vs. 28)	*vs.* The ashamed (vs. 28)
The righteous (vs. 29)	*vs.* The unrighteous (vs. 29)

Ever since Eden darkness has opposed light, and will, until the Sun of Righteousness will have concluded His millennial reign and vanquished all enemies in that final great conflict. "Even so, come, Lord Jesus!"

(To be continued, D. V.)

"Greater is He that is in you than he that is in the world" (I John 4:4). Weakness may characterize the vessel, not the power of God that is in it.

Scripture Summaries*

By Herbert Lockyer

Christian Courtesy in Philemon

Lord Byron in *Don Juan* has the expressive lines:

> Though modest on his unembarrassed brow,
> Nature had written "gentleman."

How true a sentiment of the Apostle Paul is Byron's couplet! His modesty is seen in his self-deprecation: "Less than the least," "the chief of sinners." Paul's Epistle to Philemon reveals the apostle's gentlemanliness. Without doubt he belonged to heaven's spiritual knighthood. He was one of God's gentlemen. Grace made him gracious in his dealings with others. He never forgot his obligation to adorn the Gospel.

Too many preachers who are conservative in their theology are most ungracious in their behavior. They are lacking in gratitude, unselfishness, kindness, and those finer traits and attractive courtesies ever commendable in a person, and especially in a Christian. Not so, Paul. Whether he dealt with master or slave, rich or poor, Christian or heathen, his approach was kind and thoughtful, considerate and courteous.

> He bore without abuse
> The grand old name of gentleman.

If one is not well-born and lacks a good education and social position, he can yet be a gentleman after the Bible order. He can have refinement of manners, attractive behavior, *finesse*, and courtesy born of the Spirit. He can be like the Master of whom old Thomas Dekker wrote in 1570:

> The best of men
> That e'er wore earth about Him was a sufferer;
> A soft, meek, patient, humble, tranquil spirit,
> The first true Gentleman that ever breathed.

Christ was the "finished Gentleman from tip to toe" of whom Lord Byron speaks in *Don Juan*. Christ-likeness and

*This is the tenth article in Dr. Lockyer's series on the great themes of the books of the Bible.

gentlemanliness are akin. Courtesy is a trait of a Christ-possessed Christian. The dictionary describes a gentleman as "one who belongs to a stock." The "gens-men" in Roman law were only those who had a family name, were born of free parents, had no slave in the ancestral line, and had never been degraded to a lower rank. Paul had such a pedigree, but it was grace that made him a nobler gentleman.

The Epistle to Philemon is a beautiful cameo of knightliness. One of its peculiar features is "its aesthetic character." It is a model of delicacy and skill in the effort to reconcile parties at variance. It reveals the triumph of love. "It is a precious relic of a great character." Philemon is a unique letter as a perfect masterpiece of pure politeness. The courtly manners of Paul, the benevolence and hospitality of Philemon himself, illustrate that distinctive character of the early disciples that compelled the heathen around to exclaim: "See how these Christians love one another!"

Bishop Handley Moule, comparing with this epistle the much-admired letter of Pliny to his friend Sabinisnus, to ask pardon for a young freedman who had offended Sabinianus, says: "Its [Pliny's letter] is a graceful, kindly letter, written by a man whose character is the ideal of his age and class: the cultured and thoughtful Roman gentleman of the mildest period of the empire. . . . His heart has not the depth of Paul to clasp Onesimus in his arms and to commend him to Philemon as a friend in God for immortality."

Because of its infinite charm, and the fact that it is simple and unartificial in style, the Epistle to Philemon has been called "a little idyll of the progress of Christianity." Other writers, because of its graceful and delicate courtesy, have spoken of it as "the polite epistle." Within it there is no insincere compliment. Paul, in a manly, straight-forward and yet captivatingly persuasive way, presents his case to Philemon. The apostle gives us a specimen of the highest wisdom as to the manner in which Christians ought to manage social affairs.

"The incomparable delicacy of this letter of Paul's has often been the theme of eulogium," says Alexander MacLaren. "I do not know that anywhere else in literature one can find

such a gem, so admirably adapted for the purpose on hand. But beyond the wonderful tenderness and ingenuity born of right feeling and inbred courtesy which mark the letter, there is another point of view from which I have been in the habit of looking at it, as if it were a kind of parable of the way in which the Master pleads with us to do the things that He desires. The motive and principle of practical Christianity are all reducible to one—the imitation of Jesus Christ. Therefore it is not fanciful if here we see, shining through the demeanor and conduct of the apostle, some hint of the manner of the Master."

It is the concensus of opinion that Paul wrote the letter to Philemon during his first Roman imprisonment, around A.D. 62, the same time that he wrote Colossians, both epistles being delivered by Onesimus. They were composed at about the same time, and this may account for some of "the undesigned coincidences" between Philemon and Colossians. In both, Paul and Timothy head the epistle, Archippus is addressed, and Paul appears as a prisoner. In none of his epistles, however, does Paul reveal his great heart and care for every member of the Church as in Philemon, which is a personal letter fragrant with a sense of honor and politeness. In many ways this epistle proves that "gentleman is written legibly on Paul's brow." Let us summarize it in a seven-fold fashion.

1. Paul's Fragrant Remembrance of Others

If "memory is a paradise from which we need not be driven," then Paul was sublimely happy, for he was rich in his friendships and in remembrance of them. He was keenly alive to the value of Christian friendship, and as a prisoner was dependent upon others for ministry of a personal nature. Onesimus supplied both wants and won the apostle's heart, so that Paul became much attached to the one-time slave. When, reluctantly, he sent Onesimus back to Philemon, Paul, because of his natural craving for human sympathy, found the parting painful.

It may be worthwhile to form a closer acquaintance with Paul's friends, named in Philemon, many of whom were, to adapt John Dryden's phrase, "God Almighty's gentlemen."

Philemon (vs. 1). The recipient of the letter that bears his own name is tenderly referred to as "our dearly beloved [or, beloved friend,] and fellow-laborer." Many Bible names are full of significance. Philemon means *friendly*, and this trait is, as we see, one Paul commends. Philemon's prayers, love, generosity, and hospitality were ever in Paul's mind (vss. 5, 7, 21, 22). As a fellow-laborer Philemon had assisted in the cause of Christ in many ways.

All that we know of Philemon is in this letter Paul sent him. Evidently he lived in Colosse and was a believer possessed of means (vs. 22) and held in high esteem by Paul. Philemon's house was the rendezvous of believers. "The church" met in his home and, as the leader of the Christian congregation in Colosse, Philemon's influence must have been considerable. It has been suggested that Philemon was led to Christ by Paul during the apostle's ministry in Ephesus. Philemon might have visited Paul there, seeing that the apostle had not visited Colosse up to this time inasfar as we are aware.

Apphia (vs. 2). Because of her association with Philemon, it is felt by many scholars that Apphia was the wife of Philemon. Otherwise she would not have been mentioned on such a domestic matter. As a "beloved sister" Apphia is identified as a sincere believer, since the name means *faithful.*

Archippus (vs. 2). While this name signifies *leader of horses*, and may be indicative of his employment or pleasure, it was in a spiritual warfare that he was a sharer of similar dangers and hardships (II Tim. 2:3). Living amid military sights and sounds in Rome, it was only natural for Paul to employ such terms. There is no actual biblical support of the view that Archippus may have been the son of Philemon, even although he may have been, or may simply have lived in Philemon's home and was an active worker in the church at Colosse.

Hence Paul's exhortation to Archippus: "Take heed to the ministration which thou hast received in the Lord's service, that thou fulfill it" (Col. 4:17).

A further word is necessary regarding "the church in the house" in which Archippus had an active part. Originally

believers met in large houses. Some would provide plenty of room for the gathering of saints. Not until long after the apostolic age were separate buildings for worship erected. These early assemblies were characterized by unity (Psa. 125) and consisted of

1. Messages from the apostles announced or read (Col. 4:16);
2. Prayers offered for the apostles and all men (1 Tim. 2:1);
3. Singing of psalms and spiritual hymns (Col. 3:16);
4. Scriptures read and explained (1 Tim. 4:13);
5. Commemoration of the Lord's Supper (Acts 20:11);
6. Collections taken for pressing needs (1 Cor. 16:2).

Onesimus, in his unconverted state, must have often witnessed these gatherings in Philemon's home and wondered what they were all about. This we know: the run-away slave's heart was not touched or won for Christ until he heard the Gospel from the lips of prisoner Paul, in Rome.

Epaphras (vs. 23). While Epaphras is the same name as Epaphroditus, this is not the same person who brought the contribution from Philippi to Rome about this time (Phil. 2:25). Epaphras lived in Colosse (Col. 4:12). Epaphroditus lived in Philippi and held office in the church there. Paul speaks of Epaphras as a "fellow prisoner" (Col. 1:7). This does not mean that he had been cast into prison on Roman authority but that he became a voluntary companion-captive in exile. "To remember the brethren in bonds was accounted the same thing as being bound with them" (Heb. 13:3). Willingly he took up residence with Paul in the lodging where he was guarded by the soldier that kept him.

Mark (vs. 24). This is the same Mark, whose surname was John, concerning whom Paul disagreed with Barnabus (Acts 15:37-39; 1 Pet. 5:13). Whatever it was in Mark that made Paul disapprove of him joining the missionary crusade, he must have made good and became a valuable helper to the apostle in the closing days of the latter's life (Col. 4:10; II Tim. 4:11). John Mark was, of course, the writer of the Gospel that bears his last name.

Aristarchus (vs. 24). From the various references to Aristarchus, meaning *excellent chief* (Acts 19:29; 20:4; 27:2; Col. 4:10), we gather something of his work and worth. He was a fellow-laborer, a fellow-prisoner, and a fellow-traveler of Paul.

Demas (vs. 24). Although Demas is mentioned, along with Mark and Luke, as Paul's fellow-laborer (Phil. 24) and a companion during the apostle's first Roman imprisonment (Col. 4:14), Demas was one friend who gave Paul a good deal of heartache at the end of his life. One of the most poignant words Paul ever penned was: "Demas hath forsaken me, having loved this present world" (II Tim. 4:10). Love of worldly ease and home comforts became his snare, a sad contrast to Paul's lot and to "all them that *love* Christ's appearing" (II Tim. 4:8). The one love blasts the other.

Luke (vs. 24). The beloved physician was doubtless a great help to the aged Paul. As a loyal companion and fellow-laborer, his medical attention must have been deeply appreciated by the apostle. Luke was the writer of the Third Gospel and of The Acts (Luke 1:1-4; Acts 1:1; Col. 4:14; II Tim. 4:11). In Paul's last imprisonment, when others forsook him, Luke remained loyal to the end. "Only Luke is with me" (II Tim. 1:14; 4:11). Evidently of Gentile parentage, Luke was the only Gentile among the writers of the Bible. Tradition tells us that he suffered death by martyrdom between A.D. 75 and 100.

(*To be continued, D. V.*)

In reading the prayers of some of God's gifted and most fruitful servants, one is impressed with the earnestness of these men. Herein, assuredly, is the secret of their fruitfulness. For example, George Whitefield, the famed British evangelist, used to cry to God: "O Lord, give me souls or take my soul!" No wonder that his prayers were heard and answered bountifully!

When we pray, how earnest is our praying? Do you really mean business with the Lord when you petition something from Him? Is there sufficient desire within us for the souls of men, for us to beseech, in all fervency, as did "Praying" Hyde: "Father, give me these souls or I die"?

How earnest are we, really? When nothing matters so much as to be in God's will and to be used of Him to bring lost sinners to Christ, something will happen—multitudes will come to know Him as the Saviour and Lord.

Book Reviews

By Howard Z. Cleveland

A Handbook of Christian Truth. By Harold Lindsell and Charles J. Woodbridge. Fleming H. Revell Co., Westwood, N. J. Cloth binding, 350 pages. Price, $3.50.

It is always refreshing to see books that are true to the Word of God and yet present their material in fresh and simple style. Such is *A Handbook of Christian Truth*. Unlike most books on doctrine or theology, this volume relates the various doctrinal concepts, with which it deals, to Christian conduct. This adds greatly to its value. As is clearly stated in the introduction, this volume is not a commentary but an exposition. It is written in simple style and presented in outline form. It treats the cardinal doctrines of the Christian faith. It is not controversial but follows the historical pre-millennial method of interpretation. "It is designed to aid pastors in their sermon preparation; Sunday school teachers in their classroom work; teachers in Bible schools; summer conferences; and Christian laymen in general . . ." (p. 11).

The authors affirm the verbal-plenary inspiration of the Scriptures, the doctrine of the Trinity, a personal devil, belief in miracles, the substitutionary death of Christ, a literal resurrection, and the fact of heaven and hell. Any Christian will profit by a careful study of this volume.

By John B. Marchbanks

Toward the Mark. By Stephen W. Paine. Fleming H. Revell Co., Westwood, N. J. Cloth binding, 191 pages. Price, $2.50.

This volume contains a series of sixteen messages built around certain verses and passages from the Philippian epistle, first delivered to a student audience at Houghton College, of which the author is president. These messages have much to commend them. They are fresh, practical, and easily read, and one can readily see that the writer loves the Lord. Besides the explanatory remarks upon the Scriptures treated, there are many choice statements abounding in scriptural fact, such as: "Let us therefore as children of the King, stationed for a time in a foreign country with ambassadorial obligations, deport ourselves with royal bearing, our lives examined carefully in the light of the Spirit's leading, and our ambitions and hopes centered not upon the paltry things of earth but upon the lasting treasures which await us in our Father's house" (page 153).

It is unfortunate that the author seems to regard Pentecost as a personal experience rather than a dispensational event. Nor can we agree with certain statements which the author quotes, with evident sanction, from John Wesley, such as: "Now mistakes, and whatever infirmities necessarily flow from the corruptible state of the body, are in no way contrary to love, nor therefore, in the Scripture sense, sin" (page 137). We believe too, that the statement "that man everywhere desires to know God" (page 103), is open to question in the light of God's Word.

Letters

Wailing Wall

To the Editor:

It is always a delight to get my copy of *Our Hope*. I usually sit down with it to scan its pages and then I proceed to devour some of the fine articles. I have been a subscriber for only a few years but a good friend gave me a number of the old copies which I certainly have appreciated.

On page 648 of the May 1953 issue, I notice your statement about the Jews congregating at the foot of the Dome of the Rock at the Wailing Wall. I had the privilege of visiting the Holy Land just last August. I discovered that the Jews do not have access to the Wailing Wall at the present time. The Arabs are in possession of the old city of Jerusalem and no Jew is allowed inside of the old city. The strip of no-man's-land follows along the wall of the old city on the west. The Jews are on the west side and the Arabs on the east.

I did make this discovery while in Jerusalem—that there is now in the new city of Jerusalem (Jewish) a certain building where the Orthodox Jews gather and weep and wail and pray just as they used to do at the old Wailing Wall.

This note is in no way to be judged as critical, but I felt that I wanted to call it to your attention.

GARL BEAVER

Pastor, Wesleyan Methodist Church,
Lafayette, Ind.

¶ *Thanks to Subscriber Beaver for setting us straight on this matter. It has been some years since we visited the Holy Land and we see that we were not up-to-date in factual information.*—Ed.

Two Items

To the Editor:

Two items in the June issue prompt this communication.

One is that on page 715, "Fifty-Nine Years." It was surely a blessing to read of this long ministry of *Our Hope*, so signally honored of Himself through these times. It is my earnest prayer that He will grant, should He tarry, many more years of such valued testimony. . . .

The other item is on page 712, "A Strange Sense of Values," which certainly sets forth in modern dress the old truth that it is nothing to all them that pass by. Yet I could not help feel, as I read the item, that it has a particular voice to many who pride themselves upon being called "fundamentalists." We have, alas, far too many who need to become "elementalists" all over again, for like the Ephesians they have lost their first love and their main emotion as well. . . . Not that I believe in a religion of emotions but, too, I do not believe in a religion which does not act upon the emotions. Spiritual truths are foolish to the natural man, and I would add that which is tragically true . . . that spiritual truths are *far away* to many a man in Christ.

EDWIN RAYMOND ANDERSON

Waterbury, Conn.

Shocked

To the Editor:

I was shocked when reading answer to question No. 1357 in the June 1953 issue of *Our Hope*.

In the question the statement was made that somewhere in the Southwest the teaching was going around that Baptists held to the belief that immersion was essential to salvation and that one

must be a member of a Baptist Church in order to be saved. The thing that amazed me was what appeared to be your lack of knowledge concerning the basic beliefs of the largest non-Catholic denomination in the United States or the world. Let me emphatically say that I have never known a Baptist anywhere on earth, and I have traveled in foreign lands, who believes that baptism is essential to salvation. Nor have I ever known a Baptist anywhere who believed that it was necessary to be a member of a Baptist Church in order to be saved.

Your comments have added to the unjust slander of a people who have always maintained that salvation was by grace, wholly of God's grace, altogether apart from the works of the law. I am somewhat familiar with the distinctive beliefs of the major denominations in America and I have yet to read a creed or a confession of faith or a doctrinal statement that is clearer and more emphatic concerning salvation by grace than those promulgated by Southern Baptists.

I am herewith enclosing a tract on salvation, published by our denominational publishing house, in which, as you will see, it is stated, on page 7, that "the salvation of sinners is wholly of grace through the mediatorial office of the Son of God, who . . . made atonement for our sins by His death"; and, on page 11, that "Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. The act is a symbol of our faith in a crucified, buried and risen Saviour."

I hope that you will have the grace to rectify this grave wrong and that you will not only print a clear statement concerning our beliefs but that you will also call your error to the attention of the party who asked the question.

HERBERT MINER PIERCE

Pastor, First Baptist Church,
Wilburton, Okla.

*¶We are happy to publish Subscriber Pierce's communication concerning the doctrinal position of the Southern Baptist Convention in the matters of salvation and water baptism. Be it noted, however, that question No. 1357 did not mention the S.B.C. We answered the inquiry as it was stated, and evidently in exactly the same way that Subscriber Pierce would have done so.—*Ed.

Facts Confused

To the Editor:

If there were nothing else against the Revised Standard Version you should condemn it completely because of the translation of John 1:1: "Originally the Word was, and the Word was with God, and the Word was *a god*."

Shame on you!

E. K. H.

Greensboro, N. C.

¶Reader E. K. H. has been misinformed. The RSV does does not render John 1:1 as cited above but exactly identical with the King James translation: "In the beginning was the Word, and the Word was with God, and the Word was God." The rendition that E. K. H. has given is from "The New Translation of the Christian Greek Scriptures," published by Jehovah's Witnesses, and reviewed in our July issue.—Ed.

To the Editor:

I have read many of your books, and I read all of your writings in *Our Hope*, and through reading them have learned to love you like a brother. But somehow my heart has been grieved about your articles about the Revised Standard Version.

You know that in Ephesians they deny the blood, and in the next edition they publish they may leave out more. Don't you think you are taking the wrong stand about the RSV.

FRANK KILBORN

Colorado Springs, Colo.

¶Subscriber Kilborn has also been misinformed. The RSV does not omit the word "blood" from any verse in Ephesians. Thirty-eight times the blood of our Lord Jesus Christ is mentioned in the Greek N. T., and thirty-eight times it appears, in precisely the same verses, in the RSV. In the King James Version, however, the word "blood" appears thirty-nine times; that is, it appears once where it is not in the Greek text. That is in Colossians 1:14. The words, "through His blood," found in the KJV are not in the RSV. Neither are they in the Greek text, nor in the RV. In his "Annotated Bible (the volume on Colossians), published in 1913, Dr. A. C. Gaebelein points out the fact that the phrase, "through His blood," is an interpolation in Colossians 1:14, KJV, taken over from Ephesians 1:7, where it does belong (and where it properly appears in the RSV). In his "Lectures on Colossians," published in 1929, Dr. H. A. Ironside draws attention to the same fact. In the Editor's "Studies in the Epistle to the Colossians," published in 1944, this interpolation is also mentioned. No one has accused the translators of the RV, or A. C. Gaebelein, or H. A. Ironside of denying the blood of Christ. The RSV has serious errors but this, and that mentioned above, are not among them. One should get his facts straight in such matters as this. And let us repeat that we have not given unqualified endorsement to the RSV but have commended it to the student of the Scriptures as valuable "for comparison and clarification."

—Ed.

The whole business of the Christian is to care for the things of God; the Lord's gracious business is to care for His believing people. There is no disappointment for the heart filled with Christ.

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Editorial Notes

MEMORIAL EDITORIAL: The Seed of David

The first title given to our Lord Jesus Christ in the New Testament is "the Son of David," and the last title mentioned in the Book of Revelation is "the Root and Offspring of David, the bright and morning Star."

It was a great moment in sacred history when David, the man after God's own heart, sat in his house with God's prophet Nathan at his side. The king confided in the prophet and expressed his desire to build a house for the Lord. Joyfully the prophet answered him with words of encouragement: "Go, do all that is in thine heart; for the Lord is with thee" (II Sam. 7).

Nathan had spoken of himself; it was not the Lord's message. That night the Lord visited Nathan and gave him the message which he was to communicate to the king. Not David, according to the word from the Lord, was to build Him a house, but the Lord would make David a house.

The Lord made a covenant with David, gave him great promises, the covenant and the promises of grace. All that is in that covenant and in those promises centers in David's Son: "He shall build a house for My name, for I will establish the throne of His kingdom forever. I will be His Father and He shall be My Son. If He commit iniquity, I will chasten Him with the rod of men, and with the stripes of the children of men. . . . And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever." That this does not mean Solomon, but

Christ, the Son of God incarnate as the offspring of David, is obvious.

But some one may ask: "How can the words concerning iniquity be applied to Christ: 'If He commit iniquity, I will chasten Him with the rod of men, and with the stripes of the children of men'? Unfortunately this verse has been badly translated. It has been properly rendered as follows: "In His suffering for iniquity, I will chasten Him with the rod due to men, and with the stripes due to the children of Adam."

After David had listened to this gracious revelation, he went in and sat before the Lord. It seems David had a special prayer room. Later, when his child was desperately ill, he went to that room. Again, when his rebellious son Absalom had been killed, he went, lamenting his lost soul, to the same room. But now he went in to worship and to praise the Lord for His sovereign grace. He poured out his heart in giving thanks unto the Lord. One utterance is of great interest. David said: "And yet this was a small thing in Thine eyes, O God; for Thou hast also spoken of Thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God" (I Chron. 17:17). The last portion of this verse has been correctly translated by a Hebraist as follows: "Thou hast regarded me in the arrangement about the man who is to be from above." The man from above is Christ.

David evidently knew that he should be, through the grace of God, the progenitor of the promised Messiah, the Redeemer and King of Israel. He was a prophet and through him the Spirit of God revealed, as through no other instrument in Old Testament prophecy, the Person, the work, and the glory of Him who was to come from him according to the flesh (Rom. 1:3). Peter on the day of Pentecost said of David: "Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in hades, neither His flesh did see corruption."

Nor did David speak only of His resurrection. He testified

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of Him as the Son of God and the Son of Man, made a little lower than the angels (Psa. 2; 8). He spoke of His holy life of faith and trust, and that His body should not see corruption (Psa. 16). He saw beforehand His suffering, the suffering of the cross. In that great prophetic Psalm, the twenty-second, he beheld Him on the cross, forsaken of God, as the Sin-Bearer. He spoke as a prophet of all the details of the crucifixion. Greater still are his prophecies concerning his greater Son in His kingship and kingdom. How marvellous are the predictions in the forty-fifth and seventy-second Psalms! In the one hundred and tenth Psalm, which our Lord quoted to His enemies and by which He silenced their questions, David speaks of Him who is his Son as his Lord, exalted to the right hand of God and destined to rule in Zion. Then there are many millennial prophecies in the Psalms written by David through the Holy Spirit. These predict the glory, the peace, and the blessing which will prevail in His coming kingdom.

In other portions of the Old Testament, we hear of the Son of David and of His kingdom: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is the name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5, 6). "Thus saith the Lord, If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season, then may also My covenant be broken with David My servant, that he should not have a Son to reign upon his throne; and with the Levites the priests, My ministers" (Jer. 33: 20, 21).

Therefore the first title which our Lord bears in the New Testament is the title, the Son of David (Matt. 1:1). It could not be otherwise in the beginning of the first Gospel, which is the Gospel of the kingdom, the Jewish Gospel. In this Gospel He is revealed as the promised King, who came as the minister of the circumcision and offered Himself as the Son of David. Both the King and the kingdom were

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rejected by the nation, even as David and the prophets had also predicted.

In the Gospel of Luke, the record which describes Him in His perfect manhood, we have the details of His birth. Joseph, of the house of David, was espoused to a virgin whose *name was Mary. To this virgin of the house of David,* living in poverty in Nazareth, the Angel Gabriel came, announcing to her that she was the favored one through whom the age-long promise should be accomplished: "Fear not Mary, for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto *Him the throne of His Father David, and He shall* reign over the house of Jacob for ever, and of His kingdom there shall be no end" (Luke 1:30-33). And when she had come to Bethlehem, the city of David, and brought forth her firstborn Son, her virgin-born Son, an angel of the Lord heralded the glad news to the shepherds who kept watch over their flock that night. He said unto them: "Fear not; for behold, I bring good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord" (Luke 2). The promise made to David in the covenant of a thousand years ago had now been fulfilled. David's Son and David's Lord had come.

He was known as the Son of David. The blind and the sick cried after Him, because they knew His power: "Have mercy upon us, Thou Son of David." Even a Gentile woman addressed Him thus, the Syro-Phoenician. To her He did not answer a word, for she had no claim on Him under this title. Not till she addressed Him in faith as Lord did He grant her request. They watched His mighty deeds of power and mercy, so that "all the people were amazed, and said, Is not this the Son of David?" (Matt. 12:23). It is the same as if they said: "Is not He the long promised King, who comes to bring us the kingdom and take once more the throne of David?" And when He rode into Jerusalem, that it might be fulfilled which was spoken by the prophet, "Behold thy King cometh unto thee," the

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multitude that went before, and that followed after cried: "Hosanna to the Son of David"; and even the children cried in the temple: "Hosanna to the Son of David!"

Yet Gabriel's announcement to Mary concerning Him was only partly fulfilled. His name was called Jesus, as Gabriel had said. He was great and was called the Son of the Highest, as Gabriel had said. The rest of his message is not fulfilled. The throne of His father David has not yet been His; nor does He reign over the sons of Jacob, the people Israel; nor has He His kingdom on earth, the kingdom into which all the nations are to be gathered. In other words, the great and many promises of the prophets of God concerning the kingship and the kingdom of the *Messiah, the Son of David, await still their literal fulfillment.*

That is why the disciples asked the risen Son of David the question: "Wilt Thou at this time restore again the kingdom to Israel?" (Acts 1:6). He did not tell them that they were mistaken, that their hope in a kingdom, such as is promised to the Son of David, which David beheld in vision, is a false hope. He said: "It is not for you to know the times or the seasons, which the Father hath put in His own power."

The day must come when He receives the throne of His father David. The day must come when "He shall have dominion from sea to sea, and from the river unto the ends of the earth," when "His enemies shall lick the dust," when "all nations shall serve Him" (Psa. 72). And the day will surely come, for God's gifts and calling are without repentance and His oath-bound covenant with David can not fail. The Lord Jesus Christ, the Son of God, who was made of the seed of David according to the flesh, will receive the throne to which He is entitled, and with it He will receive the nations for His inheritance and the uttermost parts of the earth for His possession.

From Acts 15:16, we learn that this will be accomplished with His personal return to this earth. He is at the right hand of God, upon the Father's throne. This is not His *permanent place, for He must have His own throne. When* He comes again He will claim His crown rights. Christendom gives some thought, usually in December, to His first

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coming, that He was born in Bethlehem. But few think of His second coming in power and great glory. As David was once rejected and crownless, so David's Son is uncrowned as far as the world is concerned. But the crowning day is coming! The day of His glory is not far away, when He will appear crowned with many crowns.

His Church does not wait for Him in His coming as King to take the throne of David, but His Church waits for Him as her Lord and her Bridegroom.

How soon that waiting may end! Then we shall all be gathered home and behold in glory how He, the Lion of the tribe of Judah, the Root of David, receives the seven-sealed book to begin His judgment work, which ends with His visible and glorious manifestation. As never before God's own can say: "The night is far spent, the day is at hand." May we, then, be like men that wait for their Lord and have "our loins girt about and our lamps burning." We know He will surely come, and that at a time when we think not. Even now He is at the door, for it is the fourth watch, and the Root and Offspring of David, the bright and morning Star, may soon arise.

—*A. C. G.*, 1924

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The Daily Value of the Word of God

In the sixth chapter of Proverbs, the wise man gives counsel to a young man, saying: "My son, keep thy father's commandment, and forsake not the law of thy mother: bind them continually upon thine heart, and tie them about thy neck" (vss. 20, 21). It is clear that the commandment and law of the earthly parents, here alluded to, must be based upon the commandments and law of God, upon His Word, for the following verses declare: "When thou goest, *it* shall lead thee; and when thou sleepest, *it* shall keep thee; and when thou awakest, *it* shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life" (vss. 22, 23). Elsewhere in the Scriptures we read of God's Word as a lamp unto the feet and a light unto the path, whose entrance gives light and understanding (Psa. 119:105, 130), and that

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it is profitable for reproof and instruction (II Tim. 3:16).

Obviously, then, the counsel of the wise man has to do with God's Word. It can do far more for us than earthly parents can do while they live, and the time comes when, old and feeble, they can no longer lead us but must lie down in the slumber of the tomb, to await the awakening call of the Lord. However, while "the grass withereth, and the flower thereof falleth away . . . the Word of the Lord endureth forever" (I Pet. 1:24, 25). Our Lord can never die neither can His Word, but it is as true, and fresh, and strong, and personal to us today as it was when, by His Spirit, it was spoken or written by holy men of old, or when it fell from His own lips.

"When thou goest, it [the Word of God] shall lead thee." "As many as are led by the Spirit of God, they are the sons [children] of God" (Rom. 8:14). It is indeed the Holy Spirit who leads God's people, but do not forget that His leading is by the Word and never apart from or contrary to it.

"When thou sleepest, it [the Word of God] shall keep thee." In the defenseless hours, the hours of danger, "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7), and we are also "kept by the power of God through faith unto salvation, ready to be revealed in the last time" (I Pet. 1:5). Remember, however, that the peace of God and faith unto salvation *rest upon that which is sure and unchanging*—*the Word* of God.

"When thou awakest, [the Word of God] shall talk with thee." The experience of the two Emmaus disciples comes to mind. After our Lord departed from them, "they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened unto us the Scriptures?" (Luke 24:32). Thus our blessed Lord talks to us day by day, and He does it through the Word.

It is not strange, therefore, that we are instructed to let the Word of Christ dwell in us richly (Col. 3:16). To "dwell" is *to keep house in* or *to make one's home in;* so the Holy Spirit would have the Word of Christ reside in us, not upon occasion, as a visitor, but to make its home in our hearts, dwelling there continually, and ministering to our every need.

Happy is the man or woman who is saturated with the Scriptures, whose delight, like the Psalmist's, is in God's testimonies (Psa. 119:24). The divine counsel is needed every hour of every day, and we can be eternally thankful that it is always available to lead us, and keep us, and speak to us. "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life."

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The Bleating of the Sheep

As well known as is the account of King Saul's disobedience in respect to the Amalekites, insofar as we have been able to discover in paging through fifty-nine volumes of the magazine, it has never been discussed in these pages. Now, therefore, is as good a time as any to do so.

The record is written in I Samuel 15. Samuel, the prophet, disclosed to Saul, whom he had anointed king over Israel, God's commandment concerning the Amalekites. "Thus saith the Lord of hosts," Samuel declared, "I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, *and utterly destroy all that they have, and spare them not;* but slay both man and woman, infant and suckling, ox and sheep, camel and ass." So Saul gathered the people together and went against the Amalekites and smote them.

We discover, however, that Saul and the people "took Agag the king of the Amalekites alive . . . and spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, *and all that was good*, and would not utterly destroy them; *but every thing that was vile and refuse*, that they destroyed utterly." Saul's obedience to the divine command touched only those things that were of no value to him. He was quite ready to destroy everything vile and useless. But King Agag he spared, and the best of the sheep and oxen, and all that was good. These things contributed to Saul's pride and purse, and he would not destroy them. His vanity would be fed when he should take the Amalekite's king home as a prisoner, and his coffers would be enriched and his body fed by the other valuable booty. He was

obedient only to that extent wherein there would be no inconvenience or loss to himself.

To make matters worse, King Saul lied about the matter when Samuel, under the direction of the Lord, accosted him concerning his action. The king greeted the prophet with these words: "Blessed be thou of the Lord: I have performed the commandment of the Lord." What a hypocrite Saul was! Among the seven things that the Lord hates and which are an abomination to Him are these: "a lying tongue . . . [and] an heart that deviseth wicked imaginations" (Prov. 6:16-19).

Even as Saul told this gross untruth to Samuel, sounds were uttered that Samuel clearly heard and recognized; and the prophet inquired of Saul: "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul's disobedience and hypocrisy were uncovered to God's servant.

Christian, are there *bleating sheep and lowing oxen* in your life? God's voice speaks to us through His Word. He tells us what we ought to do and what we ought not to do. He reveals something in our lives that should not be there. Are we obedient to His commands? Or do we lay aside only those things that we do not value in any sense, all that is "vile and refuse" insofar as we are concerned, but hold on to the things that we consider "good," the things that feed our pride and enrich ourselves or cater to our creature wants? Are we living in truth or in hypocrisy? Does the Lord see and hear, and do our Christian friends and unsaved acquaintances hear "the bleating of the sheep . . . and the lowing of the oxen" nearby? May God help us, in the power of the risen and ascended Christ and by His indwelling Spirit, to live in a holy way before Him in this sin-darkened world, to the glory of God.

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"Driving" for Members

A church calendar reached us recently, forwarded by one of our readers, in which the pastor announces that the official board of this particular church is urging the full membership of the church to "participate in a drive

to add one hundred new members between Rally Day and Christmas." Such a "drive" is, when considered thoughtfully, one of Satan's ways of increasing the number of unsaved church members so as to weaken its testimony.

As we read in the New Testament concerning the early history of the Church, we discover that, as the Gospel was preached by lips and in life, those who were saved were added to the Church *by the Lord.* This was by means of the ministry of the Holy Spirit whom the ascended Christ sent to "convict the world of sin, and of righteousness, and of judgment" (John 16:8). It is the Spirit's work to add to the Church, to enlarge the body of Christ. One cannot "drive" new members into His mystical body by increasing church membership, *although all who* are regenerated ought to have fellowship with some local assembly of believers.

No matter how well-meaning the pastor and official board of a church may be, they must know, or ought to know, that men cannot lay out a plan for the Holy Spirit to follow. It is impudent presumption on the part of any group to suggest that, in a given period, they will, by means of a "drive," help the Holy Spirit to convict and save a given number of people! This would be "salvation" by numerics! Of course believers in Christ can pray and bear witness to Christ for the salvation of souls, can endeavor to bring as many as possible, in the days ahead, to a knowledge of the truth. This, however, ought to be our *constant* endeavor, *and not sporadic, for certain special periods.*

The "drive" is unscriptural and, furthermore, it opens the door wide to superficial testimony on the part of the "drivers" and superficial confession on the part of those being "driven." Men and women are, by this method, received into membership in a local church when they have no conviction of sin and no heart-knowledge of Christ. They join a church as they would join a club or fraternal order, without any spiritual exercise whatever.

Such a "drive" is a serious thing, for to persuade men and women to "join a church" in order that that church may reach a numerical goal, when these men and women have had no spiritual experience, is not only to follow a satanic subterfuge but is to sin against God. Let us be careful always

to follow His plan rather than a man-made program. God's plan is that we, who are Christians, shall preach the Gospel, allowing the Holy Spirit to do His office work of conviction; and by this method the Lord Himself will add to the Church such as will be saved.

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"Scoop"

The Korean Armistice was signed on July 27th. On the morning of July 28th the article on page [illegible] "Called the Communists at Panmunjom," by Lieutenant General William K. Harrison, Jr., U.S.A., reached our [illegible] inasmuch as General Harrison, *in his position as* Senior [illegible] for the United Nations Command, was the officer who signed the armistice on behalf of the U.N., the aforementioned article, that depicts the Communist mind and ideology so clearly, is, in the language of the secular press, a "scoop."

Ordinarily we should hold an article of this nature for several months in order to give ourselves time to advertise it and thus add new readers to the subscription list. However, as a service to our present faithful reader-family, we publish it immediately because of its timeliness.

General Harrison is more than a distinguished Army officer. He is a born-again Christian who has a living interest in the Bible, teaches Bible classes, and is a gifted preacher of the Gospel. *You will find his article most informative,* and you will do well to heed his plea to pray that multitudes of the misled people of North Korea and China may be brought to a saving knowledge of Christ.

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Third Generation

Many of our subscribers, and particularly those who knew and were blessed by the ministry of the late Dr. Arno C. Gaebelein, will be interested in learning that a third-generation Gaebelein is now an active participant in the publication of *Our Hope.*

At a recent meeting of the Board of Directors of Arno C. Gaebelein, Inc., the corporation that publishes our magazine, Mr. Donn M. Gaebelein, grandson of the founder and

son of Dr. Frank E. Gaebelein, the publisher of the magazine, was added to the Board and made Secretary of the Corporation.

Mr. Gaebelein, a graduate of the Stony Brook School and Princeton University, who did graduate work at Columbia University also, is a member of the faculty of the Westminster Schools, Atlanta, Ga. Like his father, he is vitally interested in Christian education and in this testimony for our Lord Jesus Christ. We welcome him with pleasure to the Board of Directors.

The officers of Arno C. Gaebelein, Inc. are Frank E. Gaebelein, President; E. Schuyler English, Vice-President; Donn M. Gaebelein, Secretary; and Nesta Moretti, Treasurer.

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Missionary Subscription and Book Funds

We must express our sincere appreciation of and gratitude for your donations to these two funds in June in the briefest manner. Thank you very much. And remember please, that the Lord's servants on the mission fields get great help from the magazine and our book titles.

Contributions received in June are acknowledged below:

Our Hope Missionary Subscription Fund, June, 1953: Nos. 53-52, 75¢; 53-53M, $3; 53-54M, $5; 53-55M, $25; 53-56M, $3; 53-57M, $6; 53-58M, $2; 53-59M, $3; 53-60M, $3; 63-61M, $1; 53-62M, $3; 53-63M, $10. Total, $64,75.

Our Hope Missionary Book Fund, June, 1953: Nos. 53-11B, $10; 53-12B, $5. Total, $15.00.

STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. E. Schuyler English:

Sept. 27-Oct. 2—Red Lion, Pa.: St. John's Evangelical and Reformed Church (Dr. Oliver K. Maurer, Pastor), North Main St.; Sunday, 10:30 A.M. and 7:30 P.M.; weekdays, 7:30 P.M.

ALL, YET NOTHING

A man may possess all the learning of the schools, he may bask in the most brilliant light that science can pour upon his understanding and his pathway, he may garnish his name with all the honors which his fellow-mortals can heap upon him, but if there is the breadth of a hair between him and Christ—if he is not in Christ and Christ not in him—if he has not believed on the name of the only begotten Son of God, he is involved in death and darkness. —*Selected.*

I Faced the Communists at Panmunjom

By Lieutenant General William K. Harrison, Jr.*
Chief Delegate of the United Nations Command Armistice Delegation in Korea

Personal experiences often illustrate in an emphatic way the truths of the Scriptures. Contact with Communists is just such an experience, enlightening but certainly not enjoyable. I had more than enough association with Communists while a member of the United Nations Command Armistice Delegation in Korea. I joined the Delegation in January, 1952, became the Chief Delegate about the end of May, 1952, and have continued in that office until the date of writing this article. During much of that period I attended daily meetings with the Communists.

Fortunately, I became personally acquainted with only the less violent facets of Communist behavior. I have never seen the sadistic cruelties so frequently described by those who have suffered them—none of the forced privations, tortures, murders, and brain-washing. But those things that I have seen are quite convincing.

Not all Communist traits are criminal in the usual sense. Some are merely silly, exhibiting the vanity which is universal in mankind. Panmunjom, where we held the armistice talks, was little more than a wide place in the road and several abandoned Korean mud huts. Each side put up some tents. One day some member of the American military detachment, on duty at the site, placed stones to border the walks to the tents. Shortly thereafter the Communists bordered their walks with stones freshly painted white. Subsequently, someone on our side planted a few bushes near the tents. The Communists, not to be outdone, planted

*General Harrison, a graduate of West Point Military Academy, having served the United States in Europe with distinction, was placed in charge of the industrial rehabilitation of Japan under General Douglas MacArthur. More recently he has been Deputy Commander of the Armed Forces in the Far East, as well as Chief Deputy for the U. N. Command. It was General Harrison, a born-again Christian who is a lay preacher, who signed the Armistice on July 27th on behalf of the United Nations.

some small trees about twelve feet high. On another occasion, we built two sentry boxes to shelter our military police guards from the winter weather. The Communists, demonstrating their toughness, did not need sentry boxes as long as the weather was very cold but, when spring came, they put up two of their own. Our boxes had been painted a sickly olive green. When we first saw the Communist boxes, they were painted with diagonal varicolored stripes. Our spontaneous laughter had an unexpected result. The next day the Communist boxes were olive green. During the meetings with us, the Communists said and did many things which indicated the sensitivity of their vanity and false pride.

Other things which they did were more reprehensible. On occasion it appeared obvious that they were using the armistice negotiations merely as a substitute for military action when the latter was not favorable to them. At the same time they proclaimed loudly the sincerity of their peaceful intentions and objectives. Both in the meetings and on their radio broadcasts, they told the most transparent lies, whether they might be trumpeting their own righteousness or vilifying us. They falsely accused the United States and its military forces of vicious actions and deceptions. The Communists themselves ignored or violated various provisions of the Geneva Convention relating to prisoners of war, while at the same time they sought to exploit that Convention wherever it might work to their advantage. They would be businesslike, insulting, or hypocritically courteous as might be most expedient at the moment. None of us had any doubt that there is simply no basis for assuming that a real Communist is trustworthy in the slightest degree. Admittedly they may carry out some commitment correctly but, if so, it will be a matter of expediency to gain their own ends rather than faithfulness to moral principle. The characteristics which I have described have been fully apparent wherever Communists have had dealings with other people, and there is no need to mention them further.

As a Christian, what interests me is the manner in which Communists illustrate the first three chapters of the Epistle to the Romans. The evil which is so apparent in the Com-

munists, and which is prevalent in the entire human race, is there because God has given mankind over to just those things. Men reject God's sovereignty, refuse to recognize that He is the source of all that they have, and are in a permanent state of rebellion in their effort to live independently of Him. God's wrath against this sin of rebellion is revealed by the fact that He gave them up to the consequences of their own will. They do not want God as their Lord; therefore, their lives exhibit characteristics which are the opposite of His holiness and righteousness. There is no excuse for man's rebellion since the fact that God is, and that He is Sovereign of the universe, is obvious to anyone who is not insane or an idiot. Only the fool can say in his heart *that there is no God (Psa. 14:1)*; the mere existence of things demands a Creator.

When God gives men up they stay that way unless and until He redeems them, for salvation is of the Lord. Therefore, neither Communism nor any other form of natural human society can ever in any degree achieve a world where peace, justice, and decency reign. Men cannot prevent wars, no matter how much oratory, wishful thinking, and energy are expended in the effort. God has given them up. Only Christ at His coming can give peace to the world.

Communists also illustrate the extent to which men will go to excuse or justify their criminal actions. In the second chapter of the Epistle to the Romans we learn that men's conscience bears witness to the fact that God has written a moral law in their hearts and that He will ultimately judge them accordingly. With this inescapable moral law and judgment written in their hearts, men's thoughts must either accuse themselves or find some excuse in an effort to justify their evil actions. Since self-accusation is never popular, men individually and collectively are constantly seeking some way to excuse their crimes or to avoid responsibility for them.

We know from the Scriptures that such things as murder, theft, lying, adultery, covetousness, and the like are inherently evil. In his heart man knows this fact also. If he is to excuse his crimes, he must justify them as being necessary to attain some purpose or objective of actual or supposed merit or importance. History is full of cruel and vile

crimes done in an atmosphere of fraudulent religious piety or national righteousness. The murders and tortures under the auspices of the "Holy" Inquisition, the Nazi crusade against the Jews, and other minorities are well known examples. Nothing could be more revolting than cruelties done allegedly in the name of Christ. It would be difficult to find anything more hypocritical.

The Communists have gone even farther in their effort to free themselves from the convicting power of the conscience and from God. They profess Atheism, that there is no God. Since only the fool can truly believe this in his heart, their profession of Atheism is nothing less than a deliberate determination to reject and oppose God in spite of the fact that they know that He is.

If there is no God, there is no spiritual or moral law which is inherently right or superior to man's own will and reason. Therefore, the Atheist must make his own rules and these are necessarily materialistic. Any action required to attain his objectives is not only justifiable but also the proper thing to do. To the Communist, evil becomes good, injustice becomes justice, and hate takes the place of love. It should be apparent that it is impossible for a man to be a *bona fide* Communist without being at the same time a common criminal, no matter how plausibly he attempts to conceal the reality by fine-spun argument.

For the Communist, Atheism has a practical, political usage. It tends to free the mass of the population from loyalty to its own traditional religion and from the social order which it supports. Marx said that religion is an opiate. Of natural religions and perverted forms of Christianity, that is a true statement. The religious rulers or hierarchy control the mass of the people in spiritual bondage and support the civil rulers; the state supports and protects the religious rulers. Both seek their own perpetuation in power. The people pay.

In their application of Atheism to the mass of the population, the Communists cannot be truly consistent. If every man really practiced Atheism, he would be a law unto himself. Anarchy and chaos would result. Therefore, in order that the Communist State may function and even exist, it

must operate through rigid man-made discipline under despotic rulers. The maintenance of discipline is made easier if the people can be led to depend on and revere the ruler who enslaves them. Men cannot depend on or worship abstract ideas, philosophies, or arguments. Their god must be personalized; hence the well-known efforts to deify Lenin and Stalin. Such deification of rulers is a common occurrence in human history. Therefore even the allegedly atheistic Communists must have a god, but he is the god of their own making and not the true God who created the heavens and the earth.

Communism as a system is incredibly evil, and real Communists are necessarily criminals. In spite of this fact, some deluded persons, among them certain self-styled Christians, have professed to find in Communism something akin to Christian social order and ethics. Themselves rejecting Christ, they dishonor God (John 5:23) and find that Communists are kindred spirits in many respects. This fact would appear to explain the tendency of some so-called liberal Protestants to affiliate with Communist front organizations, or to be Communist sympathizers. Both reject Christ and have a materialistic philosophy of life; both profess to seek the welfare of society; both would accomplish *their results by organized and coercive control of human* ideas and activities. It is not strange that persons with the same ideas and purposes find themselves bearing a common label.

The fact that so many persons put their trust in Communism, or use it for their private ends, is a perfect illustration of the truth of Jeremiah 17:9 which says: "The heart is deceitful above all things and desperately wicked: who can know it?" The capacity of the human heart for self-deception is practically unlimited.

The believer in Christ should recognize Communists for what they actually are--criminals. He must constantly be on guard against their lies and deceptions, their broken agreements, and their dishonest use of language. He should not forget that selfish expediency governs their actions. On the other hand, the Communist is not by any means a superman. He is often cunning but not wise. He lives and works

on a foundation of shifting sands, and deep in his heart he must know it. The Christian should never forget that he himself is fixed on the one and only true Foundation, the Lord Jesus Christ. We know that He that is in us is greater than he that is in the world (I John 4:4). Therefore there is no reason for the Christian to fear Communism or Communists, even though he may find himself actively in conflict with them. Jesus Christ is our strength, wisdom, and courage.

Finally, while seeing Communists realistically, we should not hate them. They are human beings, dead in sin and alienated from God. Except for the grace of God, we who are "in Christ" would be as they. Christ died for all men, and John 3:16 is for the Communists also. Therefore we should desire God's glorious salvation for them, and pray for them even while we oppose them and their ideology. It may be that God will save some, and may even give us opportunities to tell them of the reason of the hope that is in us (I Pet. 3:15).

YESTERDAY DEFEAT, TODAY VICTORY

Some few years ago there lived in the city of London two Frenchmen who had long been friends. In the course of time one of them decided to become a British subject, and took the proper steps toward that end. He sought to persuade his friend to do likewise, but the other man would not do so. At length the papers were found to be in order, and the first man, swearing allegiance to the king, was made a citizen of Great Britain, a subject of the king.

A day or two after receiving his final papers, this man met his friend and told him the news. The Frenchman remarked: "You look to me just the same as you did the last time I saw you. Do you feel any different?" "I can't say that I do," the new Englishman remarked. "Well, then," his friend asked, "if you look the same and feel the same, what's the difference?" "Only this," was the reply. "Yesterday Waterloo was a defeat; today it is a victory."

It may be that when we first become Christians we do not look any different to our friends. It may be that we do not feel different from the way that we did before, for our salvation is not a matter of *feeling*, but of *faith*. Yet we *are* different. Yesterday we lived in defeat, walking according to the course of this world, subject to Satan, his slave. But today we live in victory—the victory of the crucified and risen Christ. Now we are subjects of the King, and new creations in Him. "Old things are passed away; behold, all things are become new" (II Cor. 5:17). Let us live in accord with the will of God, and it will not be long before we will feel a joy and peace that we never knew before. And ere long, too, our friends of old will observe that we are different now, for Christ will be seen in us in proportion to the extent that we trust and obey Him.

Whose Names Are Written In the Book of Life?*

By James R. Graham, Jr.†

The question, "Whose names are written in the Book of Life?" will be very glibly answered by some who will say: "Those who *have received* by faith Christ as Saviour, *and* have thus become children of God. Certainly they are those who have had their names inscribed in the Lamb's Book of Life." We are well aware that this is the traditional viewpoint, and it is the opinion which we ourselves held for a long time, until we became so acutely aware of the difficulties involved in it that we sought from the Holy Spirit an explanation of the problem that would be more *consistent with the whole trend of Scripture.*

We must say at this point that we are immutably committed to the proposition that one who has really and truly "confessed with his mouth Jesus as Lord, and believed in his heart that God has raised Him from the dead, shall be saved," and it may be added, "*saved for keeps.*" The living God, as the Party of the First Part, submits to all humanity individually, a contract of full forgiveness and eternal life in *virtue of the death of His Son. It is proffered absolutely* unconditionally, other than the bona fide acceptance of the individual, who is the Party of the Second Part. The contract goes into force the moment that the Party of the Second Part signifies his acceptance of it by a Spirit-inspired heart-experienced confession of the Lord Jesus Christ as Saviour from sin. On the other hand, the contract is null and void, of course, in the cases of those who refuse to accept it, and no obligation devolves upon the Lord God, the Party of the First Part, to save those who thus reject His Son. But when God offers eternal life unconditionally and the offer is formally received, if He does not then finally

*Because the subject of this article is one about which many are perplexed, we are using it as one of our "reprint series." It first appeared in the issue of November, 1941.

†Dr. Graham, a missionary and the son of a missionary, spent the greater part of his Christian life in China. At the present time he is serving the Lord in missionary work in Formosa.

give eternal life, He is guilty of breach of contract and of an act of perfidy. In a contract where there are conditions of performance attaching to the Party of the Second Part, it is right and legal for the Party of the First Part to cancel the contract if these conditions be not fulfilled. But since there are no conditions attached to the Party of the Second Part (other than the condition of acceptance already referred to), there can be no ground of cancellation by the Party of the First Part. Therefore the believer's security rests, not in his own performance but upon the honor and integrity of God, the Author and Finisher of the program.

Among the Scriptures that deal with names in the Book of Life* (the careful student will want to read all the Scriptures indicated in the footnote below), there are at least three that plainly teach that names can be blotted out of that book.

First, in Exodus 32:32, 33, Moses, in interceding for his people, reaches such heights of yearning for them that he beseeches the Lord to blot his name out of the Book which He has written, in their stead. Only the great Apostle Paul ever rose to the same heights of passionate yearning for the salvation of others, when he said: "I could wish that myself were *anathema* from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:3, R. V.). However, no mere man, no matter how good he might be, could have "his soul made an offering for sin," and the Lord replied to Moses: "Whosoever hath sinned against Me, him *will I blot out of the Book.*" Again the Psalmist, foretelling the sufferings of Christ, prayed an imprecation upon His murderers, saying: "Let them be blotted out of the Book of Life, and not be found written with the righteous" (Psa. 69:28).

In the book of The Revelation, the risen Christ makes a promise to the overcoming believer: "I will *not* blot his name out of the Book of Life" (Rev. 3:5). The inescapable implication is that some names *can* be blotted out. "So,"

*Exod. 32:32, 33; Deut. 9:14—there would seem to be a clear analogy between blotting the names from the Book and from under heaven; Exod. 17:14; Deut. 25:19, 20; Psa. 9:5; 69:28; Dan. 12:1; Luke 10:20; Phil. 4:3; Heb. 12:23; Rev. 3:5; 13:8; 17:8; 20:12, 15; 21:27.

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argues the person that holds the saved-and-lost doctrine, "if only believers (in any age) justified by faith have their names written in God's Book, and it is plainly taught that such names can be stricken out, where is your security?" There is no way to deny the cogency of the argument. You are compelled in the interests of consistency to discard either the faithfulness of God in which security rests, or our preconceived ideas of the conditions attending the writing of names in the Book of God in the first place. We much prefer to revise our ideas in connection with the latter than to impugn the character of God.

In checking over the Scriptures that seem to bear a relation to our study, we find that there are several expressions used. In Deuteronomy 9:14, in exactly the same connection as in Exodus 32:32, when Moses asked that his name be blotted out of God's Book, we read that the Lord had said to him: "Let Me alone that I may destroy them and blot out their name from under heaven." There is a strong suggestion of kinship between "Blot me out of Thy Book which Thou hast written," and "Blot out their name from under heaven," even if it is not intended to convey precisely the same thought. The following variations also appear: "I will utterly put out the remembrance [or record] of Amalek from under heaven" (Exod. 17:14); "Thou shalt blot out the remembrance of Amalek from under heaven" (Deut. 25:19); "The Lord shall blot out his name from under heaven" (Deut. 29:20, i.e., the name of the man or woman, family or tribe whose heart turns away from the Lord to serve other gods—see vss. 18, 19); "Thou hast rebuked the nations, Thou hast destroyed the wicked, Thou hast put out their name for ever and ever" (Psa. 9:5). Again the Psalmist says: "Let them be blotted out of the Book of Life and not be written with the righteous" (Psa. 69:28, A.S.V.); "*At that time Thy people shall be delivered, every*-one that shall be found written in the Book" (Dan. 12:1). From these Scriptures it is logical to conclude that the thought of names of people and nations being inscribed in a divine record was a familiar one to the Old Testament writers; furthermore, that there is grave danger that names may be stricken from that record, and that those names

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which are still written in that record when the final accounts are settled are the *righteous*, and they will be rewarded.

It may be argued that the blotting out of names from under heaven simply means the loss of national identity and their removal from the records of human history. We are persuaded, however, that it means more and involves their eternal banishment from the presence of the Lord. Our conviction is that every person of ever nation has had his name written into the divine record and in the Book of the Living, or, of Life. Otherwise how would Amalek or the nations (Psa. 9:5), or the crucifiers of the Lord Jesus (Psa. 69:28) ever have had their names written down so that they *could be erased*. This consideration forces us back to study the whole question of the scope of the atone[illegible] the redemption that is in Christ.

The Universalists have long contended [illegible] redemption of Christ was universal and all-emb[illegible] it scope and that, therefore, every individual wou[illegible] somewhere partake of its merits and be reste[illegible] Apostle Paul is very specific in declaring that the blood of the cross of Christ is all-embracing in its reconciling eff[illegible] when he says: "And having made peace through the bl[illegible] of His cross, by Him to reconcile *all things* unto Himself; by Him, I say, whether they be things in earth, or things in heaven" (Col. 1:20). We readily agree therefore that the *scope* of the redemption of Christ is universal, but its *application* is anything but universal, and is restricted to a very high degree. The older theologians used so say: "It is sufficient for all, but efficient to them that believe." That salvation or restoration will eventually come to all is a lie of the devil.

Let us look at two succeeding verses in the Gospel of John: "And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose *nothing*, but should raise *it* up again at the last day. And this is the will of Him that sent Me, that *every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him* up at the last day" (John 6:39, 40).

A careful examination of these two verses will show that it is the ultimate will of God that there shall be restoration by resurrection.

Verse 39 has to do with that part of the creation of God which is without God-consciousness and includes all that is below man: the animal, vegetable, and mineral kingdoms. It was placed under the dominion of the first Adam and, when he sinned, it automatically fell under the curse and became subject to the dominion of Satan and "vanity." "*Cursed is the ground for thy sake, thorns and thistles shall it bring forth.*" Paul tells us in this connection: "The creation became subject to vanity, *not willingly* [or for its own volution], but by reason of Him who hath subjected it. . . . he creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:20, 21). The subjection of the "creation" to the Satanic order, then, was from no choice of its own but was because of the legal action of its federal head. If the head of a nation declares war against another, all that is subject to his government is at war whether people like it or not. John 6:39 is dealing with the restoration by resurrection of the "creation." It is part of that which the Father hath given Him and of it He will "lose *nothing*," but will "raise *it* up at the last day." The "nothing" and the "it" are both in the neuter gender in the Greek. This restoration of the "creation" to the throbbing vitality of incorruption carries with it no condition whatever and will be a sovereign act of the Creator Christ. It has no choice in being transferred from the glorious government under Adam to the accursed bondage to Satan and it will not be required to choose to be emancipated from this thralldom and brought under the felicitous government of Christ. With the human race, the situation is quite different.

As the resurrection of verse 39 is impersonal, automatic, unconditional, the resurrection of the following verse is personal, contingent, conditional. "Every one which *seeth the Son* and *believeth on Him*" will receive everlasting life and be raised up at the last day. The pronouns are in the masculine gender. Man chose the devil's government in the first place; he will be required to choose Christ's government in the last place, in order to partake of the benefits. He must "behold the Lamb of God" and whole-heartedly believe on Him. "By the offence of one judgment came

upon *all men* to condemnation; even so through one act of righteousness the free gift upon *all men* came unto justification of life." The scope of Adam's betrayal was all-inclusive; the scope of Christ's redemption was all-inclusive. The judgment resulting from the sin of the first will not be visited upon any who repudiate his government. Neither will the blessedness proceeding from the righteous act of Christ become the portion of any who repudiate *His* redemption.

Let no one think that these considerations are irrelevant to our original problem of whose names are in the Book of Life. Indeed they are essential to an adequate understanding and a reasonable answer.

We have found that the redemption wrought by Christ is general in its coverage but specific in its application. In the reckoning of God, the legal transaction carried out on Calvary's cross by His Infinite Son was vastly more than enough to include within itself the accumulated persons and acts of all finite men of every age. He has always been keenly desirous that the sinful seed of Adam the first should avail themselves of the pleasures and privileges of sonship with God. In token of this He inscribes the name of every single child born in any age, race, or nation, in the Book of Life of the Lamb who was foreordained to be slain from the foundation of the world, not being willing that any should perish, but that all should come to repentance." God never makes unjust requirements. He never expects or demands a performance from any being or thing that He has not qualified it to perform.

This principle was seen in the fact that the "creation" will be resurrected without the slightest responsibility on its own part. If every child is conceived in sin as the Scriptures very definitely teach, do you believe in the salvation of children who die in infancy? You reply: "Yes, I do." We beg to inquire: "On what grounds?" Then you say: "Because I am sure that a God of love would not commit 'innocent' children to hell." "But," we object, "that would make God operate by sentiment and not by law, and this is the reverse of the truth. If infants conceived in sin and having the stain of sin on them at birth, are to be admitted

to an incorruptible heaven, there must be a theology for it."

The real answer to the question is found in what we have set forth above, the all-embracing redemption and atonement of Christ. The name of everyone is written in the Book of Life to begin with. To children who die in infancy, or before the age of moral or spiritual accountability, or to imbeciles from birth, the benefits of salvation are reckoned and meted out as unconditionally as to the "creation" itself. Being unequipped to exercise faith, God does not demand it of them.

Rational, responsible people, on the other hand, are going to be held accountable for their decisions and the order of government that they adopt. Having been given to "see the Son" and having been brought face to face with the issues of sin and redemption, the government of the devil or the government of Christ through the Holy Spirit, they are compelled to choose one or the other. If they endorse the redemptive work of Christ, with its implications for themselves and for the world, their names remain in the Book of Life and are, as it were, traced over with indelible ink, and they have everlasting life. If, having been apprised of the irremediable sinfulness of the world and of their own part in it, and of the redemptive work of Christ, they still persist in following the bent of nature and repudiate the new sovereignty of Christ, there comes a day, no man can tell when, in which their names are stricken from the divine record never to reappear.

In our ministry we have repeatedly seen men in the valley of decision, come to the place where, rather than turn from their sin unto God and His Christ, they have open-eyedly elected to reject the cross and blood of Christ and have made declaration to that effect. We could not but feel that that was the day in which their names were finally stricken from God's Book. Awful thought! Sad it is that the vast majority of names have to be blotted out of that book, because there are relatively few of those who come within the scope of redemption who will accept it for themselves.

In The Revelation we have an account of those who will worship the beast, Satan's incarnation, and of those earth-dwellers who wonder after him and admire him. Their

names are *not written* in the Book of Life which has been from the foundation of the world. The clear indication is that those who worship and adore him who is the very personification of Satan and his government in this final and most blatant form, at that time have already had their names erased from the Book.

Before closing this discussion there is one more aspect of the matter that should be touched upon because it invariably arises in this general connection. "What about the heathen who have never heard and have never been faced with the issue of death and life as set forth in the Gospel? If they have never known the difference between the divine government and the satanic, how can their names be stricken from the Book of Life?"

The heathen and what God is going to do with those who never heard are of course perennial problems. If God's people would spend a little more time devising ways and means of getting the Word of God to those who have never heard it, and less time speculating about how God is going to conduct His business, the world would be evangelized and the coming of Christ to reign realized. It is, however, an academic problem which requests, if it does not demand, some sort of answer.

The New Testament plainly teaches that no man anywhere can possibly arrive at the truth of God regarding salvation except it be externally revealed. That a man *cannot* by searching find out God, is a settled biblical principle. That is to say that no man in his natural sinful state can possibly *know* God, His Person, His performance of redemption, His ultimate purpose. The inspired apostle asserts by quotation from the Psalm: "There is *none that* seeketh after God." He does not mean that there is none who delves into the realm of metaphysics and seeks a philosophical solution to the mystery of the universe, or that there is none who has a sense of fear of that which lies beyond and, being poignantly aware of his own infractions of divine law, resorts to religious exercises to appease and placate the deities. The overwhelming majority of humanity falls into one or the other of these two classes. To seek Him with a heart to know and love Him and to hold com-

munion with Him is an intent totally lacking in the heart of the natural man, and must be wrought by the power of the Holy Spirit.

This same apostle, when he speaks of the Gentiles calling on the Lord for salvation, asks: "How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" The answer is obvious. They cannot possible know the way of salvation or things that pertain to what we like to call *spiritual law* unless these things be declared to them by those who possess the recorded revelation themselves. But again the same inspired writer says, and in the same book: "That which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being perceived through the things that are made, His eternal power and Godhead; *so that they are without excuse . . .*" (Rom. 1:19, 20). The argument here is that what may be known of God is perfectly apparent to every man under heaven, viz., His *existence* and His *power* as manifested in the whole of the creation, so that they are inexcusable for ignoring Him.

There is still more light on the question in the next chapter of the Epistle to the Romans: "For when the Gentiles which have not the law do by nature the things contained in the law, these having not the law, are a law unto themselves: which show the work of the law written in their hearts, their *conscience* also bearing witness and their thoughts—accusing or—excusing" (Rom. 2:14, 15). Here we have reference to the moral and ethical laws of God. Though the Gentiles are without the moral law of God written down and engraved on tables of stone, there is yet placed in the heart of every man a "conscience" that indicates the right *and warns of the wrong, a law within itself, that accuses* when it is flouted, and excuses when it is obeyed. It is *moreover possible* (though the cases are extremely rare) for a man to keep the moral law of his conscience for all practical purposes; that is, before his fellow men, but not perfectly before a Holy God. Even the unregenerate heathen, then, has not been completely abandoned of God. The

existence and power of God are evidenced to him in the whole course of nature, and the standard of human conduct is indicated to him by his conscience.

Let us summarize and correlate our findings from Scripture, in this connection. (a) Man in his natural state cannot know God to the extent of having living, saving faith, aside from a special external revelation of Himself. (b) Every rational creature can and should deduce the existence and power of God from the orderly operation of a complex universe. (c) He is taught the moral laws governing human conduct, through his conscience. (d) But still he does not seek after God to love Him and hold communion with Him, for which neglect he is culpable and inexcusable. (e) There are some who heed the moral law of the conscience but are still not justified before God on this account. (f) Man is justified and regenerated only by receiving the Word of God, preached or written, and regardless of the depths of depravity into which he has sunk. (g) To the rare individuals referred to in "e," who obey to the full measure of their knowledge and ability the moral law of the conscience that has been committed unto them and yet have not heard the Gospel, God is able supernaturally to reveal His Son, and has done so, as the history and experience of missionaries will attest.

Let us give, in conclusion, an illustration of the last point. A missionary lady was giving the Gospel message to a group of Chinese women in an interior Chinese city. She noticed particularly one woman who listened with more-than-usual interest and intelligence. At the conclusion of the service, the missionary lady sought her out and asked her to express her reactions to the message. The woman replied that she had listened to the presentation with deep interest and satisfaction because it threw further light on some subject matter with which she had long been familiar. This was a rather surprising statement to come from a strange woman in the heart of a heathen land, and the missionary lady said to her: "If parts of this Gospel are familiar to you, you must have heard it preached before!"

"No," replied the woman, "I have never heard it preached in this way before, but I will tell you about why it is familiar.

My father was what we call in China a '*shan ren*,' a righteous man. He was never known by any of us to depart from the heavenly laws in the slightest particular. He was honest, truthful, humble, gentle, considerate, and generous. In the family, in the village, in the surrounding country he was known for his spotless character. When he was a little past middle age, he came into the room one morning while we were all eating our soft rice for breakfast. He stood still in the middle of the room for a little while without saying anything. Then he opened his mouth and with his face radiant, with a strange and beautiful light, he said to us all, '*Woa k'an jien liao t'a*—I have seen Him!'

"'What do you mean, you have seen Him? Whom have *you seen?*'

"'Ah,' said he, 'I have seen Him, the Mediator!'

"'The Mediator?' we queried, still perplexed.

"'Yes, the Mediator! The Mediator between God and man—the Sin-Bearer—the Giver of Life. I have beheld Him during the past night in a vision. I have seen Him. I have believed Him.'

"To the day of his death," went on the woman, "his life was suffused with this realization, this confidence that he would go hence to eternal joy because of the merits of the Mediator, and he constantly told us of Him and commanded us to believe on Him."

Ah yes, "there is one God and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all." "He that seeth the Son and believeth on Him hath everlasting life, and I will raise him up at the last day." This man of old Cathay, who knew not to seek God, did nevertheless give care to keep His laws and to honor the deposit that God had placed with him, and for this obedience the Lord God sought him out in the night watches and revealed to him His Son, the Mediator, the Way, the Truth, and the Life. We believe that the name of that man was never stricken from the *Book of Life*, and that he, with every other believer, will be raised up at the last day at the voice of the Son of God.

Salvation is of the Lord

Current Events

In the Light of the Bible

By the Editor

The Truce is Signed, But at What Cost? Thirty-seven months and two days after Russian-trained North Koreans marched across the 38th parallel and attacked South Korea, the Korean police-action war came to a halt—perhaps permanently or perhaps only temporarily. For at 10 a.m. on July 27th (Korean time), at Panmunjom, Lieut. General William K. Harrison, Jr.,* senior delegate of the U. N., without decorations, and General Nam Il, North Korea's representative, wearing a row of gold medals the size of plums, signed eighteen copies of the truce documents (six each in English, Korean, and Chinese) which brought about a cease-fire order that went into effect twelve hours later. At war's end there was no celebration of any kind. Neither side won. Certainly the U. N. and the U. S. A., supplier of ninety-five percent of the troops and money to engage in this U. N. police-action, suffered the greater loss.

We do not want war. We hate war. However we cannot escape the fact that, if the Korean engagement was justified in the U. N.'s resolutions of October 7, 1950 and February 1, 1951, denouncing the Government of Communist China as an "aggressor" and guaranteeing to punish the aggressor and to "ensure conditions of stability throughout Korea," then its end was not justified apart from its purpose having been accomplished. That purpose has not been fulfilled. The new program is to obtain, by a "political Conference," the unification of all Korea. One wonders and inquires why, if the solution can be obtained by such a conference, military force was used in the first place? The next of kin to the 25,000 American dead, and 115,000 other American casualties, will be asking such a question also.

Other questions arise, too. Why, when the truce papers were signed, were the signatures of the two principal enemies of South Korea and the United Nations, namely the Com-

*See article by General Harrison on page 141.

munist Chinese Government and the Soviet Government, not required? The "aggressor" who was to be punished, Red China, was strangely absent from the armistice table. Why is it that the United States, furnishing ninety-five percent of the U. N. war effort, was obliged in Korea (and may be required elsewhere in Asia) to submit military strategy—the area of combat, weapons used, etc.—to the veto of a group of nations who do not make the same sacrifices? Why did some of the so-called "allies" of the U. S. A., fellow-members of the United Nations, carry on trade with Communist China to the extent of two billion dollars during the Korean war, without rebuke from the U. N.? Why was it permissible for the United Kingdom, during the Korean war, to ship great quantities of natural rubber to Soviet Russia, to be sent in turn to Communist factories to manufacture tires for trucks and planes to carry guns and ammunition to kill American boys? Why is it that the "aggressor" has been required to sign nothing at the peace table, while the U. N., by its signature, declares that South Korea, the aggrieved nation, must observe the 38th parallel or herself be guilty of "aggressive action"? The truce of Panmunjom reveals the impotence of the United Nations and will, unless we greatly err, embolden aggressors toward further assault and invasion to gain their selfish ends. Thus it could be that the failure of the United Nations to pursue its stated purpose in Korea may, in due time, engulf the whole world in a great war.

What has all this to do with Bible prophecy? Nothing, specifically, other than to demonstrate that, no matter how noble men's ideals may be, when so-called righteous programs ignore God, they must fail. Furthermore, endeavor as it may to bring about lasting peace, the world cannot establish it until the Prince of peace Himself does so. He predicted that wars and rumors of wars would be the course of this age, increasing as the end of the age should draw near, and we are seeing and experiencing such a circumstance in our own era.

Jewish Orthodoxy vs. the State of Israel. Within Jerusalem's Mea Shearim quarter, hundreds of bearded Orthodox

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scholars with dangling earlocks, wearing the fur-trimmed black hats and ankle-length gaberdines of the medieval ghettos, study the Torah from morning until night. So strictly do they hold to the Mosaic law of the Sabbath that the more violent of them have stoned moving vehicles on the Sabbath and have shattered windows in homes where the radio has been tuned-in on the seventh day. The lives of their womenfolk are rigidly circumscribed. They must not sit with men, must be clothed in garments that cover them to the wrist and to the ankle, must confine their activities to housework, and cannot walk about the city, go *swimming, or read any literature that is non-religious.* At the age of seventeen, the girls are interviewed by the marriage broker.

Several years ago, when Premier David Ben-Gurion ordered women drafted into the Israel army, extremist Orthodox leaders petitioned and brought about exemption for Orthodox girls. It was not long before a high percentage of all the girls drafted hy the army blithely claimed exemption because, they said, they were Orthodox. As a result Ben-Gurion wrote a new bill that was designed to permit genuine Orthodox girls to work in hospitals and on farms *rather than to serve the army, and it provided that* "ultra-Orthodox girls need not wear unmaidenly uniforms like those used by the Israeli army, and they are to be permitted to return to their own homes every night."

This provision did not silence the rabbis of Mea Shearim, who boldly proclaimed that the state was preparing to stock houses of ill-fame with Orthodox girls. All over the Mea Shearim quarter, posters appeared upon the walls of buildings: "Daughters of Israel Must Prefer the Stake to Conscription." The rabbis claimed that the conscription of females was in violation of Jewish law.

In July the Knesset debated Ben-Gurion's new bill. Ten thousand Orthodox Jews from all over Israel, wailing, swaying, and praying, converged upon Jerusalem's Shaarei Hessed Square in the largest anti-government demonstration in the new Israel's history. They blew the ram's horn to denote national distress, but the bill passed in its first reading in the Knesset by the large majority of fifty-nine to six.

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Israel's days of trial are by no means over. "The day of Jacob's trouble" is ahead. Yet the nation has a glorious future which will be hers when she turns to Him who is her Messiah and, through Him, receives all the marvelous promises that God has made and will surely fulfil for His earthly people.

The Roman Catholic Church and the Matter of Tolerance. It will be recalled that, about a year ago, Cardinal Segura, Roman Catholic Archbishop of Seville, issued a pastoral letter in which he protested against even the rudimentary privileges that the Franco government in Spain had been granting to Protestantism. Cardinal Segura's intolerant attitude astonished no one who is aware of conditions in countries where the Roman Catholics are in the majority. However, there were some objections raised by Roman Catholics in the U S., who declared that Segura's views were "typically Spanish and anachronistic." But the Archbishop of Seville is not alone in his opinion.

Early in August it was announced that one of Rome's top experts on ecclesiastical law, Alfredo Cardinal Ottaviani, had made a speech in which he backed up Segura in his strong stand for the suppression of Protestantism. Furthermore, said a Vatican official, Cardinal Ottaviani's speech was "unexceptionable," and there is "*certainly nothing new in it.*"

Cardinal Ottaviani stated, in his address: "The church recognizes the necessity with which rulers in some Catholic countries may be faced of granting—because of grave reasons—a degree of tolerance to the other cults. But tolerance is not a synonym for freedom of propaganda which foments religious discord and alters the secure and unanimous possession of the truth and of religious practice in countries such as Italy, Spain, and others."

Ottaviani is even more explicit in a record of his views that appears in the *American Ecclesiastical Review*. There he writes: "Now if there is any certain and indisputable truth to be found among the general principles of public ecclesiastical law, it is the truth that the rulers in a state composed almost entirely of Catholics, and consequently and

consistently governed by Catholics, have the duty to influence the legislation of that state in a Catholic sense . . . [and] to protect . . . the religious unity of a people who unanimously know themselves to be in secure possession of religious truth."

Let those who have thought that, should the Roman Catholics ever reach the status where they have the majority population in this country, it will make no difference, ponder these statements. Just as surely as such a circumstance develops, the current attitude of tolerance, displayed by *many* a U. S. Roman Catholic today, will vanish. And remember, two out of every five church members in the U. S. A. are Catholics.

Pot Pourri. Since the purge of Beria in Russia, it is thought by many that Georgi Malenkov is a virtual captive of the Red Army, dependent upon the Army for survival. It is anyone's guess as to who will yet emerge as Russia's real ruler.

* * *

Under the Korean truce terms, there is a plan to negotiate "the questions of the withdrawal of all foreign forces from Korea, the peaceful settlement of the Korean question [i. e., division or unification], etc." Washington hopes to be able to negotiate the two specific topics only. The Communists, and some allies of the U. S., want the conference to discuss the "etc."

What is the "etc."? United Nations membership for Red China! It is said that the British may support this move. The French, on the other hand, are seeking a settlement in the Far East that will include Indo-China. There the U. S., already paying about forty percent of the cost, will be asked to assume more.

* * *

Do not be astonished to discover, in the not distant future, that a big oil deal has been agreed upon between Russia and Iran. Some who have access to confidential information believe that a deal of this kind will be Mossadegh's answer to President Eisenhower's letter warning him to come to

terms with Britain or forfeit U. S. aid. Iran's oil would be of immense value to the U. S. S. R. in the event of war.

* * *

Excavations at Baiae (now Baia), a few miles north of Naples, have uncovered some of the splendors of Italy's "Miami Beach" of Nero's day. While the ruins of Pompeii show something about the daily lives of average Roman, Baiae's excavation reveals how the artistocracy lived and sinned. It was at Baiae, by the way, that Nero tried unsuccessfully to drown his mother, Agrippina, in A. D. 59. He succeeded in slaying her, at a later date, in Rome.

Few Christian relics have been uncovered in the once wicked city of Baiae.

* * *

In Washington, the House of Representatives resolved in July that Congressmen, standing in need of prayer, should have a place for quiet devotions in the Capitol. If the Senate agrees, a small room will be set aside between the House and Senate chambers.

When we read of this resolution by the House, we were reminded of a statement made by Mr. J. Edgar Hoover concerning the value of prayer to a nation: "The spectacle of a nation praying," said he, "is more awe-inspiring than the explosion of an atomic bomb: the force of prayer is greater than any possible combination of man-made or man-controlled powers, because prayer is man's greatest means of tapping the infinite resources of God."

"Would be" might express Mr. Hoover's thought more accurately than "is"; for we do not believe that the F. B. I. chief has seen a nation at prayer. There will have to be a revival in this country before such a condition can be hoped for. Nevertheless it is encouraging to learn of the action of the House of Representatives regarding a prayer room. It is high time that there should be such a place.

Einstein's Cosmos Equations Simplified. Three and one-half years ago, when Dr. Albert Einstein first proposed his new unified-field theory, he described his four cabalistic equations as "a groping in the dark. He suggested at that time that he hoped that these equations might relate the

basic forces of the universe: gravity and electromagnetism.

Not only Einstein but also all his fellow mathematical physicists were resigned to wait twenty years or more before the new theory could be tested experimentally, but now it appears that the vigil may be much shorter. For recently Prof. Vaclav Hlavaty of Indiana University, a refugee mathematician from Czech Communism, announced that he had done something which was thought to be "next to impossible." Hlavaty has vastly simplified the Einstein equations.

Experiments still must be designed and carried out before the unified-field theory can be confirmed. If it holds up, gravity will be *passé*. For hidden within the equations is an implied fact which Dr. Einstein himself had not realized: gravity is just another aspect of electromagnetism, like light and radio waves.

To the lay mind, these equations and experiments which open roads into the intellectual jungles of the cosmos are utterly beyond comprehension, and wonderful. It was through discoveries of this nature that electricity, radio, television, atomic energy, etc., were eventually harnessed for man's use. What impresses us even more than the genius of brilliant mathematicians and physicists like Einstein and Hlavaty is the creative power and wisdom of God in giving mankind the ability to search out the secrets of the universe. If only these discoveries were employed for man's good. If only they would draw men to God. Alas, all too frequently they are used for evil purposes. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). Ours is a merciful and longsuffering God.

CHRIST'S SUFFERINGS

If the sufferings of Christ were endured only as an example of patience, multitudes of sufferers have furnished similar patterns—if not to the same degree, yet of greater bodily torture and of much longer continuance. If to exhibit love, others have also shown love in suffering, but far more impressively and efficiently when endured for the purpose of relieving or rescuing others and not as a mere exhibition, otherwise useless. If Christ's sufferings were for an example, they have an aspect terrible to all who desire to imitate Him, showing that a faultless life may have the most disastrous close, that endeavors to please God may be attended by the sternest signs of disapproval, and that God seemed rather to frown than smile on His tenderness toward us and His endeavors to show how much God loves us. —*Newman Hall.*

Is Law Opposed to Grace?

By Ray C. Stedman*

If the question, "Is law opposed to grace?" were put to a representative group of evangelical believers today, the answer would be, in many instances, an emphatic "Yes." Even such a selected group as students at conservative Bible institutes and seminaries would probably give a strong affirmative to such a question. And they would be wrong! Despite their wide-eyed amazement at such a statement as this the fact remains that, biblically and theologically, they are dead wrong.

It is easy to understand why otherwise well-taught Christians are confused on this matter. No theological drum is more soundly thumped today than that of law *vs.* grace. No issue is more clearly drawn than that which separates the camp of the legalists from the adherents of grace. And this, of course, is preeminently right. What is commonly overlooked and little understood in this present day conflict between law and grace is that the issue is not between these two principles, as such, but between *the abuse* of the law, on the one hand, and grace on the other.

To put the matter another way, it is only when the law is made a means of salvation or of restraint of sin that it comes into conflict with the principles of grace. In every other respect the two are complementary and not conflicting. But the law was never designed to save. In its essential principle it is not, and cannot ever be, opposed to grace, for the two operate in distinctly separate fields and for widely divergent purposes. The law is designed to reveal sin; grace is designed to save from sin. No conflict can possibly exist between these two.

Failure to grasp the true purpose of law has been the source of violent misunderstanding ever since biblical times. This was the essential conflict between the Lord Jesus and the scribes and Pharisees. In His own teaching He never opposed law to grace or vice versa, but He uncompromis-

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ingly blasted the concept that salvation was to be obtained by the works of the law. Here many voices will quote John's words: "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). But there is no thought of conflict here—it is rather complementation. The law having done its part, grace now comes in to do what the law could not do, *i.e.* give deliverance from sin. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24).

"Ah," someone says, "but the next verse states, 'But after that faith is come, we are no longer under a schoolmaster.' Doesn't that imply that any attempt to apply the law to a believer in Christ would be to oppose the principle of grace?" *Exactly so!* But again it would be a case of misusing or abusing the law, for the law was never designed to act as the rule of life for a Christian. Here is another wide area of misunderstanding. Those who hold that law is necessary, after salvation, as a restraint to sin, hurl unjust taunts of "Antinomian" and "license peddler" at those who believe the restrictions of grace are sufficient. In turn, these fling back cries of "legalist" and "bond-servant." But name calling never helps.

Were self-control more in evidence, the obvious solution to the dilemma would long since have appeared. The difference does not lie in the commandments of the law *versus* the command-free life of grace, for the fact is that grace has its commandments too! Those who always associate the word "command" with the word "law" have failed to read the Bible accurately. After all, a command is but the expression of a desire on the part of one who has authority. If Christ is Lord of our lives, then He has authority in our lives and His requests become commands to all who love Him. *These are the commandments of grace. The difference* between them and the commandments of law lies in the motive. Why does one obey the law? For fear! Why does one obey a command of grace? For love! There lies the difference. The command may be the same in either case; the motive alone differs. What made the law so irritating was the sense of constraint it engendered. We were being asked to do what we really did not want to do. The

same command, in the relationship of grace, elicits a prompt and willing obedience from us because we love the One who asks it of us. The sense of constraint is utterly gone.

What happened, then, when grace superseded law? Did the desire of God for men, as expressed in the law, change? No; it was even intensified and made to be inward rather than merely outward. What, then, changed? The motive of men's hearts! Once we strove in vain to obey a just law, lashed on by our fears of wrath to come. Now, as believers in Christ, we stand before God in the perfect righteousness of Christ and, because we love Him who first loved us, we seek to please Him—something we find great pleasure ourselves in doing—and thus, unconsciously, fulfil the law. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, judged sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4). The last clause is descriptive of what grace makes us do.

No, law and grace not mortal enemies. The former brings us to Christ, bowed down with the guilt and burden of our own sins. The latter frees us from our load and binds us to Him as we walk on together through life. Every believer should daily give thanks for "this grace wherein we stand." But he should also never forget to praise God daily for the holy and just law that first showed him his sin and sent him fleeing for refuge to the only hiding place.

None other Lamb, none other Name,
None other hope in heaven, or earth, or sea,
None other hiding place from guilt and shame,
None, but in Thee!

WHEN LIFE REALLY BEGINS

The man who carved the famous Lion of Lucerne was the Danish sculptor, Albert Thorwaldsen. Once he was asked the date of his birth. "I do not remember," he replied, "but I came to Rome on March 7, 1797." Life began for this man when he first saw some of the great works of art in "the eternal city."

More important to the child of God than his birthday is the time of his *new* birth. For it is from that time, when he first sees Christ in all His beauty, that life really begins. It is then that his feet step into the path of faith in Christ that leads to The Eternal City, heaven itself, and the presence of the Lord.

Scripture Summaries

By Herbert Lockyer

Christian Courtesy in Philemon (*continued*)

2. Paul's Sincere Appraisal of Character

With all the grace of a spiritual knight, Paul knew how to give honor where honor was due. He deeply appreciated kindnesses bestowed upon him and was quick to commend it. In like manner, in all love yet in justice, he condemned those whose dellection from truth and holiness were apparent. The Epistle to Philemon is a striking example of Paul's insight into character and of his ability rightly to evaluate the true worth of those who surrounded him.

Take, for example, Paul's approach to Philemon, in verses 4–7. With instinctive kindliness and conscious diplomacy he praises Philemon for his Christian life and labors. From the lips of Onesimus he had heard so often of Philemon's love, faith, and liberality. The tired hearts of the poor or otherwise distressed and harassed saints had found in Philemon a pillar of comfort and strength, and Paul, without flattering, extols the one whose life was the fruit of a loving heart.

We can readily see how Paul's recommendation of Philemon prepared his mind for the apostle's request on behalf of Onesimus. Paul purposely puts Philemon's love first, seeing that it was an act of love he was to prompt him to manifest. "Love and faith" are not the right theological order. Faith has the precedence, then love—the fruit of faith. When Paul asked for the communication of faith (vs. 6), he requested *a liberality from faith, the sharing of what he had* (Heb. 13:16).

The same assessment of human worth is seen in Paul's estimation of Onesimus (vss. 10–17). No matter what the runaway slave had been, grace had transformed his life, and Paul extols the virtues supplanting the past vices of Onesimus. Paul was not blind to the fact that Onesimus belied the name he bore. Onesimus means *profitable* but he had been, not only unprofitable, but positively injurious.

He had wronged his master, possibly by stealing from him, but now Onesimus was highly profitable in spiritual as well as practical things. Skillfully Paul covers a once-hated name with two shields, "my son," and "begotten in bonds." The one-time slave was now a son and a partner. No longer must Onesimus be dealt with as a chattel but as a Christian. Paul plays on the name of Onesimus and, in effect, says: "He did not show himself truly as Onesimus, but he is changed now and has become worthy, yea, twice worthy, of that expressive name!"

3. Paul's Tender Appeal for Forgiveness

The kingly heart of Paul begs forgiveness for Onesimus. How could Philemon spurn such a gracious overture? Paul strengthens his plea in several forceful ways (vs. 9). First of all, it was *Paul* who was presenting the plea—Paul, the well-known apostle, whose praise was in all the churches, and who was in high esteem everywhere. In the second place, he pleads his own age. Nearing seventy years, with weakness of age aggravated by his prison sufferings, he must therefore be listened to with respect. In the plea of his age there may be a suggestion that Philemon was a good deal younger than Paul. In the third place, the apostle speaks of his bonds. And we can imagine how Paul's hardship would appeal to Philemon's heart. Further, Paul has not long to live. The shadow martyrdom is over his path. Perhaps the strongest plea for Philemon's forgiveness of Onesimus was the fact that Philemon owed his own salvation to Paul's faithful witness (vs. 19). In urging Philemon to take back Onesimus as if he were Paul, the apostle puts the case as if he himself had been guilty of the wrong done to Philemon. Such an appeal is backed up by the reminder that he is Philemon's father in Christ. Philemon is under the obligation to comply with Paul's request, seeing that he owes all he has in grace to him. Martin Luther's comment on such a plea is: "Paul strips himself of his right and therefore compels Philemon to betake himself to his right."

Paul also wants Philemon to know that there must be nothing half-hearted. His forgiveness of his former slave must be warm, full, and free. "Receive him, that is, mine

own bowels" (vs. 12). Paul counts Onesimus as dear as his own heart. Such language implies the intense affection of a parent for a child. It is more than certain that Paul's fervent plea will not fall upon deaf ears. Paul's recommendation for clemency met with a favorable reception (Col. 4:9). It is said that Philemon liberated Onesimus and became the Bishop of Berea, ultimately at Rome.

4. Paul's Lofty Estimation of Suffering

Paul, more than any other man, knew how to glory in his tribulations. He never groaned under his burdens. His shackles could not bind his spirit. True, he was a prisoner, but *in Jesus Christ* (vss. 1, 9). Roman fetters bound hands and ankles, but they were the bonds of the Gospel (vs. 13). Christ's cause, and no infringement of Roman laws, had put him in chains. Paul traced everything to the Master he dearly loved and sacrificially served. Dear old Samuel Rutherford used to date his letters from his Scottish prison: "Christ's Palace, Aberdeen." Outwardly, Paul was Nero's prisoner; inwardly, he was Christ's. Some of the Moravian missionaries sold themselves into slavery that they might preach Christ to the slaves. Paul treated his bondage as a God-given opportunity for the furtherance of the interests of the Gospel (Phil. 1:12, 13). "Stone walls do not a prison make" (cf. Acts 28:20).

Can we say that, although prison walls, tangible or intangible, shut us in, we yet have a heart enfranchised? If in a sick chamber, or in some restricted sphere, there are letters that we can write, and a sweet resignation that we can maintain, the influence of these acts of loving service to our Lord can reach far and live long. Bound in some way or another, we can yet be God's freemen.

Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conqueror be.

5. Paul's Noble Consideration for Propriety

There was never anything rude or crude about Paul's dealings with those around him. He was never off guard. Everything about speech and action was proper. True, in a

moment of passion he once insulted the high priest by calling him "a whited wall" (Acts 23:3). Learning, however, that it was the high priest whom he had addressed, Paul humbly apologized with all graciousness.

Of the apostle's approach to Philemon, Bishop Ellicott remarks: "The exquisite tact with which Onesimus' fraudulent treatment of Philemon is alluded to (vs. 18)—the absence of anything tending to excuse or palliate the misdeed, yet the use of every expressive sentiment calculated to win the fullest measure of Philemon's forgiveness—have not failed to call forth the reverential admiration of every expositor from the earliest times to our own day."

Martin Luther also wrote of Paul's manners with characteristic human tenderness and Christian insight. "Philemon sheweth a right noble lovely example of Christian love. Here we see how Paul layeth himself out for poor Onesimus and with all his means he pleadeth his cause with his master and so setteth himself up as if he were Onesimus and had himself done wrong to Philemon." Would that we could exhibit a like tact, wisdom, and spiritual guile when faced with the problems of others (vss. 8, 10, 14, 19).

6. Paul's Unceasing Love for Souls

Paul had practiced for many years the art of watching for the souls of others. His long and loyal witness was an exhibition of his own exhortation on serving the Lord "in season, out of season" (II Tim. 4:2). D. L. Moody's determination was: "I must speak to one soul each day about Christ." Paul never waited for opportunities to come his way to win souls; he made them, as Philemon proves (vss. 10, 12, 16).

Without hesitation, Paul speaks of Onesimus as his son whom he has begotten in his bonds. He knew Onesimus had been a slave. His name was one common to slaves. But Paul knew that in the matter of salvation, all men are sinners and must be treated, as such, on equal terms. It may be pointed out here that in the latter days of the Roman Empire, slaves of Roman masters were immensely numerous. It was difficult for a Roman to pass muster in society if he had less than ten slaves. None of the apostles sanctioned slavery, but neither did they stir up animosity in slaves

against their masters. They emphasized the spirit of love toward one another. Thus Alexander MacLaren wrote of Philemon: "By the principles which the epistle expressed, by the results which it involved, this little letter became the Magna Charta of freedom throughout the world."

Untiring in his labors for the Master, Paul won Onesimus. As Christ on the cross preached to the thief, so the apostle witnessed to the runaway slave who, after his conversion, proved his worth. Paul would have retained Onesimus, for he had implicit trust in him as a "brother beloved." Faithfully Onesimus cared for Paul as a son for his father, and such a bond between the two helped to remove any distaste Philemon might have had in the reception of Onesimus. Now he would be "much more" unto him, as Paul put it. Through grace, master and servant were brought nearer and into a more lasting relation. God over-ruled past evil for the ultimate good of all.

While Onesimus had actually run away from Philemon, Paul uses the softer terms of "departed" and that "only for a season." The word "perhaps" (vs. 15) suggests God's over-ruling providence. God has His own designs, His own secret stairs. An old Scottish saint said: "I thought He would come by the way of the hills, and lo, He came by the way of the valleys."

How true it is that there is "a divinity shaping our ends, rough hew them though he may"! Onesimus absconded of his own accord, yet a higher will was in operation. From the human side, the slave foolishly and fearfully left his master; from the divine side, God was guiding Onesimus to the prison cell to meet one whose love for souls was to change Onesimus's whole life. He went back to Philemon who, agreeing to Paul's request, received his one-time slave as a brother in the Lord. All was forgiven. The two were perfectly reconciled. Nothing could divide them again, for now they were bound together in an undying life (Gen. 45:5). While they lived, Philemon and Onesimus would be partners in spiritual interests, partakers of the same faith.

Paul speaks of Philemon as owing him his own life, which is but another way of saying that Philemon owed his salvation to the apostle. So master and slave alike had beco

won for Christ. Timothy, Paul's companion (vs. 1), was also his son in the faith. What stars are to adorn the apostle's crown! Can we say that we are borne along by the same passion for souls? Irrespective of their position and condition, do we approach men and women as those who are lost in sin, who can be delivered only by the Saviour's power?

7. Paul's Utter Disregard for Self

Selflessness is a conspicuous trait of true refinement, and such a trait was Paul's to an eminent degree. Shakespeare, in *King Lear*, says: "The prince of darkness is a gentleman." While he can transform himself into an angel of light, the satanic prince has no innate gentlemanliness. It is only a false veneer, a make-believe. Paul, however, was never guilty of manufactured courtesy to attract attention to himself. His knightliness sprang from his Christ-likeness and colored all his actions.

As an apostle, Paul could have commanded Philemon to take Onesimus back, but because of the love between them, he besought him (vs. 10). "For love's sake I rather beseech thee" (vs. 9). Paul would not impose his apostolic authority. Philemon must willingly concur in Paul's request (vs. 14). Delicately Paul bases his appeal upon all Onesimus has done for him. What Philemon would have done for Paul, in his prison cell, Onesimus has done as a living substitute. Using a softer term for "robbed," Paul said he was willing to make good any "wrong" Onesimus had been guilty of. "I will repay it" (vs. 19). Unselfishly Paul is ready to assume all the indebtedness of Onesimus.

There is, of course, a deep significance beyond the above application of Paul's words to Philemon. All of us are deep in debt to Christ. There is a sense in which we owe ourselves to those who won us for Christ. There is a bond of tenderness between the two. But Christ paid our debt. A man raised up from some crippling disease owes his life to the doctor. Christ redeemed us at great cost to Himself, and we owe Him all we are and have.

Paul's unselfishness comes out in many ways in this precious letter of emancipation. For instance, he never manifested any sense of superiority. He never took advantage

of his apostleship. He looked upon others as equals. So we have the terms "fellow-prisoner," "fellow-laborer," "fellow-soldier," "partner," and "brother." Too many Christian leaders are destitute of spiritual attractiveness. They are too much taken up with their own prestige, position, and superiority. It is foreign to them to think of others as being better than themselves, and such an attitude is wholly unscriptural (Rom. 12:3).

Paul was also humble enough to confess that he was dependent upon the prayers of others. He himself had his prayer-list of those he constantly remembered (vs. 4), and in turn he wanted to be prayed for (vs. 23). He urged Philemon to pray that he might be liberated and then enjoy the loving hospitality of his home (vs. 22). We can imagine how the prospect of such a visit to Philemon would secure a kindly reception for Onesimus. Once Paul reached the home, he would see how Onesimus fared after being welcomed back by Philemon. Had he treated him as Paul's other self?

How fitting it is that this epistle, so illustrative of courtly manners, should end with a benediction of grace! Paul tells *us that he wrote Philemon with his own hand (vs. 19).* Bishop Lightfoot reminds us that "a signature to a deed in ancient or medieval times would commonly take the form, 'I, so-and-so'." Coming from his own hand, then, Paul meant by his epistle not only to ease the way for the return of Onesimus to his wronged master, but to show us how to act in all graciousness to all men. The proverb has it: "You have good manners, but you never carry them about with you." Paul, however, has shown us how always to carry good manners about with us and to live and act as those belonging to the aristocracy of heaven.

SURELY HE HAS BORNE OUR GRIEFS

If this is not the explanation of Christ's desertion on the cross, then the cross, instead of declaring that God has not forsaken the human race, notwithstanding all its crimes, seems to be an appalling testimony to all nations and to all centuries that He may forsake, in the hour of their sorest need, those who have perfectly loved and obeyed Him. Either the death of Christ was the atonement for human sin, or else it fills me with terror and despair. —*R. W. Dale.*

The Life Which Is a Ministry

A Study in II Corinthians 3

By Roger Joel Andrus*

It should be said of every Christian, as soon as he is saved, that he has entered the ministry. This is not a reference to becoming a clergyman but an assertion that to become a Christian is, in fact, to begin a kind of life which is a ministry. The Apostle Paul excludes no believer from his declaration that God "hath made us able ministers of the new covenant" (II Cor. 3:5).

One cannot live the Christian life without being used of God in His service, His ministry.

> Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place.
>
> For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:
>
> To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? . . .
>
> Do we begin again to commend ourselves? Or need we, as some others, epistles of commendation to you, or letters of commendation from you? (II Cor. 2:14-16; 3:1).

The Bible teaches that, when we triumph in the living of the Christian life, we *are* ministers of the Gospel and a savour of it. That means that to some, the true Christian life is repugnant because of us. We have become a savour of death until their eternal death. They say plainly that, if the life that we live is the Christian life, it is much too dull and uninteresting for them. They want no part of it. They want the excitement of sin. A certain California high school teacher put it this way: "We need some sin just to keep life interesting." Strange! The Christian life has ministered death to such people.

To others we have become the savour of life unto eternal life. These are attracted and not repelled by the peace and purity of the Christian life. They want it for themselves. They want the whole blessedness of salvation because our

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Christian lives have been a ministry to them. Not that we necessarily have gone out of our way to impress them, not that we were overpowering in our intellectual arguments for *their conversion, but just because we lived the life that* ministers, they were won. Wonderful! The Christian life has ministered life to them.

You will notice that, at the close of chapter 2:16, the Apostle Paul asks the question: "And who is sufficient for these things?" The implication is: "We are—by the grace of God." In the first verse of chapter 3 he makes it clear that, to claim sufficiency by the grace of God for the life that ministers, is not self-commendation at all. In fact, what might *seem* a modest admission of insufficiency would, in reality, be a reflection against the wonderful grace of God which is the whole source of our sufficiency. "Nor that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God" (3:5).

Now, it is in connection with this claim of sufficiency that Paul says that God has made us able ministers of the new covenant. The balance of the chapter contains a comparison between the old covenant (vs. 14) and the new covenant (vs. 6):

1. The old was ministered according to the letter; the new must be ministered according to the Spirit (vs. 6).
2. The old killed; the new gives life (vs. 6).
3. The old was a ministration of death (vs. 7); the new is a ministration of the Spirit (vs. 8).
4. The old was glorious (vs. 7); the new is more glorious than the old (vs. 8).
5. The old was a ministry of condemnation; the new is a ministry of righteousness (vs. 9).
6. *The old was made glorious with a glory that faded; the new* inherently and essentially has a glory that excelleth, and will never fade (vs. 10).
7. The old has been done away; the new forever remains (vs. 11).
8. The old had a veiled ministry; the new knows great plainness (vs. 13) and an unveiled Christ, in whose face is seen the light of the knowledge of the glory of God (4:6).

This contrasting between old and new covenants is not, *however, the purpose of the portion.* Rather it is intended to illuminate the truth that the Christian life is a life which ministers. It will always minister. Sometimes it ministers conviction, sometimes conversion, sometimes encouragement, and sometimes reproof. But what it does, it does because of

what it is. It is the Christ(ian) life, and what the Saviour's earthly life did by way of antagonizing the self-righteous and drawing the poor in spirit, so will our lives do too, if they are truly Christian.

Notice the apostle's description in chapter 3 of that life which ministers:

The life which ministers is a life of ability. God "hath made us able ministers" (vs. 6). There are many things we may *not* be able to do but we have been enabled to do the will of God. We can minister. We can be kind, sweet, gracious--but only as we have allowed Him to make us and remake us. He knows the path we should take and our sufficiency is of Him. In the light of this passage of Scripture, how sad to hear the remark, made so frequently in churches: "Let someone else do it, I'm not able."

It is a life of spirituality. Its level is not of the senses, nor of the purely soulish, but rather of the Spirit. "To be so minded as to give your attention to fleshly matters is death but to be spiritually minded is life and peace" (Rom. 8:6, paraphrased). Convicted, regenerated, and indwelt of the Spirit, the believer in Christ is now ready and able to enjoy life on the third and highest level. He can still enjoy good food on the body level, and good music on the soulish level, but now he is able also to enjoy experiences and fellowship on God's level, that is, the level of spirit, holiness, love, true beauty of character, wisdom, and understanding. Life and reality take on such added meaning as to make the transition into this privilege seem like a new birth. And that is just what the Bible calls it. It is a new birth giving a new life which is lived spiritually. "The Spirit giveth life" and so others, too, are won. Ours is a life that ministers.

It is a glorious life. The new covenant that provides for this life is described, in verse 8, as "rather glorious," that is, more glorious by far than the old, and, in verse 10, the glory of the new is said to be one that "excelleth" that of the old. The new covenant is so described because of its effects in giving life, a wonderful new kind of life, something that the old could not give at all. It is this life that is a ministry just to live it. In writing to the Colossians, the same apostle said that our "hope of glory" is "Christ in you." Now he did not

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mean only our hope of going to heaven, but our only hope of any kind of glory: a glorious experience today or tomorrow, a glorious answer to prayer, a glorious victory over some weakness. The life which is a ministry brings glory to God and glory to the one who lives it. When man uses man he misuses and abuses him, but when God uses a man He glorifies that man in that service and ministry. To live so that all of life is a ministry to God is man's highest privilege.

It is a life of righteousness (*cf.* vs. 9). Man's dishonor was to fall into disobedience and unrighteousness. "Righteousness exalteth [lifts up, elevates the status and standards of] a nation, but sin is a reproach to any people" (Prov. 14:34).

The glory of which we spoke a moment ago has its only foundation in the righteousness involved. Sin is always a reproach; righteousness, a glory. The new covenant is glorious because it imputes divine righteousness by the grace-principle to undeserving sinners who do nothing more than believe God's Word in the matter. But after imputation, begins impartation; that is, the Holy Spirit of God imparts to the life of the believer a righteousness in behaviour in precise proportion to the submission of that believer. One aim in salvation is the eventual perfection of righteousness in the character of the saved. The life of righteousness is rightly related to God and man. It is a life which ministers.

It is a life of hope. "Seeing then that we have such hope, we use great plainness of speech" (3:12). The expression, "such hope," is like the expression, "so loved," in John 3:16. It is a hope based upon the new covenant that eternally remains (3:11) in contrast to the old covenant which has been done away (3:14). It is a hope that is secured by two immutables: God's promise, and God's oath (Heb. 6:17, 18). This hope gives happiness to the heart (Tit. 2:13), an anchor to the soul (Heb. 6:19), and purity to the life (1 John 3:3). Its content is to see Christ, to be like Christ, and to be with Christ forever (I John 3:2). The radiance of the life of hope is itself a ministry of encouragement in a world without hope. The life of hope is a life which ministers.

It is a life of liberty. "Where the Spirit is Lord, there is liberty" (3:17, free rendering). We have already seen that the true Christian life is a life of spirituality and that, prin-

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cipally, that is because of its relation to the Holy Spirit of God. Now we find that the Christian who is living on the spiritual level has not shut himself off into a cubicle of the soul but rather has found the true liberty and freedom of life and experience for which man was made. Since his fall, man has been bound by his own foolishness and sin. A wicked thought becomes an act. The wicked act becomes a habit, and the man who thought himself free to do as he pleased is now the victim of his own vice. Sin is a terrible taskmaster. It both rules and ruins.

Salvation, however, brings liberty. It is redemption from sin. The slave must be freed. He is freed not to do as he pleases—that was bondage and would soon be bondage again; but he is freed to do as God pleases, freed to use his faculties and abilities for the good of man and the glory of God. That is true liberty. And since this life of liberty is a life of service to God and man, it is a life which ministers.

Finally, *the life which ministers is a life of advance and progress.* "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (3:18). What surpassing changes: from glory to glory, from glorious experience to other glorious experience, from glorious knowledge to more glorious knowledge! That is the very finest of progress. We need to be changed; of this there can be no doubt! But so many of us are intent on changing the other fellow. Our need is to behold with open face the glory of the Lord and then, automatically, we shall begin to change as the flower that beholds the sun changes from bud to bloom.

The Word exhorts us: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18). Growth in grace and knowledge of Christ are the very essence of the Christian life. Life is activity. Activity demands purpose, and purpose is with a view to progress. Growth, progress, change, glory to glory, grace to grace—these are the great descriptives of the life that ministers.

We began with *ability* and close with *advance*, but an advance that has no close. The Christian life is an endless life, a life which always ministers, whether we see the ministry of it or not. "Therefore seeing we have this ministry, as

we have received mercy, we faint not" (II Cor. 4:1). We have a ministry from which we cannot resign and because of which we must not faint. We must be *good* Christians, living in such a way that God can use us to attract others to Christ. But we must not be surprised or discouraged if, apparently because of us, some get angry and even reject Christ. The same warm sun melts the wax and hardens the clay. Ours is a life that melts or hardens hearts. It is a life which ministers.

Question Box

No. 1368. In John 7:7, the Lord Jesus says: "*The world cannot hate you;* but Me it hateth, because I testify of it, that the works thereof are evil." But in John 15:19, He declares: "If ye were of the world, the world would love his own: but because ye are not of the world . . . *therefore the world hateth you*" (see also chap. 17:14). The italicized clauses seem to me to be absolutely contradictory. Please explain.

The explanation may readily be found by reading the verses cited in their contexts. For example, you have overlooked the fact that the statement of John 7:7 was addressed, not to believers in Christ but to our Lord's brethren (brothers) according to the flesh, the children of Joseph and Mary. They were as yet unconverted (vs. 5) and, therefore, the world, which hated the Lord Jesus because He testified of it, did not hate them. Later Christ's brothers were converted (Acts 1:14); henceforth they were His brethren in the Holy Spirit, and from that time forward the statements of John 15:19 and 17:14 applied to them as they do to all who are His and live for Him.

No. 1369. Are we to infer, from Matthew 10:15, that Sodom and Gomorrha are to be spared judgment in the future and will receive some special mercy?

To state, as our Lord did, that "it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city" which should reject the Twelve whom He sent to it, is not to say, by any means, that Sodom and Gomorrha (their citizens, of course, and not their buildings) will be exempt from righteous justice in the day of judgment. Simply because one criminal is less guilty than another does not cause an honorable judge to set the lesser offender free! The answer to your question is given specifically in Jude 7: "Even as Sodom and Gomorrha . . . are set forth for an example, suffering the vengeance of eternal fire."

No. 1370. What is your stand in regard to capital punishment? After all, the Bible says: "Thou shalt not kill." Therefore should we not oppose capital punishment?

Yes indeed, the Bible does command: "Thou shalt not kill" (Ex. 20:13). That was under the law of Moses, but under the same law it is stated: "Thou shalt surely kill him . . . and thou shalt stone him with stones, that he die" (Deut. 13:9, 10). The former command has to do with the individual; the latter, with judicial governmental action. Capital punishment is based upon God's command to Noah, antedating the law: "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9:6). This judicial action is, we believe, clearly confirmed in the New Testament: "For he [the ruler ordained of God] is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13:1, 4).

No. 1371. Is there any place in the Bible where we are told to pray to the saints?

No. One of Job's friends, Eliphaz, said to the patriarch: "Call now, if there will be any that will answer thee; and to which of the saints wilt thou turn?" (Job 5:1). His question is a rhetorical one. The point is that it is useless to pray to either angels or saints of God (see 4:18).

No. 1372. A friend who is always criticizing the Bible and trying to "catch" me, presented a problem that I cannot answer. In Jeremiah 36:30 it says that Jehoiakim "shall have none to sit upon the throne of David." But II Kings 24:6 tells us: "So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead." How can I answer this?

Both Jehoiakim and Jehoiachin were wicked men. Jehoiachin, the son (called also Jechoniah and Coniah in the Scriptures) is the one of whom it is stated, in Jeremiah 22:30: "Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." The Lord did not say that Jehoiachin should have no children (he had seven sons, as a matter of fact, according to I Chronicles 3:17, 18), but that he should be childless, that is, concerning the throne. Not one of his sons ever reigned. He was written childless in the record of the kings. It is at this place in history that the line of Solomon was interrupted, for when we examine the lineage of the virgin, Mary, we discover that she was descended from Nathan and not from Solomon (Luke 3:31). This was on account of the curse on Solomon's line.

Now to get back to Jehoiakim, Jehoiachin's father, of whom it was written that he should have none to sit upon the throne of David. It is true that Jehoiachin only reigned three months before he was taken captive into Babylon, *but he did sit upon the throne*, and this appears to be contrary to the prediction made about Jehoiakim. The Hebrew word rendered "to sit" in Jeremiah 36:30, is *yashab*, and it implies *permanence*, such as *to abide*. A reasonable translation of the

Lord's prophecy about Jehoiakim is this: "He [Jehoiakim] shall have none *to sit permanently* upon the throne of David." Jehoiachin, the son, reigned for three months but he neither prospered nor abode there. After him, none of his seed ever reigned. The Word of God is true.

No. 1373. What does it mean when it says that "our God is a consuming fire"?

The citation is from Hebrews 12:29. It is an expression that depicts God's holiness. Ours is a perfectly righteous and holy God who dwells in an unapproachable light. "God is light, and in Him is no darkness at all" (1 John 1:5). His character is perfect holiness and evil cannot stand in His presence but must be consumed. "For our God is a consuming fire."

No. 1374. How is it that there are so many different interpretations of the Bible? Equally godly men disagree on this point or that. When two differ, both cannot be right.

There is only one true interpretation of any Scripture although there are, sometimes, different applications of the same Scripture. Thus, when two men of God disagree on an interpretation, one *must* be wrong and, perhaps, both *may* be mistaken. Sometimes misinterpretation is the result of background, training, tradition, etc., whereby we approach certain passages with preconceived ideas. There is no Scripture, however, that cannot be interpreted aright. It is our thought that God has purposely allowed certain passages of His Word to be difficult of understanding (never the cardinal truths of the Bible, however) so that we, His children, shall continue to study, and pray, and study some more. If all Scripture were readily comprehended at first reading, we might become careless about feeding upon the Word. *The true interpretation can be discovered.* "But ye have an unction from the Holy One, and ye know all things. . . . But the anointing which ye *have received of Him abideth* in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him" (1 John 2:20, 27).

BODYGUARD

There is a legend to the effect that, during the dangerous days of revolutionary strife, Thomas Jefferson stationed a sentry behind a portrait which hung in his bedroom. The eyes of the portrait were cut out, and concealed eyes, the eyes of Jefferson's bodyguard, kept watch over him as he slept.

The Christian has One watching over him who never slumbers or sleeps, who never fails. There need be no fear, no matter how dark the days, for our Saviour has promised: "Lo, I am with you alway."

Studies in the First Epistle of John

By Charles B. Bowser

"*For the Truths sake*" (II John 2). Such was the challenging cry of the devout and devoted Apostle John. For him "the Truth" and "the Word" were synonymous, and for "the Truth" he lived, and died.

From the time that Moses's father-in-law recommended the selection of "able men, such as fear God, *men of truth*" (Ex. 18:21), as assistant rulers in Israel, until this day of grace, men of God have been "men of truth." This suggests, not merely truth-tellers but truth-living, truth-revealing servants of God.

We may look to God and see revealed the Trinity of Truth: (a) The First Person of the Trinity: "a God of truth and without iniquity, just and right is He" (Deut. 32:4); (b) The Second Person of the Trinity: "Jesus . . . the Way, the Truth, and the Life (John 14:6); and (c) The Third Person of the Trinity: "the Spirit of Truth" (John 14:17; 15:26).

God is Truth and, "for the Truth's sake" every sincere Christian should, as did John, *love the Truth, live the Truth*, and *further the Word of Truth*.

Pilate asked: "What is truth? (John 18:38). The Lord Jesus answered: "I am . . . Truth" (John 14:6). We are all familiar with the fact that "truth came by Jesus Christ" (John 1:17). Because "truth" came by Jesus Christ, and because Christ Jesus is "Truth" then truth *must* play an important part in the life and experience of the truly born-again child of God. We may all profit spiritually by considering the following progression regarding truth:

1. Born again with the Truth . . . . . James 1:18
2. Freed by the Truth . . . . . John 8:32
3. Purified . . . in obeying the Truth . . . . . I Peter 1:22
4. Sanctified by Truth . . . . . John 17:17, 19
5. Walking in Truth . . . . . II John 4
6. Speaking in Truth . . . . . Ephesians 4:15, 25
7. Girded with Truth . . . . . Ephesians 6:14
8. Worship in Truth . . . . . John 4:23, 24
9. Judged in Truth . . . . . Romans 2:2
10. Rejoiceth in Truth . . . . . I Corinthians 13:6

The Church of the Living God (I Tim. 3:15) is composed

of believers of the truth; it is the present house of God and declared to be "the Pillar and Ground of the Truth." It is the precious privilege of every saint of God, as a member of the Church, to *live the truth* and *proclaim the truth.* The Church (organism *and* organization) should be the living demonstration and oral answer to Pilate's query: "What is truth?" Yet, sad to say and not unlike Hilkiah's day, "the Book [the Truth] is *lost in the house of the Lord.*" Note Josiah's solemn words: "Great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the *Word of the Lord* [the Truth], to do after *all* that is written in *the Book*" (II Chron. 34:21).

"*All* that is written in the Book" is the minimum requirement by God for us—not some but *all;* not just a bit from here and there in the Book, to fit a momentary need and our present desire or convenience. . . is a case of "all, or nothing at all." Ah, there are so many sickly saints, so many confused and confounded Christians that need the remedial power of the Truth. "Ye shall know the Truth and the Truth shall make you free" (John 8:32)—free from weakness, free from fear, and free from spiritual ills and ailments.

It has been said that song is the sign of soul-health and well-being. That must be true, for singing saints of God are, usually, joyful saints; growing, glowing, going saints. John advises us that God has provided for praise and, when we scan the life of the Apostle Paul, we find that *praise changes things.*

The Christian's original hymn book (yes, *Him* Book) is in two volumes: John's Gospel, and John's First Epistle. May we suggest that you, too, enjoy a "Him Sing" with John?

THE HIM SING

The following *notes* evoke our praise,
Assuring *joy* through all our days!

"The message heard	*of Him*"	(1:5)
"No darkness	*in Him*"	(1:5)
"Fellowship	*with Him*"	(1:6)
"We	*know Him*"	(2:3)
"A new commandment . . true	*in Him*"	(2:8)
"Ye have	*known Him*"	(2:13)
"Anointing received	*of Him*"	(2:27)
"Abide	*in Him*"	(2:28)
"Not ashamed	*before Him*"	(2:28)

"We shall be	*like Him*"	(3:2)
"No sin	*in Him*"	(3:5)
"Whosoever	*abideth in Him sinneth not*"	(3:6)
"Whatsoever we ask we receive	*of Him*"	(3:22)
"Dwelleth	*in Him*"	(3:24)
"Live	*through Him*"	(4:9)
"Dwell	*in Him*"	(4:13)
"We love	*Him*"	(4:19)
"Commandment	*from Him*"	(4:21)
"Begotten	*of Him*"	(5:1)
"Confidence	*in Him*"	(5:14)
"Petitions desired	*of Him*"	(5:15)
"We are	*in Him*"	(5:20)

"As soon as the Omnipresent One becomes the All-Possessing One, we shall learn to know the joy of real fellowship: "Christ, All and *in* all."

Truth is of little value except it effectively becomes a part of one's being and personality. Knowing this, John, the beloved apostle, stressed the importance of each child of God being a "know so saint of God." Says John (5:20)—"The Son of God is come, and hath given us an understanding, that we may *know Him* that is true." In this same connection we would discover anew the meaningfulness of Paul's warning regarding Israel, how that "they have a zeal of God, but not according to knowledge" (Rom. 10:2), and Paul's recommendation to "be filled with the knowledge of God," "increasing in the knowledge of God" (Col. 1:9, 10). A sincere saint of God does not merely "guess" or "suppose" regarding the things of God so eternally important; he turns to God's revealed plan and purpose, His Word, gets all the facts, and—*knows.* It will rejoice your heart to scan these assurance-inspiring "know so" texts from John's letter:

1. "We do *know* that we *know* Him" (2:3)
2. "Hereby *know* we that we are in Him" (2:5)
3. "We *know* that it is the last time" (2:18)
4. "We *know* that when He shall appear, we shall be like Him" (3:2)
5. "We *know* that we have passed from death unto life" (3:14)
6. "We *know* that we are of the Truth" (3:19)
7. "We *know* that He abideth in us" (3:24)
8. "Hereby *know* we the Spirit of Truth" (4:6)
9. "Hereby *know* we that we dwell in Him" (4:13)
10. "We *know* that we love the children of God" (5:2)
11. "Ye may *know* that ye have eternal life" (5:13)
12. "We *know* that we have the petitions that we desired of Him" (5:15)
13. "We *know* that whosoever is born of God sinneth not" (5:18)
14. "We *know* that we are of God" (5:19)
15. "We *know* Him that is true" (5:20)

Daniel the prophet "was possessed of an excellent spirit and *knowledge* and *understanding*," and as a result he was of greater value to God than were Shadrach, Meshach, and Abed-nego. Faith is not an independent quality of the child of God; "faith cometh by hearing, and hearing by the Word of God"—thus knowledge is the foundation, or fountain-spring, of faith.

Ours is the privilege of choice. We can either be know-so little Christians or "know so" saints of God.

(*To be continued, D. V.*)

BREAD CAST UPON THE WATERS

SELECTED BY J. A. BOFFIN

The "blood of the Lamb" (Rev. 7:14) is the message of the prophets, the resource of the psalmist (Ps. 51:7), the *only* hope for the sinner (Heb. 9:22). It will be the everlasting melody of heaven's new song: "Thou hast redeemed us to God by Thy blood" (Rev. 5:9).

"Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Solemn word—men work out their own penalty, sow their own harvest, and create their own hell.

The Lord's activities of love were altogether conducted with humbleness of purpose and unsectarian spirit manifested for our example. May we be kept always in the meekness of this same spirit; always to be the least and the last, serving the Lord only in love and devotedness, knowing and valuing the secret of His love in the Father's sight, and knowing our worthlessness, of use only as it serves Him and brings honor and glory to His name.

Christ is sufficient for all circumstances in which a believer may be found, and faith can say: "I can do all things through Christ who strengtheneth me." To live Christ, to be more and more conformed to Him, to let Him fill the heart, its one object, ever reaching out after Him and finding Him our all, is true Christian experience. The Holy Spirit, in His grace alone, makes this possible for the soul.

Divine Directions for Christian Living

By J. Stuart Holden*

Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes (Isa. 54:2).

These words form part of a prophecy by Isaiah who stands forth before the people of Israel in exile and declares to them that their captivity is coming to an end, their resources will be greater, and their influence will be developed. He points out to them that their tents will need to be enlarged. "Lengthen thy cords, and strengthen thy stakes," says Isaiah, using a figure that was, of course, better understood by them than by us.

Let us not occupy ourselves with the return of the children of Israel from exile, but rather let us take these words, as may well be done without strain of meaning, to express the divine directions for all Christian living: the necessity for expansion, development, and growth. We are all desirous of growth. We should hardly be alive were we not! A man who has no desire for mental growth is mentally dead.

"Lengthen thy cords, and strengthen thy stakes." The cause of disaster in many a life is that men lengthen their cords in this direction and that, without strengthening those stakes that bind them to the sure verities and realities of God's grace and love. And the stakes must be driven into the right kind of ground. For, after all, it is not the stakes which hold the ground, but the ground which holds the stakes.

"Lengthen thy cords, and strengthen thy stakes." What is the real and spiritual significance of this expression? Let me take you from Israel to Christ, the unchanged and unchanging Lord. He began His life with the consciousness that He was the Son of God and that He had come to deliver the world from the thraldom of sin, by the sacrifice of His own life. And as His life moved on, the certain end to which

*This previously unpublished manuscript, by the late Dr. Holden, is a message delivered by him when he was Vicar of St. Paul's (Anglican) Church, Portman Square, London. It was transcribed and sent to us by Miss Eva Bestley of London.

His life was tending became more and more real. With that *enlarging appreciation of what was ahead, you find on the* part of Christ an increasing withdrawal from men in order that He might lay hold more firmly upon God. Prayer characterized the life of the Saviour, especially towards the end of His earthly life. As the cords were lengthened, so the stakes were strengthened. And if this was the law of Christ, then it is also the law of those who are seeking to follow Him. If this was indispensable to the Redeemer, then, surely, it is indispensable to the redeemed.

"Lengthen thy cords, and strengthen thy stakes." Think of the life of the nation. Think of the indifference to eternal verities: the love of trivialities which seems to characterize life in all circles, from the highest to the lowest. Did we ever need so much a revival of the fear of God as we do today? We must remember that, while we are citizens of another country, a heavenly, we are also sojourners here, and it is our duty to help to make our own country Christian. This is the prayer which true patriotism must constantly dictate to the believing soul: "O God, with the lengthening of the cords of our national life, may there be a strengthening of the stakes, and may men and women of God unite in bringing our country to a true, living, holy, and forceful faith in God."

"Lengthen thy cords and strengthen thy stakes." Let us seek to apply these words to our common lives. Think of the compulsion to men who are engaged in business to lengthen their cords. There is an ever-increasing demand upon time, and thought, and energy, if they are to avoid failure and make even a moderate success of their business lives. I would say to such: "You must, of course, lengthen your cords; but remember also to strengthen your stakes. Do not lose your faith in God. Lay hold more and more firmly on Christ's principles of life: on the supremacy of the spiritual in the common things of life; on the righteousness of some riches, and the unrighteousness of others. Let your life hidden be *greater than your life seen. Strengthen the unseen foundations* of your life, or there will be catastrophe."

How often one has seen a Christian man becoming successful in life, acquiring wealth, getting on, and getting up in the world; and yet the prosperity of that man has been the

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most pitiful thing about him. For, with that prosperity, there has come a decline in faith and holiness, until he reaches the place where he has plenty to live *on* but nothing to live *for*, and his very desire for God seems to have atrophied. He has lengthened his cords without strengthening his stakes.

Some men whose income today runs into thousands are giving exactly the same amount to God, and His work, as when it ran into hundreds. They have failed to strengthen their stakes, and it does not need much spiritual perspicuity to see the end of these men and to penetrate through the thin, pitiful disguise of an outward prosperity, to the poor, shrivelled soul. The Gospel has nothing to say against rightly-acquired material prosperity; but do not forget to strengthen your stakes or your riches will be your ruin, and spiritual bankruptcy will very soon follow at the heels of material prosperity.

It is impossible to live in the world today without being conscious that there is a rising tide of new knowledge. There is a Christian folly which would brand all knowledge which does not seem to be definitely and directly related to the living Word of God, as being sinful. But Christ demands no crucifixion of man's intellect, no atrophy of man's thought, in order to fulfil the conditions of discipleship. Do not be afraid of new knowledge, but strengthen your stakes. Do not be afraid of scientific discoveries, for scientists have never yet discovered anything which reflects adversely on Jesus Christ. Do not be afraid of the geologist, the psychologist, or the biologist. Feed your mind but, at the same time, feed your faith. Let your inner life keep pace with your outer life always. Do not let your worldly interests outstrip your devotions.

Once again, it is certain that our cords are lengthened as the responsibilities of life increase. We are always adding the past to the territory of life, and the past tends to drag our footsteps in the present and at any time that it may rise up and condemn us. The arrow which flies with such swiftness across the territory of life may easily smite the harassed soldier of Jesus Christ. How important, then, that we should strengthen our stakes, that we should get back

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to God, and to His Word and His promises. So it is that we shall not be moved when the fierce blasts of temptation beat upon our lives and the floods descend, because the stakes have been driven into the Rock of eternal truth.

"Lengthen thy cords, and strengthen thy stakes." How true are these words concerning the Evangel! This is a day when the church generally, and Christians particularly, are faced with wonderful opportunities. Open doors are on every hand, at home and abroad. Woe be to the church which is content to lengthen its cords without strengthening its stakes. Woe be to the church which expands on the right hand and extends on the left, which does not deepen in its own life a living, sacrificial consecreation to Jesus Christ. Woe be to that Christian worker who goes forth in Christ's name to fulfil His commission, and who imagines that his own energy is adequate to carry the task through to a successful completion.

The Church of Christ can neither be passive nor silent with regard to the condition of the world today. What has the Church got to do in this day and generation? She has got to cut a new channel down into the arid wastes of the world, that the Spirit of Christ may influence the lives of men. And if she is to do that, then she must strengthen her stakes. There must be a deeper power in the Church. There must be an earnest spirit of prayer. "Lengthen thy cords": "Go ye into all the world, and preach the Gospel to every creature." "Strengthen thy stakes": "And lo, I am with you alway, even unto the end of the world." "Lengthen thy cords"—go out and serve. "Strengthen thy stakes"—come in and know that I am God.

Lest there should be some to whom this word has no meaning or application, lest there be those to whom Christ is not a reality, hearken! This is the power of the Gospel to all men: it speaks of a larger and fuller life, a life in which the only subtraction is the subtraction of evil; a life in which alone all your capacities and endowments can find the objective which develops them into maturity and perfection. Christ is always saying to men: "Come unto Me, and be assured of eternity. Come unto Me, and be a pilgrim and a sojourner, as also your fathers were."

"Lengthen thy cords, and strengthen thy stakes" until you get towards the end of the pathway, and the winds from the other shore begin to beat upon your life, and the breath of the eternal fans every holy and pure desire within your soul. And when you are lengthening your cords for the last time, you will strengthen your stakes as you say, with the Apostle Paul: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

Book Review

By Howard Z. Cleveland

The Prophet of Hope. By F. B. Meyer. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 128 pages. Price, $5.95.

Since there is a dearth of good books dealing with the prophetic Scriptures, one reads with real delight this splendid volume on Zechariah by that gifted author, F. B. Meyer. This work is not a critical study but is rather intended "to give the salient features and lessons of each chapter, with the object of alluring the Bible student to a more searching and careful acquaintance with this prophet." The author admirably fulfils his purpose. This book is true to the Scriptures, skillfully arranged, and written in language that makes the message of this prophet easy to grasp. All of Dr. Meyer's books are distinguished by their depth of rich material and their contribution to a clearer picture of the Word. This volume is no exception. Any student of the Word will profit by a careful reading of this work.

Letters

Regarding the Challenge

To the Editor:

Mr. Bracebridge Lincoln, in his letter published on page 63, July issue, surely issued a challenge, not to the Editor only but to the Lord Jesus Himself.

Lincoln writes as one having authority and seems to be "wiser in his own conceit than seven men that can render a reason" (Prov. 26:16). Evidently he does not believe in the awful place called "hell," prepared for the devil and his angels. Can you imagine anyone reading Mark 9, with the oft-repeated words of Him who spoke of "this world" and "that world" with all authority (see Luke 20:34, 35), and saying or writing you: "Does Polly want a cracker?"

The words of our Lord in Mark, to which I refer, are these: "to go into hell, into the fire that never shall be quenched" (9:43-48). Then there is the awfully solemn statement, at the close of the chapter: "For every one shall be salted with fire" (vs. 49). What could that mean but preserved by fire, and not consumed?

Your critic does not seem to understand the difference between existing and living; so he writes:

"*And please no double talk about* such things as a *dying* world if all *men live somewhere forever.*" Would you call it "living" for the beast and false prophet? These both will be cast alive into a lake of fire and brimstone (Rev. 19:20). And at the end of the thousand years, the devil that deceiveth *will be cast alive into the lake of* fire and brimstone, "where," we read, "the beast and the false prophet *are*, and shall be tormented day and night for ever and ever" (Rev. 20:10). Notice it does not say "where the beast and false prophet *were*," but "where [they] *are*."

These are the facts of the Bible exactly as they are stated. That is what your correspondent wrote he believes!

"We are of God: he that knoweth God heareth us [the apostles and the Scriptures]; he that is not *of God heareth not us. Hereby* know we the spirit of truth and the spirit of error" (1 John 4:6).

I have not alluded to Luke 16:19-31, to which your correspondent refers as "definitely not a narration of history." Where he received *this inside information* we leave him to prove to his Lord *when he meets Him; for our Lord* did say: "There was a certain rich man . . ." (Luke 16:19) and on the veracity of His words we live and we die in peace.

"They also that erred in spirit shall come to understanding, and *they that murmured shall learn* doctrine" (Isa. 29:24). "And there was much *murmuring* among the people concerning Him: for some said, He is a good man: others said, Nay; but He deceiveth the people" (John 7:12). I wonder if your challenger thinks Jesus our Lord is a deceiver!

A. H. Stewart

Racine, Wisc.

Constant Companion

To the Editor:

This is to thank you for all the spiritual food that you have been *sending me for the last more than thirty-five years through the most* excellent, timely, sane, and prophetic magazine, *Our Hope*, which has been my constant companion, guide, instructor, and illuminator, next to my Bible, in my witness for the Lord all these years.

There is no language in which I can express my heart-felt gratitude for all your love shown since 1919, when my most beloved *father-in-Christ, the late Dr.* A. C. Gaebelein, began pouring into my heart his most palatable, edifying, and very helpful instructions through *Our Hope* and his books. I am not a seminary graduate but, at the feet of my spiritual father and teacher, Dr. A.C.G., I have learned much as to *winning souls to Christ* and am now able, under the guidance of the Holy Spirit, to stand boldly in preaching and teaching, etc. . . .

My wife and I are just living on daily manna for the last twelve years, having no house to live in, no sons to support us. The only Son is 1 John 5:12. I am now *sixty-five.* "*Hitherto hath the* Lord helped us."

A. David

Mission House
Nizamabad, Deccan, India

The Noble Banner of the Founder

To the Editor:

I notice all along in your "Letters" pages some trying to *make complaint about your doctrinal position.*

I think that I am as orthodox as they come but I am not a self-appointed heresy hunter. . . .

I have been reading *Our Hope* since 1918. It was never better than now, and it holds high the noble banner of the founder and, for more than fifty years, the editor, Dr. A. C. Gaebelein.

Evangelist A. D. Muse

Director, Heart's Harbor
Tabernacle,
Louisville, Ky.

OUR HOPE

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Editorial Notes

MEMORIAL EDITORIAL: *Fellowship with* the Father and the Son

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, *and our hands have handled, of the Word* of Life (for the life was manifested and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. And these things write we unto you, that your joy may be full" (I John 1:1-4).

Three Scriptures speak of what was in the beginning: Genesis 1:1, the beginning of all things; John 1:1, which is the beginning before all things; and I John 1:1, which is a different beginning from the other two. It means the manifestation of the Son of God in incarnation among men. He, who is the true God and the eternal life, was manifested as Man here on earth. "And the Word was made flesh, and tabernacled among us (and we beheld His glory, the glory as of the Only Begotten of the Father), full of grace and truth" (John 1:14). John and his fellow-disciples had walked with Him and talked with Him. They knew Him in an intimate way.

First, John mentions what they had heard. One may hear a person and yet not be very near to that person. However, they were closer to the Word of Life. John writes: "Which

we have seen with our eyes." But one may even see a person without being close to that person. The disciples had more than a passing vision. They *looked upon* the Word of Life. This denotes *contemplation, gazing with a purpose*, with a desire and with admiration. Then a statement of still greater nearness follows: "And our hands have handled, of the Word of Life." They knew Him in a familiar way.

He whom they heard, with whom they were in touch, whom they knew and gazed upon, is the eternal life which was with the Father. It is more than that He spoke of eternal life and promised it to those who believe; He is the eternal life Himself. He displayed in His life on earth, in that blessed and perfect life, what eternal life is. And this eternal life which He is and which He manifested on earth, is communicated to all who believe on the Son of God. This life which was with the Father and manifested in the Lord Jesus Christ on earth, is the life in us. To know, then, what life we possess as believers, we must not look for it in ourselves or in other believers, but to Christ and the life He lived here. As another has said: "When I turn my eyes to the Lord Jesus, when I contemplate all His obedience, His grace, His tenderness, His patience, His devotedness, His holiness, His love, His entire freedom from all self-seeking, I can say: 'That is *my* life.' It may be that it is obscured in me; but it is none the less true—that is my life."

What they had seen and heard they have declared unto others, to those who believe on Him, so that they also might share in the same fellowship with the Father and with His Son Jesus Christ. The life which believers possess, that eternal life, fits for fellowship with God. What such a fellowship demands, and the tests of it, is the great truth that the Spirit of God unfolds in the First Epistle of John. To have such fellowship, bestowed through grace, is the blessed privilege of all believers. Such fellowship is a part of heaven, for there is nothing beyond that in heaven itself, where we shall enjoy the fulness of it.

But what is fellowship with the Father and with the Son? It is but little understood in its real meaning. Fellowship means *to have things in common*. The Father's delight is in His Son, who pleased Him so perfectly. The Son is, for the

Father, the One altogether lovely. We as believers, knowing the Son, have also our delight in Him; He is for our hearts the same that He is to the Father's heart, the One altogether lovely. As we, then, delight ourselves in Him, in His obedience, in what He is in love and devotion to the Father, we share the same feelings and thoughts with the Father. This is our fellowship with the Father. Whenever we praise and thank the Father for His Son, when we tell the Father of our deep appreciation of His Son—how we love Him, how we long to be more like Him, how we are anxious to glorify Him, *to walk even as He walked*—this is fellowship with the Father.

And the Son, our Lord Jesus Christ, has given to us the *knowledge of the Father.* It is in the Gospel of John that the blessed words of the Son concerning the Father are recorded. He manifested unto His own the name of the Father. Beginning with the chapter which records the washing of the disciples' feet, and ending with the chapter which gives His precious prayer (John 13-17), the word, "Father," occurs fifty times. In the Son we have and share the knowledge of the Father and the Father's love. The Son's delight was to glorify the Father in a life of obedience and devotion. And as we delight ourselves in the Father, as we honor Him and yield obedience to Him, we have fellowship with the Son, for in this we have the same thing in common with Him. This is fellowship with the Son of God. Fellowship with the Father and the Son is the believer's greatest privilege. Such a fellowship keeps the believer near to God and is the power for a separated life and a life of true service for God. —*A.C.G.*, 1923

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Fellowship with One Another

"If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the *light, as He is in the light, we have fellow*ship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:6, 7).

To have fellowship with God the Father and God the Son is to have things in common with Them; it is to delight in

Them. To have such fellowship embodies more than lip service to the Father and the Son, for we may say that we have such fellowship and belie our speech by our conduct. "If we say that we have fellowship with Him [God], and walk in darkness, we lie, and do not [practise] the truth."

To walk in darkness is to walk in sin and at utter variance with God. The very message that the Apostle John heard from the Lord Jesus, the message that he declares in this epistle, is that "God is light, and in Him is no darkness at all" (vs. 5). How, then, can he who walks in darkness, however high sounding his profession of love of and allegiance to God may be, have fellowship with God? "What communion hath light with darkness?" (II Cor. 6:14). At one time, before we were born again, our understanding was darkened and we were alienated from the life of God (Eph. 4:18). At one time, before we were regenerated, we loved darkness rather than light, because our deeds were evil (John 3:19). However, although we were, at such a time, darkness, now, because we have been born anew, we are light in the Lord; therefore we ought to walk as children of the light (Eph. 5:8). No wonder that there can be no fellowship with God, who is light, if we walk in darkness! To claim such fellowship when walking in such a way, is to lie. To walk in the light, on the other hand, is to live in the very presence of God, for "God is light." Throughout all Scripture light is employed to symbolize the divine holiness and perfection. He is light and in Him there is nothing but light.

It is written that, if we walk in the light, we shall have fellowship one with another. Observe that it is not a walk *according to* the light that makes that fellowship possible, but a walk *in* the light. Not *how* we walk (although by the Holy Spirit it is possible for us to walk according to the light) but *where* we walk is vital for this fellowship. It is not dependent upon sinless perfection, thank God, but upon living in the presence of God. In fact, that we shall sin upon occasion is clearly implied by the last clause of verse 7: "and the blood of Jesus Christ His Son cleanseth us from all sin." In figure the blood is still upon the mercy-seat and is ever effectual to those who are in the light. Furthermore,

as we walk in the light all becomes manifest and we can discern exactly what we are, so that we cannot possibly say, or even think, that we have no sin. We can, however, live in the consciousness of the fact that, before a holy God, no sin rests upon us, for the blood of Jesus Christ cleanses us from every sin.

Our fellowship with one another depends upon our walking in the light, in the presence of God, with our desires and consciences submissive to Him, and with everything that is exposed to the light and shown to be iniquitous, confessed and judged. Such a walk, such a life, has things in common with all others who walk in the same light, all other believers in Christ. This is communion, a fellowship that binds together in love all who, having been made partakers of the divine nature and having been made temples of the Holy Spirit, worship the same Father God and make the same Son of God, our Lord Jesus Christ, the object of the affections and desires.

Here is a marvelous fact that ought to occupy us continually: walking in the light, we have fellowship with the Father and the Son, and fellowship one with another. Such is the blessed and glorious standing and state of the true child of God.

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Afflictions: Bane or Blessing?

Nothing can touch the child of God apart from His permissive will. Sometimes He allows afflictions and sorrows to enter the lives of His people for their own good, that they may learn, as they pass through the deep waters or the fire, that He is indeed Lord and is able to sustain, and does so.

It is fully true, as many of us know by experience, that "no chastening for the present seemeth to be joyous, but grievous" (Heb. 12:11). "Nevertheless *afterward* it yieldeth the peaceable fruit of righteousness *unto them which are exercised thereby.*"

The blessings that result from such experiences are manifold. How many there are who, when they have suddenly become poor in material things, have become very rich

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toward God and in spiritual things! Multitudes have found life in the death of a loved one. Myriads who have been brought to the place of weeping over a broken cistern, have dried their eyes and turned their steps to the fountain of living water. Storms that have seemed to bring wreckage to all earthly happiness have, in time, brought peace and a fuller joy than ever before known. Yes, losses, sorrows, afflictions, and tragedies may teach us concerning the vanities of this world and, more, they may bring us back into the pathway from which we have strayed. They may remind us of our failures, our sins. They may increase our fellowship with the Father and the Son, and give new wings to our prayers. They may endue us with new longings for the coming of the Lord, when these bodies of humiliation will be likened to His glorious body, when all will be changed.

There are afflictions, however, out of which blessing does not seem to flow. These are the greatest afflictions in the long run, for they yield no "afterward" of peace and joy. They are the chastenings that do not exercise those whom the Lord loves. Murmurings and grumblings and complaints are voiced side by side with these afflictions. Those who suffer them doubt God when they should be trusting Him. Even while they acknowledge with their lips that "all things work together for good to them that love God," they cannot honestly say that they *know* this fact. Instead, they ask question upon question: "Why? How? Wherefore? Why was this loved-one taken from me? How could God have allowed me to lose my money? Wherefore did this awful thing come upon me?" There is no submission in these questions but these are the interrogations of a doubting heart, or a rebellious mind, and such afflictions become wanting in blessing, in the sweet and nourishing fruit of the "afterward."

Do you remember Job? Amid distressing circumstances and deepest trial, Job uttered this marvelous expression of faith in God: "Though He slay me, yet will I trust Him" (Job 13:15). And do you recall the Shunamite woman whose son, born to her in her old age, died? She went to Elisha at Mount Carmel, and when the prophet inquired of her, "Is it well with the child?" she replied: "It is well!" (II Kings

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4:26). Such submission is unknown to the chastened saints who question the wisdom and love of God by their murmurings.

How wonderful it is, how cheering to the heart, and challenging too, to receive letters from some of our aged readers whose sight has been dimmed, or whose steps have been halted, or who find themselves left all alone in the world, and to read their words of blessed trust in the Lord who, they say, still "doeth all things well"! They do not simply bear the circumstances but rise above them, allowing the grace of God and trust in Him to lift them to the place where all their afflictions have become blessings.

It is well to remember that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). In a soon-coming day we shall no longer look into a glass darkly or know only in part, but faith will become sight. Then we shall see face to face. Then we shall know as now we are known. Then every tear will be wiped away and the puzzling things of this life will be explained by our blessed Lord in such a way that we shall exult anew, and in a fuller way than ever before, in His wisdom and love.

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Congratulations, Moody Monthly

In the September issue of the *Moody Monthly* there is an article by Roger Heidelberg entitled "Let's Stop Cashing In on Our Converts," a scathing and wholly justifiable rebuke of the exploitation of "big name" converts. We commend the author and the editors of the *Moody Monthly* for having the courage to give voice to a greatly needed expression of reprimand of the unscriptural manner in which many Christian leaders are publicising and exploiting babes in Christ. We trust that the article will do much good. It is so in accord with an editorial of a similar nature that appeared in our September, 1952, issue under the title, "Suddenly on No Man," that we are reprinting the editorial on the two following pages in the hope that it may thus have double value.

A phenomenon that is observable quite generally in evangelical circles of late—in not a few churches and especially in Bible conference centers—is the featuring of speakers who have been saved within a matter of months, or a year or two, out of gangsterism, the motion picture industry, and the like. These lately-converted men and women draw large crowds to hear them give their testimony, or perhaps simply out of curiosity, and the young converts, some of whom are accomplished entertainers, tell of their past life and of their salvation, and follow this, in some cases, with all sorts of tricks and capers which their audiences seem to enjoy.

In spite of the fact that such speakers do draw large audiences and do, in most instances, present the Gospel in some degree, we do not believe that their wide testimony, given so early in their Christian experience, is of God. Certainly it has no pattern in the New Testament but, on the contrary, the Apostle Paul wrote to his young friend, Timothy: "Lay hands suddenly on no man" (I Tim. 5:22).

We have no doubt that Paul, had he invited the Philippian damsel out of whom he, in the name of Christ, had *driven the spirit of divination, to accompany him and Silas* on their missionary journey, and had he advertised her and her "testimony" widely—we have no doubt that the apostle might have influenced large crowds to come to his "meetings." And what of Peter and John? Surely the "added attraction" of the "testimony" of a man whose lameness Peter healed, in the name of Jesus Christ, at the beautiful gate of the temple, would have assured the two apostles of no empty seats wherever they might speak. But Paul and Silas, and Peter and John, disdained such methods of evangelism.

Had the Philippian damsel or the erstwhile lame man been asked by the apostles to accompany them, the fault would not have been theirs but Paul's and Silas's and Peter's and John's, if the young converts accepted their invitation. So today we do not condemn the ex-gangsters and ex-entertainers for speaking where they are asked to speak, but we seriously question the spiritual acumen of those who issue the invitations.

The testimony of a young convert is a good thing: it is good for him to get on his feet and tell of his faith and new life in Christ; it is good for the unsaved to hear such a testimony. There comes a time, however, when testimony should give place to something else, to the expounding of the Word of God. If a young man (or young woman) gives his testimony over and over again, it becomes flat and commonplace and, before the speaker knows it, he begins to change it, adding a bit here and a bit there to make it more interesting. There comes a day when the speaker,

without being fully aware of it, falls into the anomalous situation of lying in the name of the Lord Jesus Christ! In addition to warning Timothy against laying hands suddenly on anyone, the apostle cautioned his son-in-the-faith against placing a novice in a position of leadership, "lest being lifted up with pride, he fall into the condemnation of the devil" (I Tim. 3:6).

Without impugning in any way the sincere motives of those who invite young converts to address large audiences in their churches or other places of meeting, we believe that to do so is a grave mistake on three counts: (1) it is not in accord with New Testament practice and is contrary to New Testament doctrine; (2) it is unfair to the young converts and endangers their spiritual lives, who need to have more Christian experience and to know something of the Word of God before they proclaim it to others; and (3) it is unfair to the Church and stunts her growth, to feed her with testimonies as to experience rather than with the Word of God. Even granted that some have been saved through such testimonies by God's grace (although the congregations are, for the most part, made up of Christians), yet He is pleased to have things done in His way, which is the way of the Book, for "faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17).

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The Most Important Thing

Fellowship with other Christians is a great boon to any child of God. Only recently we were talking with a beloved friend, Dr. Homer A. Hammontree, who has been singing the Gospel for about forty years and is also in demand as an evangelist. Out of our conversation came a gem of surpassing spiritual worth.

When Dr. Hammontree was a young man he was affiliated with the Moody Bible Institute in its music department. He had had gratifying success in a certain evangelistic campaign where he directed the Gospel singing and did solo work and, upon his return to Chicago, made his report to Dr. James M. Gray, then president of the Institute.

"Mr. Hammontree," Dr. Gray asked the young Gospel singer, "what is the most important thing in your Christian life?" Without waiting for an answer, Dr. Gray continued: "Mr. Hammontree, the most important thing is not to be

on the platform, not to lead great audiences in singing, not to be a soloist, although all these things may be done to the glory of God. The most important thing for the Christian, Mr. Hammontree," Dr. Gray added, "is to be in the will of God."

This is advice that should be profitable to every one of us. We need to be certain that, even in our service for the Lord, we are in the center of His will. Then it will indeed be His service and not ours. "He that doeth the will of God abideth forever (I John 2:17).

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Christmas for Christ

As it has been in the past, so it will be this year: we shall be censured by some of our beloved reader-family for taking any cognizance whatever of Christmas. This attitude is due to the pagan origin of Christmas, the fact that we do not know the day of the Saviour's birth, the lack of spiritual warrant for such a commemoration, the misuse of the season by the unbelieving world, etc. It is, however, for these very reasons that we have instituted "Christmas for Christ." The day *is* commemorated, and our plan gives an added opportunity to the Lord's people to share, at a time when hearts are particularly generous, in the Lord's work at home and abroad. No one is obliged to contribute to this fund but many have done so with the result that several thousand dollars have been joyfully given to Christ's servants and Christian enterprises, funds that might otherwise have been used in other ways. We believe that the plan is of the Lord.

It has become a matter of increasing concern to all of us that Christmas, a time that was once very precious to hosts of God's people, has become so commercial and paganistic in its celebration as to ignore almost entirely the One whose birth it purports to commemorate. A Christ-rejecting world exchanges gifts in a hilarious manner. Jews who reject the Messiah, agnostics who do not know what to do with Him, and atheists who openly deny God unite in wishing one another "Merry Christmas." Santa Claus has replaced the Son of

God in the thoughts of multitudes. God cannot be but grieved at such a spirit.

If we who are Christians are going to commemorate the birth of Christ in any way, why do we not celebrate it as a Christmas for Christ? Instead of spending our money for greeting cards and gifts, it might be well to donate that amount of currency to the Lord's work. The Editor has done so for the last three years and expects to do the same this year. And many of our reader-family have joined him.

Someone may ask: "How shall I go about it?" There are many Christian works to which you can send contributions. But for the sake of those who may not know where to mail donations, here is a plan: send your check or money order, made out to The Pilgrim, to the following address before Christmas: The Pilgrim, 1201 Chestnut Street, Philadelphia 7, Pa., and mark your contribution, either on a slip of paper or under the check number on your check, "Christmas for Christ." The Editor will see to it that your contribution goes 100% into foreign missions or evangelical works at home. You may designate who the recipients shall be, if you desire. Such donations will be deductible for income tax purposes. Donors will receive receipts and a report will be given in *Our Hope*, in either February or March, as to the total contributions received and their distribution.

It may be that you would like some of your donation, or all of it, to go into missionary subscriptions to *Our Hope*. There is need for many renewals at this time of the year. Should you care to do this, in *this particular instance* you may send the donation, so marked, to The Pilgrim, as above, so as to eliminate extra work for you and also at this end, and to enable you to make income tax deduction.

We believe that those who follow this plan will have a joyous Christmas indeed.

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N. Neiman Craley

On August twenty-eighth Mr. N. Neiman Craley of Red Lion, Pennsylvania, a beloved brother in Christ and a warm friend of the ministry of *Our Hope*, went to be with His Lord after an illness that had laid him aside upon

several occasions over the past few years. Mr. Craley, who was president of the Red Lion Furniture Company and an active member of St. John's Evangelical and Reformed Church of Red Lion, was one of the most avid readers of this magazine that we have known, and a staunch supporter, not only of this testimony but other Christian works. The way he read, marked, and indexed each issue of *Our Hope* was of tremendous encouragement to the Editor. In fact, we used to say that, even were he the only subscriber we had, our ministry in these pages would be worthwhile.

We shall miss our brother and friend but rejoice for him that he now is in the presence of the One whom he loved deeply and served well. Our loving sympathy goes to Mrs. Craley and Neiman Craley, Jr., in their loss which is heaven's gain, and we here assure them of our prayers for them, that God will comfort their hearts in the hours of loneliness.

✠

Missionary Subscription and Book Funds

Our appreciation of your interest in and donations to these two funds through which *Our Hope* and some of our books go to the the Lord's servants on the mission fields is no less full because we cannot think of new ways to say: "Thank you." The missionaries are continually grateful to you who make it possible for them to have these scriptural writings, and we are too. Listed below are the tabulations of contributions to these funds received in July.

Our Hope Missionary Subscription Fund, July, 1953: Nos. 53-64M, $3; 53-65M, $5; 53-66M, $10; 53-67M, $3; 53-68M, $7; 53-69M, $3; 53-70M, $9. Total, $40.00.

Our Hope Missionary Book Fund, July, 1953: Nos. 53-13B, $5; 53-14B, $10. Total, $15.00.

STAFF SPEAKING ENGAGEMENTS
(For Your Information and Prayers)

Dr. E. Schuyler English:

October 1 and 2—Red Lion, Pa.: St. John's Evangelical and Reformed Church (Dr. Oliver K. Maurer, Pastor), North Main St., Sunday, 10:30 a.m. and 7:30 p.m.; weekdays, 7:30 p m.

Oct. 20-25—Shamokin, Pa.: First Baptist Church (Charles B. Bowser, Pastor); weekdays, 7:30 p.m.; Sunday 10:45 a.m. and 7:30 p.m.

The Neglected Epistle of James*

By Frank E. Gaebelein

Before beginning our study this morning, I should like to express my feeling of privilege at having a part in this Convention. You have been both kind and gracious in giving a newcomer from a foreign land a place on your program. I understand very little French but I assure you that I understand the spirit of this Convention. One of your French writers of long ago, Blaise Pascal, who was a great Christian, said in his *Pensées*: "The heart has reasons that the reason does not know." And it is true that the heart, especially the Christian heart, has an understanding that transcends words. So, to be here for only a few days has given me a fresh insight into the fact that, as fellow Christians meet together for study and especially for prayer, their hearts are one in a way which goes beyond the limitations of language.

In the four morning hours assigned to me, we are to study together the Epistle of James. In his announcement last night, Professor Nicole anticipated the request I am about to make. He suggested that you read the epistle through before coming to this meeting. May I emphasize that suggestion by going farther and asking you to read this little book through each day of this series. Read it consecutively without a break. It will take you only a few moments and, as you do this, the Word of God will speak to your hearts.

Sometimes I have been asked the best method for Bible study. The answer is a very simple one. The best method for Bible study is to read the Bible in its natural units, which means book by book. The best method is to read it in this way over and over again, making notes as you proceed—in your Bible, in a notebook, or in both. When the book you are studying is too long to read through at one sitting, take it in its logical sections, not just chapter by chapter, for the chapters are often arbitrary and illogical in their division of the text. It is a blessed thing to attend a convention like

*A series of messages given in September, 1952 at the Convention Chrétienne, at Morges, Switzerland. These articles are being translated into French and will be published abroad.

this and to listen to others expound the Word of God. But it is even better to study the Word for yourself and to learn to be your own expositor under the leading of the Spirit of God.

I

We turn now from these introductory remarks to the Epistle of James. Let me begin with a generalization: Of all the books of the New Testament, this epistle has had less justice done it than any other. It is veritably "The Neglected Epistle." Commentaries upon it are rather few in number. And the significant fact is that James is neglected and misunderstood not by unbelievers, not by those who deny the integrity of God's Word, but by many Bible-believing Christians, evangelicals, and even fundamentalists.

This is the letter that Martin Luther so cordially disliked, even to the extent of calling it "an epistle of straw." Well, we know that the reformer was in this instance quite wrong. Moreover we can, in humility and with proper respect for this great man of God, understand something of the reason for his error. Engaged as he was in a tremendous battle against a corrupt church, and used of God to recover for God's people the central doctrine of justification by faith, he thought that James, in his emphasis upon works at the end of his second chapter, contradicted Paul's teaching of justification by faith.

But with us it is different. Today most informed Bible students know, as we shall see in detail later in our studies, that on the question of faith and works James and Paul are supplementary; they complement, not contradict, each other.

Yet the epistle is still neglected. There are those who say that it is "only elementary" in its teaching. They tell us that it is "for the Jews," not for us. It contains, they say, "*no Gospel.*" And it is, they assert, "*merely legalistic*" and so has comparatively little to give those who know what it means to be not under law but under grace.

What shall we say to such an attitude toward the Epistle of James? Simply this: we may say that the New Testament is full of the moral and ethical and social challenge of the Christian faith. The Bible does have something to say

about such things as liberty, justice, and personal righteousness. It speaks in thunderous tones about social abuses. In a day when Christians are longing and praying for revival, we need to remember that an essential prelude to revival is a renewed sensitiveness to sin in the individual life and in the Christian community. Much of what James says may be "elementary" from the doctrinal point of view, yet from the practical point of view it is far advanced. These are days when we need to get back to the plain, practical things about which he speaks with such forthright boldness.

Above all, we should remember this: there is no need ever to be afraid of truth as it is given us in the Word of God. There is no need ever to apologize for anything in Scripture, providing that we understand it rightly. Not even the authority of a great reformer like Luther is sufficient to warrant us to look down upon or neglect any portion of the Bible. "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 perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17). James may not be a doctrinal writer, although his epistle is not devoid of this element; but when it comes to reproof, correction, and instruction in righteousness, he has a major contribution to make. It is certainly true that no Christian can give this little book serious study and apply it in his life without being more "thoroughly furnished unto all good works" than he was before considering its message.

II

We turn then to the important question of the authorship of the epistle. Who was the James who wrote this remarkable letter? In answering the question we observe that the New Testament speaks of three men called "James." Of these, two were among the twelve disciples (Matt. 10:2, 3). First, there was James, the son of Zebedee and the brother of John. However, his martyrdom by Herod was so early (c. A.D. 44, Acts 12:1, 2) and the church in Jerusalem was then so young that scholars generally rule him out as a possible author of the letter. Secondly, there was James, the

son of Alphaeus, sometimes called "James the Less." He, too, was among the Twelve. Yet he is mentioned only a few times in the New Testament and then only in lists of names. *Surely it is unlikely that one so obscure would have held the* place of authority that the writer of this epistle so clearly held. This leaves us the third New Testament James. In Galatians 1:19 he is called by Paul "*James the brother of the* Lord," and in Galatians 2:9 Paul speaks of him as a "pillar." Matthew mentions him (13:55) as one of our Saviour's brethren.[1] This third James was one of the brothers, according to the flesh, of our Lord Jesus Christ. During our Lord's earthly ministry and life His brothers did not believe on Him (John 7:5). But later James was converted. I Corinthians 15:7 tells us how this happened; the risen Saviour graciously appeared specially and individually to this unbelieving brother. James became the head of the church at Jerusalem. Acts 15 shows him in a position of undoubted leadership there. In the early Church he was a man of immense authority. Traditionally called "James the Just," he had a great reputation for holiness. His knees were said to have been calloused through incessant kneeling in prayer. According into to tradition, he was martyred, and so great was the esteem in which he was held that his death caused a revolt of the people. Whatever be the factual basis of these stories, they show something of the veneration in which he was held.

It is this James who wrote the epistle we are about to study. *Let us bear the fact in mind, for it explains much.* Even if we did not know the author, we should have to infer that it must have been some one very close to our Lord. For of all the epistles, that of James is nearer the Sermon on the Mount than any other. It is possible to find in the epistle no less than twenty-two references to the sermon. In some form each of the beatitudes is alluded to. In his style, which is picturesque and powerful, and in his whole manner of thought, James shows what we may call a family resemblance to his divine Brother. From the literary point of view, the

[1] The well-known Scofield Reference Bible (cf. the note on Matthew 4:21) identifies this James with James, the son of Alphaeus, but very few scholars today would agree with this interpretation which involves making "brethren" in Matthew 4:21 mean "cousins," an unnecessary adoption of the Roman Catholic view of our Lord's family.

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epistle is a masterpiece. It is a book stamped, as it were, with the mind of Christ. Note, for example, the frequent use of figures drawn from nature, a leading characteristic of our Lord's own manner of speech.

III

We come next to the time of writing. It is not possible to fix the exact year in which the book was written, but we can say with confidence that it was very early and may even have been composed a little before A.D. 50. In all probability it is in point of time the first of the New Testament writings. There is a certain prestige even today that goes with ecclesiastical priority. The *first* church of a particular denomination in such-and-such a city has a special share of esteem. Some Christian groups take pride in the long antiquity of their history. Here, in this epistle, we have a book by the head of the very first Christian church—not at Rome, or Corinth, or Ephesus, but at Jerusalem, where Christianity began. Therefore we shall do well to heed its message as, through these studies, it speaks to our hearts.

IV

What about the structure of the epistle? Actually the book is such that a strictly logical analysis is very difficult. More than that, such analysis is in this case highly questionable. For what James wrote under the inspiration of the Spirit of God is not so much a reasoned argument as a series of sententious sayings clustered round certain recurring themes. In some places he speaks in burning words; always he is in earnest. In manner of expression he is eloquent and beautiful. As someone has said of his book, it is "less a train of thought than a string of pearls." We shall not therefore attempt any analysis or outline of the epistle. Rather shall we study it as a living document, confronting us with the deep ethical *implications of the Gospel and showing us how to* "walk worthy of the vocation wherewith we are called." For James is above all a practical book. As John Bunyan put it in *The Pilgrim's Progress:* "The soul of religion is the practical

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part." Or, as John Wesley said: "The problem of problems is to get Christianity put into practice." As we go on with our study of James, let us, then, be willing to have the inspired words of this letter search our hearts and show us how in our own lives we may more faithfully practice the faith that we hold so dear.

(To be continued, D. V.)

BREAD CAST UPON THE WATERS

SELECTED BY J. A. BOFFIN

What portion hath a believer with an unbeliever (II Cor. 6:15)? Yet in the face of such decisive words, the sin of unholy alliances prevails everywhere. Some Ahab says to some Jehoshaphat: "Let us go up and take Ramoth-Gilead," and because it is an apparently good cause, like good citizenship or temperance or other benevolent society, the believer makes common cause with the unbeliever, the godly join the ungodly. Read the story and avoid the sin (II Kings 22).

Those who reject Christ as their own personal Saviour, work out their own penalty, sow their own harvest, and reap their own eternal hell.

More and more the true believer in Christ, who desires to walk in God's ways, will realize that he has a divine secret which he cannot, if he would, impart to the unbeliever. He no longer sees issues with the same eyes. He judges matters from an entirely different view-point. And as time goes on, the chasm will most certainly widen.

If you have not yet taken shelter beneath the blood of Christ, the judgment of God hangs over your head and you are living under a suspended sentence. Nothing but the mercy of God holds back the stroke. As you value your soul, as you contemplate an eternity without God and without hope, delay not, let nothing interest you till you have taken shelter by faith under the blood of Christ, the passover Lamb of God.

Is Water Baptism For This Dispensation?

By A. H. Stewart*

There are many today who are teaching widely that water baptism is not for this present dispensation of grace, the Church Age. Those who advance this doctrine appeal constantly to the letters of the Apostle Paul. Yet Paul, in writing to the Corinthians, says:

> For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, *I am of Paul*; and another, I am of Apollos; are ye not carnal? Who then is *Paul*, and who is *Apollos*, but *ministers* by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase (1 Cor. 3:3-7).

Paul never claimed anything for himself, such as his hero-worshippers claim; he grew in grace as he exhorts all of us to do, and the marks of that growth are seen in that he claims less for himself each time he writes and more for his Lord and Master. Hear him say: "I am the least of the apostles," though he "was not a whit behind the very chiefest of them" so far as his work and labor of love were concerned. Next he writes: "I am the least of all saints." Thus we see in him the true marks of the spirit of his Lord "who made Himself of no reputation." Oh, to be controlled by that spirit, instead of the contentious, carping, harping spirit that divides the children of God, over what the anti-water-baptism exponents themselves term as non-essential.

Again, Paul writes of himself as "the chief of sinners." *What a growth we see in this man of God, and in his estimate of himself!* He was the only one ever caught up to the third heaven, but there was no giving of it out as if he himself

*This article by Mr. Stewart, Bible teacher from Racine, Wisc., has been especially adapted, with the author's permission, from his booklet, *Bullingerism Exploded*. E. W. Bullinger became, during his last years, so extremely dispensational in his interpretation of Scripture that he discarded, for the Church Age, the ordinances of water baptism and the Lord's supper. Present-day ultra-dispensationalists do not generally go quite so far; they set aside water baptism as a Christian ordinance but continue to commemorate the communion. Copies of *Bullingerism Exploded* may be obtained from Loizeaux Brothers, 19 West 21st Street, New York 19, N. Y., at five cents a copy plus postage.

"were some great one," as he would have done if he had been carnal. Ah, no; his "thorn in the flesh" was the God-given ballast that kept him from being shipwrecked on the shoals of pride and arrogance.

Paul never claimed that his teachings set aside the inspired Word of anyone else. He taught men the Scriptures, and the only Scriptures he had were the *Old Testament* Scriptures. He preached the Gospel according to the Old Testament Scriptures (I Cor. 15:1-4). He taught saints out of the Old Testament Scriptures, reasoning *out of* them (not *into* them) from morning till night, as we read:

> And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, *persuading them concerning Jesus, both out of the law of Moses and out of the prophets*, from morning till evening. And some believed the things which were spoken, and some believed not (Acts 28:23, 24).

So he could write to the saints of God: "Be ye followers of me, even as I also am of Christ." Thus we have no record that Paul ever said to God's people, when writing to them or speaking to them, that some particular Scriptures are "not for us"! We claim that he never did so.

Again Paul commends the Bereans for searching the Scriptures:

> And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few (Acts 17:10-12).

What Scriptures did they search? Not Colossians, Ephesians, and Paul's prison epistles, as the teachers of no-water-baptism-for-this-age tell us today, for these epistles had not been written! Remember, the Spirit of God commends the saints of those early days of the Church's history for searching the Old Testament Scriptures, and at no later date has that holy exercise ever been rescinded.

If we believed what we have heard from such teachers we would think, if we did not have our Bible to guide us, that Paul has set aside the ordinance of water baptism, and has said so in plain words. But I read that Paul himself was baptized by direct command from heaven. Did the Lord of

glory make a mistake in sending Ananias to baptize Paul? I shall quote at length from Paul's own account:

> And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou Me? And I answered, Who art Thou, Lord? And He said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of Him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came unto Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews that dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know His will, and see that Just One, and shouldest hear the voice of His mouth. For thou shalt be His witness unto all men of what thou hast seen and heard. And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord (Acts 22:6-16).

I have quoted the whole of the inspired passage lest those who are more determined than spiritual dare to gainsay what we affirm, *i. e.*, that Paul was baptized and later wrote (I Cor. 11:1): "Be ye followers of me, even as I also am of Christ." Can you dare to say you are a follower of either Christ or Paul in this respect, and refuse the ordinance of water baptism? Now, no quibbling! Was Paul baptized, or was he not? "Oh, yes," you say, "but he had his head shaved and took a vow." Yes; but he afterward wrote: "There remaineth no more sacrifice for sin," and, "By one offering He hath perfected forever them that are sanctified." But where in the inspired Word does he say he was wrong in being baptized? Chapter and verse, please; and no reasoning *into* Scriptures. Paul never claimed his service was perfect or that he had never failed! Who was ever faultless except the "Man Christ Jesus"?

When Paul purposed to go to Jerusalem he did so in his own spirit, because of his love and zeal for his brethren after the flesh,

> After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome (Acts 19:21).
>
> And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there (Acts 20:22).

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but the Holy Spirit *forbade* him:

> And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.
> And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles (Acts 21:4, 11).

On arriving he was advised by the Jewish brethren to take a vow:

> Do therefore this that we say unto thee: We have four men which have a vow on them; them take, and purify thyself with them and be at charges with them that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from [things] strangled, and from fornication. Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help. This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple and hath polluted this holy place. For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple. And all the city was moved, and the people ran together; and they took Paul, and drew him out of the temple; and forthwith the doors were shut (Acts 21:23-30).

Paul, the man of God, capitulated. He was out of the will of God in doing so, but God is faithful and did not forsake His failing servant. How good for us that it is so, or who should be able to stand?

Did not Paul baptize at least *twenty people*? "Who are they?" you ask. Here they are; count them. I am only counting two for a household; there may have been more but certainly no less, or it would not have been a household.

Crispus and Gaius	2—I Cor. 1:14
Household of Stephanas	2—I Cor. 1:16
Twelve of John's disciples	12—Acts 19:7
Lydia and her household	2—Acts 16:15
Jailer and his household	2—Acts 16:30, 31
	20

There they are! Did Paul do right or did he do wrong? Did he afterwards learn that he had pursued a wrong path

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and write to correct it, lest we should fall into the same ignorance and error? If he did, again I say: "Give me chapter and verse." Oh, do not put in Hebrews 6:2! Surely every teacher of God's Word ought to know the word "baptisms" there is the same word as found in Hebrews 9:10, translated "washings." See J. N. Darby's *New Translation* or any good critical version.

That the so-called great commission of Matthew 28:19, 20 will not have its *complete* fulfilment until the age to come is true, but that does not mean it is not the marching orders given by a risen Christ, to be obeyed from that day to this. It is not the same but it is the rescinding of the previous commission given in the same Gospel (chap. 10:5): "Go not into the *way of the Gentiles*"; *for now, since Christ died* and rose again, it is: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Who has ever cancelled that order by God's sanction? "But," you say, "Paul wrote elsewhere: 'For Christ sent me not to baptise, but to preach the Gospel; not with wisdom of words, lest the cross of Christ should be made of none effect' (I Cor. 1:17)."

Yes, Paul said that he was not sent to baptize, but *others were*, and he, man of God as he was, never claimed he had received all the revelation God had for His people. So if Peter was sent to baptize, Paul accepted that revelation; while he himself was sent to teach the truth of "one body" which Peter finally accepted after his carnal nationalism was subdued by the Spirit of God, as he writes:

> And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in *all his epistles*, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the *other Scriptures*, unto their own destruction (II Pet. 3:15, 16).

In this last epistle Peter puts his stamp of approval upon *all* of Paul's epistles, claiming for them what he would for any part of the inspired Word. Will you not do the same? And if you have never been baptized, be a follower of Paul. "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

You may say: "But Paul was a Jew, while I am a Gentile and have been baptized by the Holy Spirit." Very well, then, what about this man Cornelius who was by birth a Gentile, as you are, and had received the Holy Spirit, as you have; yet he was *commanded* to be baptized, as we read:

Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days (Acts 10:47, 48).

So I conclude, praying that the Spirit of God may use this message to help some who are being divided because of the teachings of men, who seem determined to "divide the child."

See that ye refuse not Him that speaketh. For if they escaped not *who refused him* that spake on earth, much *more shall not we* escape, if we turn away from Him that speaketh from heaven (Heb. 12:25).

Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours. And ye are Christ's, and Christ is God's (1 Cor. 3:21-23).

TAKE MY HAND

By Constance Calenberg

Take my hand, O blessed Master,
Lead me by the waters still;
Lead me, Saviour, by the river,
Lead me ever in Thy will.

Take my hand, O blessed Jesus,
Yea, restore my soul, I pray,
Let me never want, nor hunger,
Satisfy my need, today.

Take my hand, anoint me, Master,
Yea, anoint my head with oil;
Let my cup be running over,
Let my strength assuage the toil.

Take my hand, prepare a table,
Let my soul be richly fed;
There, before mine enemies,
Break, O Lord, Thy living Bread.

Take my hand, yea, through the valley;
Through the shadows, lead me, Lord;
Through the vale and through the darkness
Let Thy mercies be outpoured.

O'er life's journey, through its trials,
Take my hand, O Lord, I pray;
Lead me gently, lead me sweetly,
Saviour, lead me all the way.

Scripture Summaries*

By Herbert Lockyer

The Gates in Nehemiah

The Prophet Isaiah exhorts us to "go through the gates, go through the gates" (62:10), which is what we have to do as we study Nehemiah's restorative work. Jerusalem of old was beautiful for its situation, a city compact and surrounded by walls. Entrance into the city was effected by twelve gates, to which the twelve gates of the new Jerusalem will correspond in due time (see Rev. 21:21).

The gates of the city were places of greatest concourse for business and judicial proceedings, and also for idling. They were centers of public life. Markets were set up around them, and the special commodities offered in specific cases gave the gates their distinctive names. Legal tribunals were also held at these gates. Prophets and teachers went to them with divine messages. On the other hand, the gates were noted as the rendezvous of gossip. While the maidens and married women of the city went to the wells for conversation, the men found their ways to the gates to exchange their tales and confidences.

Through the disobedience of His people, God suffered the city, its walls, gates, and the temple therein, to be destroyed and the people themselves to be brought into bondage. After their deliverance from captivity, it was Ezra who was commissioned to rebuild the temple. Nehemiah's task was to repair the walls and gates of the city. We may glean a few spiritual lessons from Nehemiah's circuit of the walls and the work that he accomplished. So let us follow the patriot as he went from gate to gate.

1. The Sheep Gate

Doubtless this first gate received its name from the fact that sacrificial lambs were led through it (3:1). Beyond this

*This is the eleventh article in Dr. Lockyer's series on some of the great themes of the books of the Bible.

gate was an adjoining pool where the sheep were washed before being slain (see John 5:2).

In the spiritual pilgrimage, all must atart at this gate, since it suggests a constant witness to the fact that without the shedding of blood there is no remission of sins, no cleansing. Christ was led as a lamb to the slaughter. He was both the Lamb and the Shepherd, and His Person and work form the starting place of all true restoration and redemption. After making the circuit, Nehemiah finished up where he commenced, namely, the sheep gate (3:32). So Christ and Christ crucified form the commencement and the consummation of all things. D. L. Moody used to say that "*souls are always saved in the church where the blood of* Jesus is preached." Thus we start with Him and, when we see Him in glory, it will be as the Lamb, slain from the foundation of the world.

The Sheep Gate is also a reminder of our need as sheep *who have gone astray. Here is the wicket gate all must pass* through if they would reach the celestial city. It may be humiliating to confess that we are silly sheep, yet we must begin where God does. One can pass through the church gate but not through the Sheep Gate.

We are told that the priests sanctified this gate. Thus the sacred character of Nehemiah's task was impressed on his workers at the earliest possible moment. God localized His presence in the temple, and the people, girded with divine strength, had to repair all avenues leading to His sacred courts.

2. The Fish Gate

Doubtless this was the gate that fish were carried to after the hauls in the Jordan River and the Sea of Galilee. Fishmongers would gather at this gate to market the harvest of the waters (3:3). The fish gate always follows the sheep *gate. We are saved to serve, forgiven to fetch others, won* to win. Andrew, as a true fisher of men, first found his own brother. Not all, however, who pass through the sheep gate enter the fish gate. They fail in their responsibility to bring others to Christ. They forget the royal commission of going

into their little piece of the world to preach the Gospel by their lips and lives to the salvation of souls.

In the Scriptures, fish have most interesting associations. Zephaniah cried from the fish gate (1:10). Do we? Peter learned a lesson on divine provision when he caught that fish with the silver piece in its mouth. The ever impulsive disciple said: "I go a fishing"; and he caught 153 fish in his net, symbolic, perhaps, of the "haul" that he made at Pentecost. The fish that our Lord cooked for His disciples' breakfast taught them something of His divine solicitude. The early martyrs used the sign of the fish to represent the Lord Jesus, as they suffered for Him in their catacomb cells.

3. The Old Gate

Some authorities feel that this gate received its name because it belonged to ancient Salem, which was said to have been built originally by Melchezedek. The Old Gate is identified with three other gates:

a. *The College Gate* (II Kings 22:14)

It was here that Huldah the prophetess lived and taught. What do we know of the tuition to be received at "The College of the Feet," where Mary studied?

b. *The Corner Gate* (II Chron. 26:9)

The margin has it: "The gate of it that looketh." This gate reminds us of Him who is the Chief Corner Stone (1 Pet. 2:6). Christ is the Corner Stone of all things.

c. *The First Gate* (Zech. 14:10)

As the gate of the old city, this gate suggests Him whose going forth are of old. He came as the Ancient of Days.

Too many, in these apostate days, no longer tarry at the old gate. The old paths have been forsaken (Jer. 6:16). The fundamentals of the faith have been forsaken. The old gate of the Gospel of redeeming grace is now deemed antiquated and unnecessary. But those of us who believe the Scriptures must needs mend and mind this old gate. We must arise and build. Yet, by God's grace, there are those among us who have never left such a gate. It has no

need of repair in our experience. The old, old story of Jesus and His love is still our message and our hope.

4. The Valley Gate

This fourth gate (13:13), opening before the Valley of Hinnon, was repaired by the inhabitants of Zanoah, a name meaning *broken*. In the experience of the saints of God it typifies the humility needed in the service of the Master. Too often we are proud of our gifts, position, and achievements. We are guilty of a pride of race, or face, or grace, or lace, or pace. We sing about going down into the valley with Jesus, our Lord, but we know nothing of the brokenness of spirit resulting in blessing (Psa. 51:10). The valley is a sign of death (Psa. 23:5). Are we dying daily to pride, haughtiness, and self-glorification? We talk about being "up and doing." We might accomplish more if we were down and dying. Christ humbled Himself. Are we living in the Valley of Humility? Do we wear the apron of humility of which Peter spoke (I Pet. 5:6)?

5. The Dung Gate

One commentator tells us that outside of this gate lay piles of the sweepings and offscouring of the streets. The refuse and filth of the city were doubtless carried through this gate to be burned nearby (3:14). Such a gate symbolizes rejection and reproach for Christ's sake. "Thou hast made us the offscouring and refuse in the midst of the people" (Lam. 3:45). Nehemiah went through this gate. He was scorned, despised, ostracized, and treated with contempt (2:19).

Paul passed through the dung gate. He was counted as the filth of the world, and the offscouring of all things *(1 Cor. 4:13). To him, the best that the world could offer* was but dung in his sight. Christ stooped to this unwelcome gate. He was spat upon, despised, and made to endure all manner of shameful indignation. Such reproach broke His heart.

Martin Luther, commenting upon Matthew 5:10-12, pictures the disciples of the Lord arriving at the gates of heaven

and being met there by the Master Himself. One of the questions He asks each one who arrives is: "Wert thou an abomination to the whole world as Mine have been from the foundation of the world?" What kind of reply could we give to such an interrogation? All who welcome the dung gate are in for a rich reward.

6. The Fountain Gate

Near to the pool of Siloam, this gate is now known as "The Virgin's Fount" (3:15). It was next to the Dung Gate, where it ever is in spiritual experience. "Thou hast saved and cleansed and filled me." The fountain ever flowing is a type of the Holy Spirit's ministry in and through the believer (John 4:14; 7:37-39). Out from within the believer, rivers of living water flow to refresh the dry, arid wilderness around him. Once we are cleansed and thoroughly identified with Christ in His reproach, the Spirit flows through us unchecked.

The Fountain Gate was over against the sepulchre, which is also true to type. Calvary and Pentecost are adjacent. It is only as we lay in dust life's glory, dead, that from the ground there can blossom red a life of fruitfulness. The Spirit-controlled life is ever a channel of spiritual refreshment. We cannot be Pentecost Christians unless we are prepared to become Calvary Christians. Out of the smitten rock the water flowed. Death leads to life. The cross results in a crown. Water from the Spirit-possessed life causes everything to live, whithersoever it flows. Is the fountain gate fully operating in your life and service?

7. The Water Gate

It was from this part of the wall that *superfluous water* from the temple reservoirs was carried off, and possibly used to irrigate surrounding land (13:26). Water is a figure of the cleansing, irrigating power of the Word of God (see John 3:5; 13:1-16; 15:3; Eph. 5:26). Our Lord could say of His disciples: "Now are ye clean through the Word which I have spoken unto you." The Psalmist also speaks of the

cleansing efficacy of the Word: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word" (Psa. 119:9).

Praise God, this gate is in no need of repair! The infallible Word needs no building up or improving. The Scriptures cannot be broken. In the estimation of the Modernist, the water gate is very much in need of repair, and he tries to patch it up. But how mutilated the Bible is, once he has *finished with it! Because of its perfection, the Word of God* is able to repair and restore broken lives. "The law of the Lord is *perfect*, converting the soul" (Psa. 19:7). If it were not perfect, it would never be able to convert a soul. Every one born of the Spirit, then, is a fresh evidence of the veracity and divine inspiration of Scriptures.

8. The Horse Gate

Through this particular gate on the eastern wall, horses entered the city (3:28). Horses, in Nehemiah's day, were principally used for warfare: "As the horse rusheth into battle" (Jer. 8:6). We now come to the warfare of the *believer. Because we live in a world of evil and of satanic* delusion, life is one of conflict, and the conflict is becoming more intense. The wrestling is fierce. As good soldiers of Jesus Christ, we have to be strong.

The blessed truth to remember, however, is that we are marching, not *on to* victory but *from* victory. By His death and resurrection Christ secured a glorious victory for His saints, which they must daily appropriate if they would be more than conquerors. Now they overcome the enemy by the blood of the Lamb (Rev. 12:11). Principalities and powers may muster the foe's unseen array, but resting in Christ's victory, we are "more than conquerors" (Rom. 8:37). If we would triumph over all our enemies, trials, and adversities, we must bring the cross to bear upon them all. *When Christ cried, "It is finished," He secured for men,* not only a perfect redemption but a full victory over all the powers of hell.

9. The East Gate

This gate was so named on account of its location on the east of the temple and its connection with it. It also faced the rising sun (3:29). The Shekinah glory left the East Gate and returned to the same place (Ezek. 43:1, 2: "Afterward he brought me to the gate, even the gate that looketh toward the east: and, behold, the glory of the God of Israel came from the way of the east: and His voice was like a noise of many waters: and the earth shined with His glory").

For the believer, the East Gate represents the coming of Christ in glory.

Upheld by hope in darkest day
Faith can the light descry;
The deepening glory in the East
Proclaims deliverance nigh.

The dawn is purpling in the East. The Sun of Righteousness is about to rise. Are our faces toward sunrise? Are we living at the East Gate? Through this gate we are to enter the city of God. Some writers identify this gate as "The Gate Beautiful," at which the beggar sat pleading for alms. Made of Corinthian brass, it is said that this magnificent, massive gate required twenty men to close it. Of this we are confident: there is no gate so beautiful to the believer as the East Gate which will bring him to the "glorious daybreak."

10. The Prison Gate

The Revised Version translates "the prison gate" as "the gate of the guard" (3:25; 12:39; II Kings 11:6). It is assumed that the court or prison was at this gate. Prisoners would be pilloried at it or led to jail through it.

In a sense, we are all prisoners. Regenerated, we are confined in this body of death. We are prisoners of hope. Our captive spirit longs to soar to heights above. How many there are who live in a body crippled by pain and disease! What a happy release awaits them!

Alas, too many of us are prisoners in another way! We are bound with the fetters of indulgence, carnality, formality, and prejudice. We do not stand fast in the liberty wherewith

Our Hope 60 (1953-1954)

Christ has made us free. We are entangled with the yoke of bondage. Yet Christ is able to loose all such prisoners. "If therefore the Son shall make you free, ye shall be free indeed" (John 8:32, 36). It is possible for one to have life but not liberty. Lazarus enjoyed both when Jesus said: "Loose him and let him go."

Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword
And I shall conqueror be.

11. The Gate of Ephraim

This northern gate (8:16; 12:39) was also as "the gate of Benjamin" (Jerm. 37:13). Originally it was named after Joseph's son, Ephraim, a name meaning *double fruit*. It was given by Joseph as a tribute to God for His goodness: "For God hath caused me to be fruitful in the land of my affliction" (Gen. 41:52). So affliction, as well as adversity, can bear fruit to the glory of God.

The Ephraim Gate fittingly follows the Prison Gate, for if we are fully delivered from the prison-house of sin and self, we can bear double fruit. How can we bear more fruit and much fruit if we are bound with the fetters of doubt, fear, and pride? What does it mean to be God's Ephraim? Well, double fruit consists of the fruit of holiness in life and the fruits of souls in service. The one kind of fruit is dependent upon the other.

Further, it is not by strain or effort that we become doubly fruitful. We do not *produce* fruit; we only bear it. Fruit is not the fruit of the Christian but the fruit of the Holy Spirit. Neither is this double fruit the result of imitation; it is rather *manifestation*. It is the exercise of the One who dwells unhindered within us.

12. The Gate of Miphkad

Professor Sayce, the renowned archeologist, located this gate at the north-eastern corner of the temple hill (3:31). It was also known as The Registry Gate, implying that it was the place of visitation, the appointed place of meeting. Probably it was the gate where the judges sat to register, review, and then settle all disputes and controversies.

Our Hope 60 (1953-1954)

For the believer, the Miphkad Gate can typify the *bema*, the judgment seat of Christ, where all differences and disputes between believers will be adjusted. How grateful we are that the judgment is to be a private, family affair! The Lord and His own will be together. He will not expose our dirty linen to the gaze of the world. As we linger amid the shadows, we are apt to criticize one another. But let us strive to judge nothing before the time.

Two classes are referred to as being occupied with the repair of the Gate of Miphkad, namely, the goldsmiths and the merchants. Christ offered Himself as Goldsmith: "Buy of Me, gold tried in the fire." He likewise spoke of Himself as a Merchant offering "white raiment" and "eye salve." If we know Him in this dual capacity, then we need have no fear when we meet Him at His Gate of Miphkad.

Nehemiah completed his circuit where he began, at the Sheep Gate. Christ, who was led as a sheep to the slaughter, is the center and the circumference of all. His cross is the *summun bonum* in life.

These gates of grace which we have considered, being twelve in number, suggest perfection of government. The twelve gates are His gates, and if we enter them in penitence and praise, with the government of every part of our life upon His shoulders, then, when "the pearly gates" open for us, ours will be an abundant entrance into His presence.

SELF-LOVE

"*It is out of self-love that all our other evil passions* spring. The whole fall and ruin and misery of our present human nature lies in this, that in every human being self-love has taken, in addition to its own place, the place of the love of God and of the love of man also. We naturally now love nothing and no one but ourselves. And as long as self-love is in the ascendant in our hearts, all the passions that are awakened in us by our self-love will be selfish with its selfishness, inhuman with its inhumanity, and ungodly with its ungodliness. And it is to kill and extirpate our so passionate self-love that is the end of all God's dealings with us in this world." —*Alexander Whyte*.

Current Events

In the Light of the Bible

By the Editor

August 20, 1953. On this date, the twentieth of August of this year, events of tremendous scope and import were supposed to have taken place. Such was the prediction of the British Israelites.

The British Israel cult, said to number in the hundreds of thousands, holds that the ten "lost" tribes of Israel compose the peoples of the British Isles and, in the view of some, the United States and Canada.

It will be recalled that, toward the end of Solomon's reign, the king turned from following the Lord in the way that he ought to have done, and God's prophet, Ahijah, told Jeroboam, the son of Nebat, that the kingdom would be rent and taken from the hand of Solomon and that ten tribes would be given to him, Jeroboam (I Kings 11). Following Solomon's death, the kingdom was divided—ten tribes revolted and followed Jeroboam, who became their king, while two tribes (Judah and Benjamin) remained with Rehoboam (chap. 12).

The British Israelites, tracing their supposition back to the eighth century before Christ, claim that the ten "lost" tribes were captured in 721 B.C. by Assyria's King Sargon and that, in due course, these peoples migrated to England, Scotland, Wales, and Ireland, their descendants now populating the U.S.A. and Canada also. Furthermore, the British Israelites propose that one of the chief men of the tribe of Dan, upon reaching Ireland, married Princess Tephi. Out of this union came the British royal line, the British Israelites say, Queen Elizabeth being a direct descendant of King David through this lineage. The Stone of Scone, the coronation stone of England, is purported to be the very stone that Jacob used for a pillow when he dreamed his ladder-dream at the place that he named Bethel.

The British Israelites are very strong on prophecy, and one of their sources of intelligence has been the Great

Pyramid of Cheops, a structure which a few misguided, evangelical, prophetic teachers consulted also, a few years back, for enlightenment. Within the passages of this pyramid there are markings and turns which have been measured, by investigators, in a scale that corresponds in a general way to the calendar, about one inch to the year. Some of these markings have harmonized with historical events as, i.e., World War I and World War II. Thus it came to pass that, according to the scale which reaches its end where the main passage of the pyramid runs into a blank wall, the prophetic solons of British Israelism decided that a cataclysmic event must take place—"the final collapse of aggressive military systems" and the initiation of "the cleansing of the earth and humanity as God's sanctuary." That date, according to the accepted reckoning, was to be August 20, 1953.

The day has come and gone but nothing of world-shattering consequence took place. About the only event of significance that the Editor can recall is that it was his brother's fifty-sixth birthday! But the British Israelites are also unshaken. They hold that a great and portentious change in world conditions did take place on that day but that was imperceptible and may not become apparent for years to come.

Hebrew Bible Published in Palestine. According to *The Jerusalem Post*, the first Hebrew text of the Bible (the Old Testament) ever printed in the Holy Land was announced in July. This edition of the Old Testament, published by the Hebrew University Magnes Press, was edited by the late Rabbi Umberto Cassuto who, prior to his death, was a member of the faculty of the Hebrew University in Jerusalem.

Communist Blasphemy. A Communist version of the birth of our Lord Jesus Christ, which is now being taught in the schools of Hungary, is as follows:

> Once there was a poor married couple who had nothing to eat and no clothing to wear . . . Their baby was born in a stable and covered with rags in a manger. . . Some shepherds who had come from Russia brought gifts.

"We come from a country," said the shepherds, "where poverty and misery are unknown."

Joseph, the unemployed worker, asked them how they had found the house. The shepherds said that a red star had guided them. Then the poor family took to the road. The shepherds covered the little baby with furs, and they all set forth to the Soviet paradise.

The Word of God is a living book and it cannot be ignored. Those who would deny its authority must always manufacture some substitute. But there is no substitute. It alone can bring life to the trusting heart.

Congruous Company. In August, at Andover, Mass., 800 delegates of the American Unitarian Association and the Universalist Church of America voted the union of the two sects. The combined membership of the Unitarians and Universalists is slightly more than 150,000. The federation will be governed by a council to be called the Council of Liberal Churches (Universalist-Unitarian). This is a fitting union since the Universalists have been unitarians all along the way.

World Government. Bible students must always watch with deep interest any tendencies in current affairs that suggest coalitions among the nations of the world, since the great powers of the end times will be, according to the Scriptures, exactly such confederacies.

There is presently an organization of increasing influence, the World Association of Parliamentarians for World Government, backed by men who are prominent in America and Britain as well as other nations, which has imposing plans for a one-government-world.

These men propose a world army, manned according to populations of various nations; a world government, its members appointed in relation to populations; and a world director, appointed by the world parliament.

The army would be made up predominantly of Russians, Asians, and Africans, since these areas contain the greatest numbers of people. In view of the plan that army units would serve anywhere except within the borders of their own countries, a nation such as the U.S.A. would, under this proposal, be policed by Asiatics or Africans or Russians.

The government would consist of members appointed by their own nations but in proportion to the populations of the various nations. Here again the dominant peoples would be the Russians, Asians, and Africans.

Doubtless, therefore, the world director would be from among the races already referred to. He would be a world dictator and would have serving under him eight zone directors and fifty-one regional directors.

We do not expect that the WAPWG will govern this world, for the Scriptures indicate two federated governments —a revived Roman empire and a great northeastern confederacy, headed by Russia—rather than one. However, the shadow of coming events is cast by the propagation of ideas such as the one here disclosed.

The Year of the Virgin Mary. As had been anticipated (see "Current Events," June issue), high Vatican sources revealed in August that Pope Pius would issue a papal bull in September, setting 1954 as *Anno Mariano*—the Year of *the Virgin Mary. Next year will mark the 100th anniversary* of the Roman Catholic Church's dogma proclaiming the immaculate conception of Mary.

It was no clairvoyance on our part when we predicted that the Pope would make such a proclamation. Roman Catholic opportunism is known sufficiently widely for anyone who is informed on R.C. history, to be reasonably certain that such an occasion as the centennial anniversary of one of the church's dogmas will not pass without the development of a scheme to publicise the organization, draw tourists to Rome, and invite donations to Catholicism.

This Will Make Money Too. In the September issue of the *Catholic Digest* plans were announced for building in Florida, near Jacksonville or Palm Beach, a mile-square reproduction of the Holy Land, complete with ancient buildings, natural terrain, street bazaars, and camels. The project, organized by a theatrical producer, Eddie Dowling, is to cost about $2,000,000 and will be known as Holy Land, Inc.

This will be no cardboard city, it is announced, but "an exact in-scale reproduction of the hills, the wayside, and the urban architecture of ancient Judea." Included in the blueprints are:

(1) A walled city composite reproduction of Bethlehem, Jerusalem and Nazareth, with winding narrow streets, primitive, stone-like sod-roof buildings . . . and "native" carpenters, masons, fishermen, etc.

(2) A bazaar like the shopping center of Jesus' time, where handicraft products will be sold.

(3) An amphitheater, seating 5,000, with mammoth stage setting, where 120 performances of the story of Christ's birth and death will be presented from Christmas to Easter each year.

Backers of the project, we are told, will "include Jews, Baptists, Presbyterians, Catholics, and others."

What strange things are done in the name of Christ and Christianity!

Hardly Could We Have Been More Mistaken! Under the heading "Pot Pourri" in the September issue ("Current Events"), the Editor said: "Do not be astonished to discover, in the not distant future, that a big oil deal has been agreed upon between Russia and Iran . . ." It is the Editor who was astonished! For subsequent events (after the short involuntary exile of the Shah which seemed to confirm our suggestion) have proved how mistaken we were. While there is still a strong Communist movement in Iran, in the form of the illegal but active Tudeh Party, responsible authorities report that it seems likely now that the Shah and Premier Zahedi will negotiate, with U.S. Ambassador Henderson, some solution to Iran's most pressing problem among many, namely, money. It is said that President Eisenhower and the U. S. State Department, pleased by the turn of events in Iran, show a willingness to offer large sums of money out of the emergency MSA fund, to win Iran's friendship from the Soviets even though such a procedure may play hob with the Administration's attempt to decrease foreign spending. Time will tell the answer.

H-Bomb. The Russian Government has announced that it has set off an H-bomb "for experimental purposes," and this announcement has been confirmed in the United States by the Atomic Energy Commission, which reported that it

had learned of the Russian explosion on the night that it occurred, August 12th. Chairman Strauss did not reveal how the AEC had made its discovery but observers suppose that it was through Air Force planes that regularly roam the fringes of the U.S.S.R., with Geiger counters.

Russia having the H-bomb changes the world situation, for now the U.S. and the U.S.S.R. are each capable of annihilating the other. Analysts of power politics think that, now that the United States no longer holds a monopoly of atomic weapons, there may be a cooling attitude toward the U.S. on the part of some of her allies. Britain, France, and Italy are indicating that a deal with the Kremlin would not be such a bad idea. The United Nations shows signs of "ganging up" on the U.S. in an effort to force this country into talking with Russia about big bargains involving the whole world, as, i.e., how to deal with China, how to settle Korea, etc.

When Are Chairs Empty? During the last week in August the ninth annual convention of Spiritual Churches and Associations was held at the Shoreham Hotel in Washington, D.C. Presiding at one of the meetings in the hotel's ballroom, which was less than one-quarter full, the "Rev." Richard Renardo said: "All our loved ones from the spirit world are with us. The room is not large enough when you consider it from that standpoint."

The six basic principles of the Spiritualists are, according to the federation's president, Vernon R. Cummins, Pastor of the First Spiritual Church of San Antonio, Tex.: (1) a Supreme Being; (2) the soul of man as the Son of God; (3) Jesus Christ as the greatest demonstrator of Spiritualism (but not the only begotten Son of God); (4) communication between the seen and unseen worlds (5) salvation by character development—*not by the blood of the Lamb*; and (6) eternal progression, i.e., no death.

During their hours of relaxation in Washington, many of the 200 delegates, representing 365 churches and fifteen parent bodies, were seen reading an article entitled "How It Feels to Die—by One Who Has!" in the magazine *Psychic Observer*.

A delegate from Warren, O., holding a Bible in his hand, said: "I know that Jesus Christ was a Spiritualist, even if it [the Bible] don't say so."

The rather vague membership figures of the association —162,000 to 250,000—show that most of the followers of this cult come from New York, Michigan, and California, with a significant absence of members from the Bible belt.

The World in the Church. *Time* (8/14/53) gives an account of an Amish girl's desertion of her parental home to go out into the world and live like other people.

The Amish sect is an offshoot from the Mennonites. There are some 35,000 Amish folk in Ohio, Indiana, and Pennsylvania. Their men, all of them bearded, wear wide-brimmed black hats and plain black suits, with no buttons but hooks and eyes; and their women wear plain bonnets and voluminous clothes. The Amish not only avoid all forms of frivolity but disdain automobiles, plumbing, store-bought underwear, cosmetics, etc.

Emma Miller, the young lady who deserted the ranks, took a job as a houseworker. Her parents searched for her and found her, dressed in a pink blouse and blue skirt. They did not prevail upon her to return home even though the mother told her daughter that her soul was already in hell. Emma replied that she knew this was not so, for the Bible does not say that only the Amish will go to heaven.

Time's article closes with these words: "Emma Miller is now thoroughly in the world: she goes to the Presbyterian Church . . ."

It is a sad but true fact that there is undoubtedly a large section of Presbyterianism that is indeed "thoroughly in the world." This indictment is not limited to the Presbyterians alone, however; the same can be said of Baptist, Episcopal, Methodist, Lutheran, independent, and many other churches. May God keep those churches that are true to His Word true to it still! "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (I John 2:15-17).

Important Archeological Finds. An United Press report from Jerusalem, dated September 2nd, discloses some very important archeological finds by a joint excavating team from the American School of Oriental Research and the British School of Archeology. These discoveries came in a dramatic way just as the expedition was concluding two *years' excavating work.*

Unearthed were the oldest known specimens of human sculpture, dating back, it is thought, 6,000 or more years. They were found between two walls of a house located some ten yards beneath the present surface of a mound that is itself composed of several layers of different sites of human habitation, a spot not far from Jericho.

Furthermore, in a valley some eleven miles distant, a number of scrolls and fragments of parchments have come to light recently which, according to the director of the Jordan Department of Antiquities, are of first rate importance. These were discovered by a group of archeologists from the Palestine Archeological Museum, the French Archeological School of Jerusalem, and the Jordan Department of Antiquities.

These newly discovered parchment fragments, thousands of them, covered with the dust of thirteen or more centuries, were taken from old jugs. It is reported that among them are fragments in Greek of The Gospel according to Mark, The Gospel according to John, and The Acts, these dating to the fifth and seventh centuries. In addition, there are portions of scrolls in Syriac of Luke, John, Acts, and Colossians. A part of The Book of Joshua has also been discovered, written in the Syriac language.

A number of the scrolls that have been examined are religious commentaries and theological studies in Hebrew and Aramaic. Seventy-seven, however, have been identified as Old Testament books, thirty-nine of them being complete.

Who knows but that, out of these discoveries, there may come important facts that will bear upon the text of the Bible or the early history of the Church?

Strange Bookkeeping

By E. W. Goodrick*

An Allegory

This poor widow cast in more than all they that are casting into the treasury; for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living (Mark 12:43, 44).

A certain rich man, a Christian, died and went to heaven. He was being examined to determine the size of his mansion and the number and nature of the crowns he was to receive. In the course of this procedure he had to appear before heaven's comptroller.

The comptroller took down a large volume and looked up the rich man's name. There, in neat columns, were lists of large figures from every year of the man's Christian life. The rich man, reading over the comptroller's shoulder, was both shocked and indignant. He had been a very generous donor to the Lord's work on earth, and the figures, though quite large, were far less than what he had expected to see.

"Sir," he said, trying to restrain his vexation, for he remembered where he was, "I gave considerably more than that and have the canceled checks to prove it."

Unperturbed, as though he was used to such outbursts, the comptroller replied: "This is not what you gave. It is what you did not give but with sacrifice could have given."

This embarassed the rich man, for the figures were large. But he took heart. "You surely make an accounting of everything, don't you?" he inquired. "But," he added, "wait until you turn over the page and see how much I *did* give."

"Oh," the heavenly bookkeeper replied, "we don't have any record of that up here. This is all that we go by."

"WE SHALL BE LIKE HIM: FOR WE SHALL SEE HIM AS HE IS" (1 John 3:2)

See the advent glory breaking!
Faith will soon be lost in sight;
Face to face I shall behold Him,
Bathed in His eternal light.

E. M. Grimes

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*Mr. Goodrick is the pastor of The Baptist Church, Dillon, Mont. His "God's Kiss" will be remembered from last December's issue.

The Parable of the Sower

By Mark H. Prior*

A Comparison of Matthew 13, Mark 4, and Luke 8

The Holy Spirit of God has given us three beautiful accounts of the Parable of the Sower. Why would not one have sufficed? The accounts are basically very similar, but the difference in the settings and the minute details are so remarkable that we should have been spiritually much poorer with one account only, or even two. Simple as the parable looks at first sight, it is full of divine wisdom.

We find that Matthew's Gospel sets forth those great dispensational changes that were to take place in view of the Jews' rejection of their Messiah. Mark portrays for us God's perfect Servant, the beginning, the progress and the end of His blessed ministry on earth—the sowing and the reaping. He also tells of that handful of servants who would seek, down the stream of time, to follow in lowly service the example of their blessed Lord. Luke speaks of the Son of man, though he is as careful as the others to tell us of His divine glory. Luke, most fittingly, tells of the great impact that the Saviour's ministry would have upon men and the moral results flowing therefrom.

Matthew puts very early in his Gospel that royal proclamation, the Sermon on the Mount, and then proceeds to show (chap. 8) how, first, the presence of their Messiah tested the people, and then (chap. 9) how the rulers were tested. He gives the words of our Lord as He looked on the Jewish harvest field (9:37)—it was plenteous; but Matthew does not report our Lord as saying that it was "white unto harvest" as John did in the case of the city of the Samaritans (John 4:35).

In Matthew 10 we see our Lord sending forth His disciples in their great mission to the lost sheep of Israel, but He tells them that they would be like sheep in the midst of wolves.

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Chapter 11 unfolds the fact that the Jews were unresponsive both to the ministry of John the Baptist and of the Lord and, for the first time in this Gospel (vs. 19), Christ calls Himself "the Son of man," a title He took in His rejection.

Now many waters could not quench His love nor could the floods drown it; so He makes this the occasion of the most beautiful thanksgiving to His Father. What grace divine is this that, in the hour of His rejection, He reveals the *Father's heart and purposes for the "babes" of His* family (vs. 25) and utters those matchless words: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

Now the Jews, because of their unbelief, could not enter into His rest, but the rejection of their Messiah has the effect of opening still more widely the scope of the Gospel. Henceforth "all" the weary are invited to come to Christ, be they Jews or Gentiles.* Such is the grace of God. "Learn of Me," our Lord says, and in admiration we endeavor so to do.

In the next chapter we see a council against Him to destroy Him. He just carries on His glorious work, healing all who came to Him. "Behold My Servant," says God, "in whom My soul is well pleased." May we learn this greatest of all lessons and seek by the grace of God to put it into practice too.

There is much here about rest, the day of rest, and seeking rest but finding none (save alone in coming to Him for it), but the Jews must learn that ever since the fall of man God's rest had been disturbed. What men themselves would do on the Sabbath day, He had ever been doing (chap. 12:11; cf. John 5:7).

The Jews objected to the miracle which was done on their Sabbath and sought to kill the Lord Jesus, but this only brings out more fully the still wider outflow of grace and blessing to the Gentiles (12:18-21). Their hatred was only met by love.

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*Paul discusses very fully the same problem in Romans 11. He concludes the argument with a grand doxology showing how wonderful are God's judgments and His ways past finding out.

Israel had now arrived at almost the most critical stage in their history; now, not only had they rejected their Messiah but blasphemed the Holy Spirit of God, and then it was all over with that wicked generation. They were referred to the great sign of Jonah and the Ninevites, an intimation that God would now reach out to the Gentiles Could He retain then the mere outward relationships with the nation? "Behold," says our Lord, "My mother and My brethren!" Earthly relationships are gone but heavenly relationships are established with the doers of the Father's will.

"The same day went Jesus out of the house [the Jewish house] and sat by the sea side," that sea whose waves laved the shores of every continent and island. And, as He sits in the ship, He sees "great multitudes *gathering together unto Him*." Mark tells us that it was "a great multitude," for he looks at them as one vast company in the coming day, all saved by grace; but Matthew sees the dispensation change and from every continent they come, great crowds from every land and island. From the north they come, from the south, from the east, and from the west—innumerable people, both Jews and Gentiles, to hear the Word of God. What a magnificent setting this is, and we try to recapture that scene by the seaside and hear again the words, "Come unto Me *all* ye . . . ." And we see that neither Jew nor Gentile is excluded from this royal decree. We recall the famous prophecy of Isaiah (49:5): "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and My God shall be My strength"; and thus we hear again the Father's words, "Behold My Servant," and likewise His promise of Isaiah 56:8: "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to Him, beside those that are gathered unto Him."

Now Mark gives us but a slight inkling of the change of dispensation. The Saviour is but passing from one service to another. Thus, early in his Gospel, the Saviour is rejected, and they seek His life. The perfect Servant goes on calmly with His work (see chap. 3:1-21, a really lovely passage). For similar reasons as those given by Matthew we see how

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impossible it was for the old order of things to continue, and so we read: "And He *began again* . . ." (4:1). There had been nothing for God under the old order but Christ will begin all over again, so He goes forth to sow, with most blessed results.

There is no mention of the Jewish house but just a glorious vision of the Saviour sitting by the sea side. Nay, here He enters into a ship with all its great possibilities of sailing away into distant lands across the sea, and as He thus sits He sees spread out before Him the ever-growing ingathering of precious souls, a great multitude *whom no man can number*. What a simple setting, but how profound!

Yes, by and bye He will set sail for the other side accompanied by other little ships. Ever since that day many hundreds of His servants have heard the call of the Saviour to work for Him "on the other side," and they have traveled across the seas far and wide, carrying the seed in spite of stormy waters and great perils and difficulties (see vss. 35-41). How rejoiced in Spirit must the Saviour have been as He looked from shore to shore and from age to age and saw this great multitude growing, and growing, and growing!

How, then, will Luke paint his background for this momentous parable? First, let us notice the beautiful reticence of this evangelist. Matthew, the Jew, is very outspoken to the Jews but Luke, writing to the Gentiles, says next to nothing about the awful condition of that guilty nation, Israel—exemplary Christian courtesy is this. The Saviour goes from place to place "*preaching* and *showing* the glad tidings." The little handful of disciples are with Him; also a few faithful women who minister unto Him of their substance, and "*many others*." With one vigorous stroke of the pen Luke says: "When much people were gathered together, and were come to Him out of *every city*." What a staggering statement! Is it an exaggeration? A thousand times no! Luke looks steadfastly down the stream of time and he sees (as the inspired seer saw in Revelation) some out of every city: ten thousand times ten thousand, and thousands of thousands.*

*This is in keeping with Luke's view of things. See chapter 12:1.

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Referring again to Matthew's Gospel, we observe that it was at this great crisis in the nation's history that the Saviour began to speak in parables. So marked was the change in the character of His ministry that the disciples asked Him of its significance. The reason was twofold. First, judicial: He replies that it is in fulfilment of Isaiah's prophecy (chap. 6) and was the judicial blinding of the nation's eyes.* The nation had refused their Messiah and, as a nation, they were put aside to make room for the unfolding of the mysteries of the kingdom, with its world-wide *sowing of the Word. Secondly, it was in mercy, for in* chapter 13:35 the Saviour quotes from that magnificent Psalm (78) which tells us that the reason for the parables was that they unfolded the great purposes of God that the generation to come might set its hope in God. That Psalm gives us a long list of the initial failure of the Jews but ends with God's purpose to bring in His King and set up His kingdom. The Saviour explains to His hearers that whatever plans God may have for the long period of the nation's judicial blindness, yet His purpose to set up His earthly kingdom (vss. 37-43) still stands good. It is at this juncture that the Saviour goes into the house again (vs. 36). At the time of the end He will again take up the nation and the remnant will sit at His feet and learn His Will. It was not within the scope of the accounts of Mark and Luke to discuss these great dispensational explanations, although they both mention them in passing.

Let us *now compare more closely the details of each* account. These are mostly found in our Lord's own interpretations of the parable, the opening words of which show clearly the prominence of the hearers in Matthew, of the Sower in Mark, and of the seed in Luke.

Matthew particularly has the hearers before him. The words "hear" and "hearer" occur seventeen times. How right we feel this to be, for the Jews had turned a deaf ear to all God's counsels! But hearing was not enough. If they heard, did they understand? That was the important point.

*This judicial blinding of their eyes for a season is illustrated in Acts 13:8-11 at the commencement of Paul's mission to the Gentiles.

Mark, however, makes the Sower Himself prominent, and again we think how right he is to do so, for he writes of the perfect Servant and service of God, the great example for all humble servants of His for all time. It is He who sows; it is He who reaps; it is He who leads that little band through the thick of the storm.

Luke, on the other hand, having moral issues before him, occupies us mainly with the seed and how it affects our hearts.

One might almost describe the three Gospel accounts as relating to headwork, handwork, and heartwork—a threefold cord not easily broken.

Another interesting little triplicate is found in the results of the sowing. Matthew works from the maximum to the *minimum:* hundredfold, sixtyfold, thirtyfold. Mark gives the result in exactly the reverse order: thirty, sixty, hundred. Why this change? Let us see what Luke says. To our astonishment, he gives the result as an hundredfold.

Some expositors say that the diminishing results given by Matthew are in keeping with the diminishing number of sacrifices in Numbers 29:12-38. His is the Gospel of the kingdom. Numbers 29 describes the worship in the kingdom (of which the Feast of Tabernacles is the type), and it is said that there may be a diminishing appreciation, even *during the Millenium.* I have never cared for this point of view, however, especially as on the seventh day of the feast (vss. 32-34) they come very nearly to the perfect number. My own view is that Matthew, speaking of the King's royal dignity, starts with the highest glory, descends to the lesser glory, and finally to the least. Is not this just the way in which we might think of an earthly king, his courtiers, his officers of state, his civil servants, and his subjects, going down the scale of the glories of his kingdom?

Mark tells, however, of our Lord's lowly service, its small beginnings: a Sower going forth. A handful of humble men are drawn to Him from every quarter, but the work grows (Mark alone tells us how it increases, vs. 8), rising in a magnificent crescendo until the grand finale is reached and the whole heaven and earth are full of His glory—all the result of His glorious ministry of love, grace, and power. "Some thirty, and some sixty, and some an hundred" adequately describes these wonderful cumulative results.

Luke gives us the full result in the words, "an hundredfold." The seed is so good that it is impossible for it to return void but it will accomplish that which God pleases (Isa. 55:11). How could the seed, which is the Word of God, produce less than a full result? This should give every *Christian worker great confidence in preaching and distributing* the Word of God.

There is another solemn set of three, and each of the evangelists relates them in the same order: the birds of the air (the devil); the stony ground (the flesh); the thorns (the world).

If the Sower is active, then Mark tells us that "immediately" Satan, too, is active. Thus we are warned that, whenever we start a work for God, Satan will immediately try to upset it. He will go to all lengths in this. He will snatch the seed away, yet this is ineffectual, for some will produce fruit. Then the birds of the air will find a lodgment in the mustard tree until at last we have an apostate Christianity, merely a "hold of very foul spirit, and a cage of every unclean and hateful bird." Even this will fail to thwart the purposes of God. Then Satan will endeavor to employ other tactics. Mark tells us that it was the same evening that the Lord said: "Let us pass over unto the other side." How many a faithful missionary has heard this desire of his Lord and Master! The disciples "took Him even as He was in the ship" (words which make us ponder), and away they went to the regions beyond in His blessed service. They had the privilege of the Lord's personal Presence, but the little ships with His intrepid but devoted servants followed Him into the storm, knowing only His presence by faith. Now if only Satan could take advantage of adverse winds and waves to wreck the boat and submerge forever the testimony of God, he would do so. Behold our Lord calmly asleep on a pillow! Nevertheless His ear is ever "open unto our cry." "The great storm" becomes "a great calm."

Note, too, that in Matthew 8:25 they cry: "Lord, save us: we perish," and this fits in with Matthew's theme, for the Lord Jesus was both Lord and Christ. "Master, carest Thou not . . . ?" This likewise fits in well with Mark's scheme of ministry, for do not the disciples own Him as Master?

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How human is the cry in Luke's record: "Master, Master, we perish," for in the agony of their minds they turn to Him in their trouble, just as the little child in danger cries: "Mother! Mother!"—and instantly she is at its side.

Down through the ages Satan has been trying, in one way or another, to engulf the testimony in the stormy movements of men, politics, warfare, and the like, but all to no avail. He tried it in Paul's case and, after that shipwreck, the servants of the living God having "escaped all safe to land," the serpent fastens on the hand of Paul. But he shook it off into the fire (significant end to the serpent) and felt no harm; in fact these events only turned out for the furtherance of the Gospel in that island. How much Satan would have liked to have stopped Paul's mouth and pen forever, but he did not succeed.

Let us pursue Mark's idea of service further. In the midst of all these changing scenes and circumstances we see God's perfect Servant tranquil and serene. He sleeps and rises night and day confident until the harvest, when He is ready (the Sower now Himself having become the Reaper cf. Matt. 13:39) to put in the sickle. The same serenity is seen as He calmly sleeps in the storm. Others may be disturbed and He must rebuke their lack of faith. All this is seen in contrast to the poor legion-possessed man in the next chapter (Mark 5) who performs great and prodigious, but valueless, acts of strength. He rests not night or day; he lives among the dead, and the swine around him are drowned in that very sea of which the disciples were so afraid. Matthew says how fierce he was, Mark emphasizes his bondage, and Luke speaks of his moral depravity. The poor Gadarene, delivered from Satan's power, now becomes a solitary but very successful worker, and the results of his labors may be seen in Mark 6:53-56.

Only Luke tells us the reason why Satan takes away the seed from the hearts of men. He knows that if the Word of God is given any place in their hearts it will produce fruit in their lives, so he takes it away "*lest they should believe and be saved.*" Here, then, is the only mention of salvation in this parable. It is a great theme in Luke's Gospel. Likewise this evangelist alone says: "But that on the good ground are they, which in an honest and good heart, having heard

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the Word, keep it, and bring forth fruit *with patience.*" Here he does not speak of quantity but, rather, it is quality which he has in mind; i. e., it is a moral result with a practical bearing on everyday life.

As we have seen, Luke is careful, because he speaks of the lowly Son of man, to guard His glory. "A Sower went out to sow His seed . . . the seed is the Word of God"; this is a delightful illustration of divine inspiration, just as Matthew has another such illustration when he says: "The Son of man shall send forth *His* angels" (Matt. 13:41). It calls out afresh our admiration of the Word of God.

Both Matthew and Mark introduce the subject of conversion, but Mark alone of the three makes mention of the forgiveness of sins, thus giving a slight indication of the personal cost to the Sower to make this possible. The picture would not have been complete without this beautiful reference.

Matthew and Mark tell us that some seed fell in stony places. But it fits in with Luke's plan to tell us that the seed "fell upon a rock." How truly do they all three describe the human heart; and God knows how to deal with these conditions, for in grace He can give us a new heart (see Ezek. 36:26). Is not His Word like a hammer that "breaketh the rock in pieces" (Jer. 23:29)? Mark tells us to "take heed *what* we hear," but Luke renders it "take heed therefore *how* ye hear." Both are true and most necessary.

While Matthew and Luke frequently relate the incidents in the order in which they occurred, they will often give them out of their chronological order if it suits the higher purposes of dispensational or moral order. It is most valuable to know the chronological order, to which Mark adheres with about one exception. This gives us the clue to take special notice when the others change the order. John, too, *holds to chronological order; thus we have two giving the* order of the events, and two giving order of a different kind. Note, then, that Matthew gives the incident of His mother and brethren, for the dispensational reason we have already seen, before the parable; but Luke, for moral reasons, gives it at the end. For he argues that if the seed has been received into an honest and good heart, that will make us desirous not only to hear the Word of God but to do the will

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of God expressed therein. It is noticeable that, in Matthew, we are told that the Lord returns into the house whereas, in Mark, it is written that He goes the same evening across the lake. Both things were true, but how beautifully is the Word of God arranged to bring out the great theme of each account!

Mark, who once proved himself to be a poor failure in his ministry (Acts 13:13), is so graciously dealt with by God that he is inspired to write this lovely Gospel of service. Now he is on the watch to encourage others in their service. So he alone records just here that "with what measure ye mete, it shall be measured to you." This should encourage us to put our very best into the work of the Lord. I wonder whether Paul's lovely appreciation of Mark's ministry (II Tim. 4:11) was written after he had read Mark's beautiful Gospel!

In concluding our study, let us glance at Psalm 126. The kingdom, in its mysterious form, fills up the interlude between the Jews' rejection of Christ and His coming again to turn their captivity, to open their blind eyes and deaf ears, and to fill their mouths with laughter and their tongues with singing. At that time the Gentiles will say, "The Lord hath done great things for them," and the Jews will suitably acknowledge that "He hath done great things for us, whereof we are glad." The Psalm ends with a glorious vision of the Sower: "He that goeth forth and weepeth, bearing precious seed, shall doubtless *come again* with rejoicing, bringing His sheaves with Him." A mighty harvest, indeed, for God and man!

The true believer in Christ is unassuming and makes no pretensions. He knows what God has to say of him in His Word. Through grace he has been taught to know his own heart too well to talk of sinlessness and perfection in the flesh. Nevertheless, he is devoted to the Lord Jesus and his life is characterized by that which pertains to holiness and the fear of God. This fruit springs not from self-occupation or from self-esteem but from occupation with the worship of the Lord Jesus in the power of the Holy Spirit.

Question Box

No. 1375. What Scripture is there for the elders or pastor of a church to visit a man who is ill, perhaps fatally, and serve him with the elements of the Communion?

The New Testament makes no provision for this, one way or the other. Consequently we must seek the Spirit's leading regarding it. Since the Lord's Supper is not specifically an ecclesiastical ceremony or rite but is a commemoration in which all the saints or any of the saints may participate, provided they have examined themselves and confessed every known sin to God (1 Cor. 11:27-32), there is no reason whatever why the memorial bread and wine should not be partaken of by one who is confined to his home by illness. In New Testament times the Lord's Supper was commemorated in private homes. Furthermore, in the Scriptures the Lord's Supper is not designated as being administered particularly either by a pastor or an elder, so that we must assume that it may be dispensed by any of the brethren.

No. 1376. Do you believe that the Antichrist will be a *Jew?*

Yes. The first question that the Jews will ask of one who makes claim to being Christ will be concerning his antecedents, whether he is a Jew and descended from David. In Daniel 11:37 it is prophesied of Antichrist that he will not regard "the God of his fathers;" which is Jewish terminology. It is our understanding that the Antichrist is the second beast of Revelation 13, whom John beheld "coming up out of the earth" (vs. 11), a suggestion that his rise will be in Palestine.

No. 1377. Was Luke a Gentile? I heard a Bible teacher say he was, but I thought that all the writers of the Bible were Jews.

There are different views as to Luke's racial origin. We are personally of the opinion that he was a Gentile, probably a Greek, and we base this upon Colossians 4:7-14. Here Paul mentions a number of the brethren by name and declares them to be "of the circumcision," that is, Jews. After that he alludes to others—Epaphras, Demas, and Luke—and the implication is that they were Gentiles.

Those who hold the contrary view, that Luke was a Jew, refer us to Romans 3:1, 2, wherein we are told that the oracles of God were committed to the Jews. Here, however, Paul is speaking of the then known oracles of God, that is, the Old Testament. Insofar as we are aware, Luke's Gospel and The Acts had not been written when the Apostle Paul sent his letter to the Romans. The date of Romans is about A.D. 58-60, whereas Luke's Gospel was written around A.D. 63 and The Acts later. What the apostle was stating was a general divine rule. There are exceptions to the divine laws; i.e., "it is appointed unto me once to die" (Heb. 9:27), yet Enoch did not die nor did Elijah, and there will be a whole generation of believers in Christ who will not die but will be translated (1 Cor. 15:51, 52; 1 Thess. 4:15-17). So, while the oracles of God were committed to the Jews, even in the Old Testament writings there is one writer who may not have been a Jew, since Job probably wrote before the establishment of the Jewish race.

If, as we suspect, Luke was a Gentile, it is further evidence that, as Matthew's Gospel was written especially for the Jews, so Luke's was penned especially for the Gentiles, and by a Gentile.

No. 1378. When we receive our resurrection bodies, will there be white, black, and yellow races as now?

The Bible does not say specifically. In answer to the query about the resurrection, "With what body do they come?" (I Cor. 15:35), we are told that when a man sows, he does not sow the body that will be "but God giveth it a body as it hath pleased Him" (vs. 38). All that we know is that it will be a body of incorruption, of glory, and spiritual (vss. 42-44), "for this corruptible must put on incorruption, and this mortal must put on immortality" (vs. 53). The resurrection body will be a body of glory "fashioned like unto His [Christ's] glorious body" (Phil. 3:21). "We shall be like Him" (I John 3:2).

If this inquiry about the color of the skin in heaven relates in any way to discrimination, we may be sure that there will be none there. Even today, *in Christ*, there is no distinction; for all is made level at the cross. "For ye all are the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek [Gentile], there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:25-29; cf. Col. 3:11).

No. 1379. What are we to get out of the vision that Peter had of the great sheet?

Simon Peter, the apostle of the circumcision, did not, at the time of this experience (Acts 10), yet fully realize the outreach of the Gospel to the Gentiles as well as to the Jews. This was a transition period, and it was a hard thing for the Jewish disciples to comprehend the breadth of the Gospel of God's love. In the vision that Peter had God made known to him that things which heretofore had been unclean according to Mosaic law, were now made clean in the new dispensation. It was a message from God to His apostle to make clear to him that the Gentiles were to be fellow-heirs and partakers of the promise in Christ by the Gospel. Peter needed preparation before he was ready to go to the house of Cornelius at the bidding of the messengers, and in the vision God lovingly revealed to this apostle His will. "What God hath cleansed, that call not thou common" (vs. 15). Gentile "dogs" were no longer to be as unclean to Israelites.

No. 1380. Is Satan to be cast out of heaven at the beginning, in the middle, or at the end of Daniel's Seventieth Week?

The record of the casting out of heaven of "the great dragon . . . that old serpent, called the Devil, and Satan" is found in Revelation 12:7-12. This account follows the blowing of the seventh trumpet which will be, we believe, in the middle of the Tribulation, the seventieth week in Daniel's prophecy.

Sanctified Senses

By Roger Joel Andrus*

Four great questions about God have perplexed the minds of the unregenerate down through the ages of human history: "Does God exist?" "Can a man know God?" "How can a man know God?" and, "What is God like?" The Christian's answer to these great questions has always been: "Yes, God exists and man can know Him."

Certain things *about* God can be known from a study of the things which He has made, but God personally must be known in Christ. And as for what He is like, He is like everything that exists; that is, every perfection anywhere is a faint shadow or indication of a perfection found absolutely only in God.

Since God did make all things and since He is all perfect, He could not give a created thing any perfection of being that He Himself did not have more perfectly. Existence for a creature is to participate somehow in a perfection found fully only in God. And this is especially true in the matter of beauty. The earth and the universe are full of beauty. But physical and material beauty of every kind are only a faint indication of God's spiritual beauty.

Now man is one of God's creatures, and the only one created in the image and likeness of God. Man was created on the earth but related to the heavens. He was made to know God, and the material universe was made in its majestic complexity and beauty to reveal the perfections of God to man. Man was given five principal senses which put him into sensible and intelligent contact with his material environment. But these senses were never intended to limit man to that physical environment. By intelligent apprehension of the manifestations of God in nature he was intended to rise to a clearer and clearer knowledge of God.

However, sin intervened and diverted and perverted the senses and intelligence of man until the intelligence became a servant instead of a sovereign in the being of the indi-

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vidual, and the senses became gluttons demanding every sensuous and sinful satisfaction to satiate their lusts. Man lost the knowledge of God.

Then salvation appeared, offered full and free to despoiled and destitute man in his bondage, a salvation that includes intimate knowledge of God on a new and higher level, the level of redemption, not nature. However, in salvation too, God is to be apprehended by the whole being of the man even as the whole being of the man is to be apprehended by God. The Gospel comes to man as an invitation to his every faculty to lay hold of the grace of God.

"O *taste* and see that the Lord is good: blessed is the man that trusteth in Him" (Psa. 34:8).

"If so be ye have *tasted* that the Lord is gracious" (1 Peter 2:4).

". . . and have *tasted* of the heavenly gift, and were made partakers of the Holy Ghost, and have *tasted* the good Word of God, and the powers of the world to come" (Heb. 6:4, 5).

"If I may *touch* but His clothes, I shall be whole" (Mark 5:28).

"And He laid it on my mouth, and said, Lo, this hath *touched* thy lips; and thine iniquity is taken away, and thy sin purged" (Isa. 6:7).

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall *hear* the voice of the Son of God: and they that *hear* shall live" (John 5:25).

"Thy throne, O God, is for ever and ever . . . All Thy garments *smell* of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made Thee glad" (Psa. 45:6, 8).

"Thine eyes shall *see* the King in His beauty: they shall behold the land that is very far off" (Isa. 33:17).

"Blessed are the pure in heart: for they shall *see* God" (Matt. 5:8).

". . . we shall be like Him; for we shall *see* Him as He is" (I John 3:2).

Every faculty in man, his intellect and each of his senses, was intended to enable man to know God, not directly and immediately but indirectly and ultimately. This is true also of that combination of faculties in man that makes him a being of esthetic appreciation. The highest use of his esthetic faculties is to know and delight in the beauty of the Lord.

David is a good example. David was the sweet singer of Israel because he had learned to enjoy the beauty of the Lord: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple" (Psa. 27:4). It is clear that saved people are not to deny or stunt their pleasure in beauty but

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are to develop it in order to enjoy and appreciate God the more.

Perhaps the most prominent of the attributes of God, revealed in the Bible, is His holiness. Many seem to think of holiness as that in God which is terrifying, demanding, destroying, and cold. But the Bible teaches us that His holiness is the acme of His beauty. Holiness is the perfection of perfections and the beauty of beauties. "Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness" (Psa. 29:2; cf. I Chron. 16:29; Psa. 96:9; 110:3).

That state which many call the beatific vision and which has been the consuming passion of all the saints of God through the ages will not find man in a destitute condition, stripped of every faculty by which he apprehends and appreciates beauty. The rapture will bring a change for all of us who are saved but not that kind of change that would impoverish us in the enjoyment of beauty. "As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (I Cor. 15:49, 50). "For our citizenship [or proper place of activity, as those eternally redeemed], is in heaven; from whence also we look for the Saviour [who redeemed us], the Lord Jesus Christ: who shall change our body of humiliation [humiliating because it does not at present permit us to rise to a full, unhindered enjoyment of His beauties], that it may be fashioned like unto His glorious body [supernaturally strengthened to see, smell, hear, touch, and taste the Lord in all His perfections], according to the working whereby He is able even to subdue all things unto Himself (Phil. 3:20, 21, free paraphrase). That is not demotion but promotion.

We have been enabled by the creative power of God, who gave us our nature, to enjoy the beauties of His handiwork for a season here below. We shall be enabled by the saving power of Christ, who gave us our new nature, to enjoy His own beauty for ever and ever, of which all other beauties are only faint shadow. [illegible] the children of His household, eternity will be one great [illegible] for [illegible] thetic sense, satiat-

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ing the whole being of the saved man on the infinite beauty and goodness of the Lord. "Blessed [infinitely happy] are the pure in heart [purged of all sin by the blood of Christ], for they shall see [not simply obtain a glimpse of] God in all His beauty" (Matt. 5:8, free paraphrase). "In Him [Christ] dwelleth all the fulness [perfection, glory, beauty] of the Godhead bodily" (Col. 2:9, free paraphrase). In seeing Him we shall behold the beauty of the Lord of the Church (Psa. 27:4), we shall see the king of Israel and King of kings in His beauty (Isa. 33:17), and we shall worship the God of creation in the beauties of holiness from the womb of the morning that will dawn, never to know night-time again (Psa. 110:3). Verily, all of us who are saved will then say: "I was blind but now I see."

THE FAITH WAY

By Edna Sorrell Kruse

The faith way always has been hard
Since, at the dawn of time,
When Abel's blood was shed because
He chose this path sublime.

The price was costly Enoch paid,
A lonely way he trod;
He shunned the friendships of the world
To walk alone with God.

To Noah came God's clear command
That he should build an ark,
And, though the crowd looked on to mock,
To jeers he would not hark.

By faith, the noble Abraham
Went out, not knowing where—
A stranger and a pilgrim but
An object of God's care.

And Moses chose the path of faith,
(Though called the princess' son);
His eyes were fixed, not on his loss
But on the Faithful One.

Then there were other men of faith
Who gained the martyr's crown
And, from the Father's throne above,
On us are looking down.

Shall we today choose only ease
And seek this world's acclaim,
Or shall our names some day appear
In God's great Hall of Fame?

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Studies in the First Epistle of John

By Charles B. Bowser

"*Sons of God*" (I John 3:2). Reverently, with the hush of holy awe quieting our voices, we who have learned to know *Him* whisper the words with sacred significance: "sons of God"!

Wonder of wonders, can it be
That God is so gracious to such as we!

We are "sons of God" and thus members of the family of the Father-God. It hardly seems possible and yet, through the miracle of salvation made available by Calvary, we are indeed children of the spiritual family of God. Our hearts thrill to love so amazing, so divine. Yes, Christian friends, here it is, recorded in God's Word, the Bible—the undeniable record of the sonship of believers: "Beloved, now are we the *sons* of God (3:2).

It would be interesting to show, comparatively, what we were *before* the miracle of the new birth wrought such a change. In this study, however, we are concerned with discovering the blessed assurance and the joy that come to the Christian when he knows salvation blessings and what they mean to the believer who possesses his possessions in Christ.

Let us look at the enheartening truths in I John 3, purposing, as we make discovery, to appropriate all that is rightfully ours in that new relationship that obtains since we have been redeemed.

1. *What we are* (or, our present relationship to God). Here is the divine provision extraordinary. Here we discover the Father's loving bestowal whereby we are "called the sons of God." Yes, beloved, at this present time, this very moment, we are *NOW* . . . the sons of GOD." Not a remote sometime! No waiting for death and heaven! Not a delayed hope that is gained on a "beautiful isle of Somewhere"! We who have been born again are in the family *now*!

We were not always sons of God! Do not let the "fatherhood of God and brotherhood of man" philosophy beguile you. This present sonship of the redeemed is not based on a past relationship. We were not born physically as chil-

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dren of God. We ourselves were not children of God by creation. Adam came not by conception but by creation. Sons of Adam are not necessarily "sons of God." This present sonship is based upon something that happens to us, and we have a vital part in it. The Scriptures give us plain and easy-to-understand teachings as to *who* are the sons of God and *how* they become so:

SONS OF GOD! HOW? WHO? WHAT?

a—We have been born again . John 3:7; I John 5:1; I Pet. 1:23
b—We are "the children of God by faith in Christ" . Gal. 3:26
c—We are "heirs of God" . . . . . Rom. 8:17
d—We are "children of light" . . . . . John 12:36; Eph. 5:8
e—We are "children of the day" . . . . . I Thess. 5:5
f—We are "children of the resurrection" . . . . . Luke 20:36
g—We are led of the Spirit . . . . . Rom. 8:14-17

The above Scriptures clearly indicate that our "sons of God" relationship is not of flesh and blood (John 1:11, 12, 13) but of the Spirit (John 3:6). The true and genuine "son of God" is known by being unknown, for "the world knoweth us not" (3:1), and we most certainly should have no hopes or desire of being understood by the world.

What we are marks a transition, a great change, a decided difference. The Lord Jesus said (John 5:24): "Verily, verily, I say unto you, he that *heareth My Word*, and *believeth on Him* that sent Me, hath everlasting life and shall not come into condemnation, but *is passed* from death unto life."

A question that merits our immediate attention is: "Have I passed?" Has the miracle of spiritual metamorphosis actually happened to *me?* We can know. We *must* know! Let us make *sure!*

If there are those who are earnestly asking, "How can I make sure?" the answer, in beautiful simplicity, is this: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31), "for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10). There is, you see, but one method, divinely determined, and that is by *believing* and *receiving* the Word of God. He who receives by faith the Word of God receives the Christ of God as Saviour, and he who has the Son has life, i.e., he *is passed* from death unto life.

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It is only *after* this certain transaction has taken place that we can say with heart-assurance and confidence that "*now* are we the sons of God" and know this as a present, undeniable, and irrefutable fact. Mark this, beloved friends, our salvation depends, not on feelings but on facts: the facts of God's faithfulness, His Calvary-love, His certain promises and provisions of grace and our *belief* therein.

BELIEVE!—BELIEVE!

a—Believe . . . the Gospel . . . . . Mark 1:15
b—Believe . . . on His Name . . . . . John 1:12
c—Believe . . . on the Son of God . . . . . John 9:35
d—Believe . . . that Jesus *is* the Christ . . . . . John 20:31
e—Believe . . . that Jesus Christ is the Son of God . Acts 8:37
f—Believe . . . that Jesus died and rose again . . I Thess. 4:14
g—Believe . . . that Jesus, the Lord, will descend from heaven and the dead in Christ will rise . . . . . I Thess. 4:16

Believe! Believe! We hear Him plead;
Believe! Christ meets *your* every need.

Believing is important, vitally important, but receiving is important too. So it is that the Holy Spirit urges through God's Word:

a—Receive . . . Him, His fulness . . . . . John 1:1, 2
b—Receive . . . Christ Jesus the Lord . . . . . Col. 2:6

Need we be reminded that sinners, seeking salvation, are not returning prodigals who, once upon a time, left their father's house and then, unclean and undone, come penitently back home. Quite to the contrary, sinners are those who have no life, no hope, no home, no righteousness, no Holy Spirit; who, self-confessedly, have no God. Sinners, the unsaved, are those who continue in Adam's ruin and refuse Christ's redemption.

What we are, without Christ: helpless, hopeless sinners in need of the Saviour!

What we are, in Christ Jesus: sinners, saved by grace and, while in this present body, forever in need of being reminded how great is the salvation accorded us. Saved, and by His grace alone, *sons of God*.

Love so amazing, so divine,
Demands our lives, our strength, our all.

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2. *What we shall be* (or, the divine provision and reservation). No one can go beyond the revelation of Scripture, and God's Word clearly says: "*It doth not yet appear* what we shall be" (I John 3:2). Even though we are redeemed and have been born again, our spiritual sight is yet dim because "we see through a glass, darkly" (I Cor. 13:12) and "a man cannot tell what shall be" (Eccl. 10:14). In one sense we may well rejoice because of our present short-sightedness. It is blessed that the "secret things belong unto the Lord our God" (Deut. 29:29) and that "thou knowest not what a day may bring forth" (*Prov. 27:1*). *Even Paul, who lived* in precious intimacy with the Lord, declared: "And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there" (Acts 20:22).

A *little revelation* is privileged us as the hand of grace draws back the intervening curtain. We may see, not too clearly, the coming kingdom of Christ and our participation therein; the prepared place in the Father's house; our resurrected and glorified bodies; etc. God's *revealings* are, many times, glorious! God's withholdings and concealings are also wonderful and an evidence of grace and love. The withholdings and concealings are designed to strengthen the saints; they are real faith-builders (see Heb. 11:1). Yes, fellow-saints, withholdings are blessings in disguise. Many of us would tremble with fear could we see our troublous, tumultuous tomorrows, would we not? Rather, as Christians, let us look "unto Jesus, the Author and Finisher of faith." Let us rest in His faithfulness, knowing that He is making "all things work together for good" for us who are "*now* . . . the sons of God."

Is it not good to know that we have a part in God's great plan and purpose, "since we have been redeemed"? That special part is certified to us, for we have been:

a—Divinely chosen . . . . . Eph. 1:4
b—Divinely called . . . . . II Thess. 2:14
c—Divinely justified . . . . . Rom. 8:20
d—Divinely sanctified . . . . . Eph. 5:26

and we shall be:

e—Divinely glorified . . . . . Rom. 8:17

Thus we may wait with expectant patience while God's

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present withholdings and concealings turn to blessed revealings. The "what we shall be" mystery beckons us on to the glorious goal of which Paul speaks in Ephesians 1:12: "That we should be to the praise of His glory." To such was Paul dedicated. He voiced it in these heart-lifting words: "For to me to live is *Christ*."

What we are by His grace, at least in the things of the Spirit, need not be greatly different from *what we shall be*. Cannot we also, every one of us, say with Paul: "For to *me* to live, is Christ"?

3. *What we shall be like* (or the future demonstration and manifestation). "We know that, when He shall appear, we shall be *like Him*; for we shall see Him as He is" (I John 3:2). Glorious the thought:

a—After faith	sight
b—After the groaning	glory
c—After the mysteries	manifestation
d—After tribulation	triumph
e—After the crosses	the crown

Because of the certainty of salvation and its attendant blessings, because of the fact that we are now the sons of God, we may possess the peace that passes all understanding and rest, without worry or fear, in *Him*. Safe and secure, that is the right of the saint of God. Satisfied? With Him, yes; but with ourselves, *never!* But "every man that hath this hope in Him purifieth himself, even as He is pure."

(*To be continued, D. V.*)

JOHN BUNYAN'S DEFIANCE IN BEDFORD JAIL

I am more wretched than the man born blind
Whose eyes the Lord anointed with the clay
And sent off to the pool. The light of day
Redeemed him from the dark. Sin did not bind
Those eyes. He sat and begged. Had he repined
Or cursed his maker or disdained to pray?
Never! As he was bid he walked the way
That showed the power of God to all mankind.
I cursed long with the mockers. I was quite
The child of hell. Christ Jesus set me free
And turned the darkness in my soul to light.
I'll tell my tale here under lock and key
And say with him to whom the Lord gave sight:
I know that I was blind but now I see.

—*Alexander Harvey.*

Letters

Delicious

To the Editor:

Please accept my deep thanks for the most helpful magazine *Our Hope*, which I am receiving as a gift from some unknown friend through the Missionary Subscription Fund. May the Lord richly bless the one who has made it possible for this missionary nurse to receive it.

The articles are "meaty" and delicious. I am especially enjoying Charles B. Bowser's "Studies in First John" and trust that the entire book will be covered.

(Miss) Mary M. White

Aba, Belgian Congo

Regarding Critics

To the Editor:

The letters from your critics are seldom worth much consideration. They read as coming more from cavilers than from agreeable controversialists. It would be well if they informed themselves more accurately in order to quote you correctly.

To accuse you of holding up Mindszenty and the others as being Christian martyrs when you do not do so is indeed idle and not very honest. That Stalin was "one of the cruelest and most wicked of all men" I, as well as all those who know of his diabolical acts, am absolutely competent (unless I have lost my reason) and in a position to press this judgment. "As a Christian you are absolutely forbidden to exercise the office of judge and jury"—these words are cleverly stated by your critic and, as stated, might have a semblance of truth. But the Christian is definitely called *upon to judge:* "Prove all things, hold fast that which is good"; "by their fruits ye shall know them."

As to the "challenge," no true *Christian is a traditionalist. He* has no traditions to safeguard but only God's truth which contains no traditions to defend.

Is there a hell? There is, and a lake of fire also. These are facts. One may, of course, interpret *these facts as he pleases.* But man's interpretation of them by no means affects God's Word about them. We are not one bit concerned about or interested in man's interpretation of them. Hell is a place "where their worm dieth not and the fire is not quenched." Our Lord said this. One may put what interpretation he likes upon this but the fact *remains untouched. Punishment is* eternal and conscious, otherwise it would not be punishment.

"In hades he lifted up his eyes being in torments." The once rich man owns it, saying: "I am tormented in this flame." The *man is there "for keeps," for there* is a great gulf in front of him which he cannot pass in order to escape. That this is merely a parable is a far too worn out caviler's contention to advance today.... The appalling hell of which the Lord Himself tells us repeatedly in His *Word, where eternally there is* wailing and gnashing of teeth, some will not have. It is far wiser to believe what *the Lord says* about it than to cavil over it.

(Dr.) J. A. Boffin

Turks Island, B. W. I.

There is no place where a sinful and wearied creature can find light and love and salvation, save in Christ—looking up to Him and finding all in Him and nowhere else.

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Editorial Notes

MEMORIAL EDITORIAL: The Comfort of His Presence

What an unspeakable comfort it is to know that the Lord is with His people! Throughout the ages He has spoken and assured His own, who trust in Him, that He is with them. "I am with thee" has been His message many times, and this assurance has been the most precious possession of His believing people in the past. It is still so, and will always be so until He comes and takes us home to be with Him. He, who spoke these words in ages past, does not change. He is the same, yesterday, and today, and forever.

Think of it! Who is He who tells each of His children, who tells you: "I am with thee"? He is the Lord, the Lord of all; the almighty, the omnipresent, the omniscient, the never-failing Lord. The Creator of the ends of the earth, who fainteth not nor is weary (Isa. 40:28), the Lord of redemption, who became a creature to redeem us; the Lord who is exalted upon high, far above all powers and principalities, angels subject unto Him—it is He who tells you and each of His children: "I am with thee." He was with the patriarchs, with Abraham, His friend. He spoke to Isaac: "I am the God of Abraham thy father; fear not, for I am with thee and will bless thee" (Gen. 26:24). What is there to fear if He promises His presence? Nothing! If God be for us who can be against us?

Still greater is the assurance He gave to Jacob in his dream vision: "And behold I am with thee, and will keep thee in all places, whither thou goest, and will bring thee

again in this land; for I will not leave thee, until I have done that which I have spoken to thee of" (Gen. 28:15). Who was Jacob, that the Lord should come to him unsought and make him such promises? It was grace, sovereign grace, as it is still grace which gives us the same assurance. And in all Jacob's strange wanderings, in all his sufferings and failures the Lord was with him, keeping and guiding him. And *the Lord said to Jacob:* "*Return unto the land of thy* fathers and to thy kindred; and I will be with thee" (Gen. 31:3). He was with Joseph and led him through suffering and humiliation to exaltation and glory. And when old Jacob was starting for Egypt to meet his beloved Joseph, the Lord assured him again: "I will go down with thee unto Egypt" (Gen. 46:4).

When the Lord called Moses out of the burning bush, and humble Moses, so destitute of self-trust, asked, "Who am I?" the Lord said unto him: "Certainly I will be with thee" (Ex. 3:12). And when again Moses pleaded his stammering tongue, the Lord said to him: "Who hath made man's mouth? Or who maketh the dumb, or the deaf, or the seeing, or the blind? Have not I, the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say" (Ex. 4:12). How often the Lord's servants have taken this word in faith and have found that He is still the same, who gives His message through our lips of clay. He was with Moses every step of the way. When he prayed, and what a man of prayer Moses *was:* "*Show me now Thy way,*" the answer came at once: "My presence shall go with thee, and I will give thee rest" (Ex. 33:14).

To Joshua, the great leader who brought in the people Israel to the land of promise, the same Lord who spoke to Abraham, Isaac, Jacob, and Moses, gave the same comforting assurance: "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail nor forsake thee" (Josh. 1:5). Blessed words! They still belong to His trusting people.

Nor were these illustrious men of God the only ones to whom He spoke thus. We are sure every Jewish saint,

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every prophet, every priest, and every king who knew the Lord, knew the comfort of His presence. Think of Gideon! The angel of the Lord came to him and said: "The Lord is with thee." And then the Lord said to him again: "Surely I will be with thee, and thou shalt smite the Midianites as one man" (Jud. 6:15).

How blessed is the comfort given to the believing remnant of Israel through the prophet Isaiah: "Fear 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" (Isa. 41:10). And again: "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 shall not be burned; neither shall the flame kindle upon thee." (Isa. 45:2). Could He say anything more?

The weeping prophet, Jeremiah, heard the same voice. He, too, pleaded: "I cannot speak, for I am a child." But back came the answer: "I am with thee to deliver thee" (Jere. 1:8). And in all his trials the Lord was with him. "I am with thee to save thee and to deliver thee" (Jere. 15:20). Jeremiah's faith accepted God's promises and in the presence of his enemies, he told them: "The Lord is with me: therefore my persecutors shall stumble, and they shall not prevail" (Jere. 20:11).

The Lord who spake all these words, who appeared to Abraham, who spoke to Isaac, to Jacob, to Moses, to Joshua, and all His saints, who was with them, kept, and sustained them, that Lord, came down to earth. He is still speaking the same words: "I am with thee." He left a promise which is more marvelous than all the past promises: "Where two or three are gathered together in My name, there am I in the midst of them." This was spoken in anticipation of the establishment of His Church on the day of Pentecost. When Christ rose from the dead on that blessed first day of the week, He appeared to His own and stood in their midst; and whenever, or wherever, two or three gather together in or unto His name, there He is still in the midst. That this assurance was not only for apostolic days we learn from His post-resurrection promise: "Lo, I am with you alway, even

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unto the end of the age" (Matt. 28:20). Mark tells us, at the close of His Gospel, that when they went forth to preach the Word, the risen Lord worked with them; He was with them in their service, as He is still with us who toil and labor in His name.

Paul heard His voice, too: "Be not afraid but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee" (Acts 18:9, 10). He never failed Paul. He was with him to the very last second when the great man of God suffered the martyr's death. While men forsook him, Paul was not alone: "Notwithstanding the Lord stood with me," he wrote, "and strengthened me" (II Tim. 4:17). And oh, the unaccountable thousands who were cruelly tortured, starved, flayed, dismembered, and cast before wild beasts, their bones broken, by cruel pagan Rome and equally cruel papal Rome! The Lord was with each, and gave them victory.

We need in these days the comfort of His presence. Evil days have come, and still more evil they will be. Satan's hosts are risen up for the final battle. For all we know, those who stand true to the Gospel, true to the Bible, true to the Christ, may soon have to suffer persecution. A storm is brewing. Let it come. We can meet all with the assurance that He is with us; He will never fail; He will keep; He will deliver. Victory is on our side, for the Lord of hosts is with us. Let us be true and loyal to the Lord who is with His own. Let us honor and exalt Him. Let us serve Him and do His bidding still. Soon we shall be with Him.

—*A. C. G., 1920*

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Not One Will Fall

None of God's promises will ever fail and none can fail, for ours is a faithful God and His Word is sure. Thus all the prophecies of the Bible, as well as the promises, must come to pass. Many of them have already been completed; in fact, fulfilled prophecy is one of the numerous evidences of the verbal inspiration of the Scriptures.

In Isaiah 34:16 we are told: "Seek ye out the Book of th

Lord, and read: no one of these shall fail, none shall want her mate . . ." This section of Isaiah's book carries many instructive and interesting predictions, prophecies that have never been fulfilled, but none of them will fail. They are promises, however, that have not to do with the Church but with the nation Israel. It is failure, on the part of some, to understand the national significance of these divine prophecies that causes them to become confused concerning the purpose and message of the Church, as though it were our task, as Christ's body, to "bring in the kingdom," whereas there will be no earthly kingdom without the King. We must always bear in mind that God's ancient people, Israel, will be the recipient of earthly blessings; the Church's blessings are spiritual and heavenly rather than materialistic and earthly.

The thirty-second chapter of Isaiah tells of judgment to come upon the land of Israel: "Upon the land of My people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: because the palaces shall be forsaken; and the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks" (vss. 13, 14). These words speak of judgment. However, blessing will come also, for the prophet continues: "Until the Spirit be poured us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest" (vs. 15). The Spirit is not now being poured out as here described, nor will He be until the time when God deals again with Israel in a special way, when in Mount Zion and Jerusalem there is deliverance; and that will be when our Lord Jesus Christ returns to this earth as King of kings and Lord of lords.

Joel, too, spoke of such a pouring out of the Spirit upon all flesh, when the sons and daughters of Israel will prophesy, when the old men will dream dreams and the young men will see visions (Joel 2:28-32). A token fulfilment of this prophecy was experienced by some on the day of Pentecost (Acts 2:16-21), but certainly neither then nor since has the prediction been fully met. For example, Isaiah writes that, when the Spirit is poured out from on high, God's people Israel "shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (32:18). Assuredly

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this has not been true of the nation Israel over these thousands of years; it is not true today. There is, at this particular moment, a quietness over Palestine but it is not permanent peace. Israel has not turned to the Lord; she looks rather to Zionism and to her own efforts for her peace and prosperity.

Chapter 33 of Isaiah's prophecy speaks of the condition that will prevail when the Lord returns to bless His ancient people whom He has not forgotten. "O Lord, be gracious unto us," they will cry in that day as they look for His appearing. "We have waited for Thee: be Thou their arm every morning, our salvation also in the time of trouble" (vs. 2). "The Lord is exalted: for He dwelleth on high: He hath filled Zion with judgment and righteousness" (vs. 5). "Now will I rise, saith the Lord; now will I be exalted; now will I lift up Myself" (vs. 10). "Thine eyes shall see the King in His beauty: they shall behold the land that is very far off" (vs. 17). "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams . . . For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us" (vss. 20-22). These predictions have not come to pass, but none of them will fail.

While we, God's heavenly people, have discovered again and again that His gracious promises to us cannot fail, and have drawn blessed comfort from them, we also find comfort in the surely-to-be-fulfilled promises to the nation Israel. Reading them we believe them; and, in so doing, we are guarded from becoming confused by and entangled in the unscriptural efforts, so widely practised in our day, to "bring in the kingdom." Of course we seek, as best we can, to improve world conditions; and we labor to send the Gospel of God's grace to the uttermost parts of the earth. We do not, however, expect to see the world converted or the age made better; *rather we wait for the Lord from heaven*—to receive His Church to Himself, and to return to this earth in power and great glory, to reign in righteousness and peace.

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What About Demon Possession?

One of the most frequent inquiries to reach our desk pertains to demon possession: Can a person be demon-possessed in this age; specifically, can a Christian be demon-possessed? The answer to this question must be sought in the source of all authority upon the subject, the Scriptures.

Both the Old and New Testaments reveal the possibility of human beings having demons. We cite but a few examples because of limited space.

In the Old Testament we are told of those who had "familiar spirits," that is, they were demon-possessed. The case of King Saul will be remembered. The first king of Israel transgressed against God, and he became troubled by an "evil spirit from the Lord" (I Sam. 16:14), that is, God permitted an evil spirit to trouble Saul because of his sins. Furthermore, King Saul's life was taken because he disobeyed the Word of God and for consulting the witch of Endor, who had a familiar spirit: "So Saul died for his transgression which he committed against the Lord, even against the Word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it" (1 Chron. 10:13; cf. I Sam. 28:7ff).

In the Gospel records there are several instances of those who were demon-possessed and who found release from their pitiable condition through the almighty power of the Lord Jesus, who cast out the demons. He dismissed seven demons from Mary Magdalene (Luke 8:2), and, from another, the Saviour cast out an unclean spirit, indeed, a legion of them (Mark 5:1-13). While these accounts are in the New Testament, the incidents occurred before Calvary and were thus in the old economy rather than the new.

In The Acts we read of a certain damsel at Philippi who was "possessed of a spirit of divination" (16:16). She was not, at the time of this malady, a Christian but doubtless became one after Paul cast out the demon in the name of the Lord Jesus Christ.

We discover, in I Timothy 4:1, that "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons." It is apparent, however,

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that these are not Christians; they depart from the faith—from a certain familiarity with the truth, and association with it; but they are not Christians since none is able to pluck the believer out of the hands of the Father and the Son (John 10:27-29), but he is "kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1:5).

Is it possible for men and women to be demon-possessed today? Yes, for the demon world is still active and will be until Satan is chained. Demons, evil spirits, are wicked angels. They compose the principalities and powers against whom the believer wrestles in this age (Eph. 6:12). They are under Satan's control and he is still the prince of the power of the air.

Missionaries to the Far East report cases of demon-possession in those pagan lands. And, at home, it seems exceedingly likely, for example, that some who are in mental institutions, and others who commit some of the diabolical crimes that are reported in the newspapers, may be possessed by demons. Furthermore, the seducing spirits that teach the doctrines of demons through men who have departed from the faith assuredly possess those whom they employ.

Can a Christian be demon-possessed? This is a hard question. Reason suggests that one who is indwelt by the Holy Spirit cannot be resident of an evil spirit as well. In Luke 13 we read of a woman, "a daughter of Abraham" and perhaps, therefore, a believer, as being bound by Satan before our Lord healed her. Yet she was a pre-Calvary believer and consequently was not an abiding place of the Holy Spirit. No record is to be found in the Scriptures of a Christian who was demon-possessed.

Should it be, however, that a believer in this age can, through yielding to sin or strange influences, or by believing error, come under the power of an evil spirit, the Lord will surely not leave him in that condition but will graciously deliver His child. He who is in us is greater than he that is in the world (I John 4:4). His angels, the holy angels, are "ministering spirits, sent forth to minister for them who shall be the heirs of salvation" (Heb. 1:14). And "the angel of the Lord encampeth round about them that fear Him, and delivereth them" (Psa. 34:7).

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There is a certain way to be safe from demon influences during our earthly pilgrimage. It is to walk close to the Lord, obedient to His Word, and to shun everything that is in any way contrary to revealed truth as it is in the Scriptures.

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How to Know Victory and Blessing

Martin Luther once declared: "If I fail to spend two hours in prayer each morning, the devil gets the victory through the day." The obvious inference is that when Luther did spend two hours in prayer in the morning, the Lord triumphed in his heart, and not the devil. Multitudes of God's people, in past generations and in our own time, will testify to the same truth, although the period of prayer each morning may not be as long as two hours. There is no other pathway to victory and blessing for the saints of God.

Decline of the spiritual life begins with the neglect of prayer and, of course, its accompanying spiritual exercise, the reading of the Bible. The shallowness of much of the Church today, her lack of power, her want of appreciation of spiritual realities, and the worldliness among many of God's people, may be traced directly to carelessness about the reading of God's Word and the prayer life. On the other hand, no Christian who seeks daily the presence of the Lord, spending a given time each day in real communion with Him, will drift into the unhappy spiritual condition that prayerless Christians, and those who neglect the Book, know.

Satan's power is being wielded in great force in these days as the end of the age approaches. The forces of evil are making concerted onslaught against the truth as it is revealed in Christ and in the written Word. And the devil's wiles are very subtle indeed. There is growing indifference and antagonism toward our Lord and the things of God. The spirit of Laodicea already invades the world and the church. How we Christians need to steel ourselves against it all!

Perhaps one who reads these lines has become careless in his prayer and Bible reading habits. Return to the secret place, dear friend. Seek the Lord early in the morning. Let Him speak to your heart, your soul, through His Word. Tell Him of your love and worship, of your trials and

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triumphs in Him, of your needs and desires, of your fears and hopes, yes, tell it all out. Intercede for others. Bless His name. Come back to the place of blessing—the prayer time in the prayer room. Or if you have never known such a period of daily devotional exercise, begin now to practise it. Seek His presence early in the morning. Walk with Him through the day. Rest with Him during the night. By so doing you will discover new strength, deeper faith, fuller holiness, and a richer and more eager expectancy of His coming again.

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Nineteenth Century Prophecy

Napoleon Bonaparte, who reached his zenith of power at the beginning of the nineteenth century, was a dictator who sought world dominion but failed to achieve his goal. He was, however, a shrewd man. Near the end of his life he declared: "The East only waits a man. . . . We shall see what will come to them [India] from Russia. . . . Russia is the power that marches the surest and with the greatest strides towards universal dominion."

The U.S.S.R. is making such great strides today. Nevertheless their dominion will not be universal, even when the prediction of Ezekiel, concerning a northeastern confederacy, is fulfilled (chaps. 38, 39), but Russia's sphere of power will be extremely wide and will only be broken by the fury and devastating might of the Lord, when He will be known in the eyes of many nations that He is the Lord (38:23).

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Sounds

People hear that to which their ears are attuned. Walk along a country lane with a naturalist and you will observe that his ears will pick up certain sounds that are inaudible to the layman—the song of a bird or the chirp of a cricket. Drop a penny on the city pavement behind a newsboy and you will see him turn and pounce upon it. He can hear, above the din of the metropolis, a sound wholly familiar to him. Ride in your automobile with a mechanic and he will notice a knock in the car's motor that you are unaware of.

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God speaks in His Word and in certain circumstances of life. Many do not hear His voice, for their ears are attuned to the affairs of the world—society, business, the arts, pleasures, money, etc.—rather than to spiritual things. Would that we might all be so in tune with God that the blessed words of the Lord would be audible to us, that His voice might be more precious to us than anything else in the universe. "Every one that is of the truth," He declared, "heareth My voice" (John 18:37).

"Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors. For whoso findeth Me findeth life, and shall obtain favor of the Lord" (Prov. 8:34, 35).

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Unturned Cakes

In a descriptive clause concerning God's ancient people, Israel, in a day when that nation had departed from the Lord, Hosea writes of them: "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned" (Hos. 7:8).

Of what use is an unturned cake? It is baked on the one side and the other side is uncooked. It is fit for nothing but to be thrown away. Such are those of God's people today who, while professing to His name loudly, are mixed with the people of the world. They are half-baked Christians whose best use is to be laid aside.

The Holy Spirit must often be displeased with the half-heartedness of many of us. Half-worshipful, half-obedient, half-yielded to Him, half-prayerful, half-prepared for His service, they are like cakes that have not been turned. The Lord Jesus Christ gave Himself completely for us—all that He could give. Can we not respond by presenting ourselves completely to Him, as the Scriptures enjoin: holy, acceptable to God, which is our reasonable service, not conformed to this world, but, rather, transformed by the renewing of our minds, unto the likeness and image of Christ (Rom. 12:1; Phil. 2:5; etc.)?

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Just a Reminder

This is just a reminder, to those who would join us in commemorating the Christmas season by contributing to various branches of the Lord's work rather than by exchanging cards and gifts, that donations may be sent

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to *The Pilgrim*, 1201 Chestnut Street, Philadelphia 7, Pa. Such contributions, whether specifically for the *Our Hope Missionary Subscription Fund*, the *Our Hope Missionary Book Fund*, the *Stony Brook School*, or any other Christian enterprise, may be deducted when your income tax is filed next year.

All such contributions, clearly marked "Christmas for Christ," will receive the Editor's personal attention. Where a certain ministry is specified, the money will be applied in full to that work. Where no special recipient is indicated, the money will be distributed among some well known faith missions. Receipts will be mailed to the donors, and a report as to the distribution of the funds will be published in either the February or March issue of *Our Hope*.

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Missionary Subscription and Book Funds

Generous contributions were received in August in both the Missionary Subscription and Missionary Book Funds. Thank you very much. These gifts were needed and will enable us to send out more literature, both by means of the magazine and in book titles, to God's servants on the mission fields. The Lord will give you added blessing for your gracious participation in this special ministry of sharing with others.

Donations received in August are gratefully acknowledged herewith.

Our Hope Missionary Subscription Fund, August, 1953: Nos. 53-71M, $20; 53-72M, $3; 53-73M, $15; 53-74M, $24; 53-75M, $2; 53-76M, $2; 53-77M, $3; 53-78M, $10; 53-79M, $3; 53-80M, $10; 53-81M, $6; 53-82M, $15. Total, $113.00.

Our Hope Missionary Book Fund, August, 1953: Nos. 53-15B, $5; 53-16B, $15; 53-17B, $10. Total, $30.00.

THE MASTERPIECE

By Constance Calenberg

The Potter takes the molding clay
And with His hands' great skill,
He twists and shapes and brings to light
The object of His will.

The finished work does not appear
At once; nor do we see
The plan He has, the Masterpiece,
His work of art may be.

This Potter works with patience great,
Perfection is His thought
As, from the barren mass of clay,
His Masterpiece, is wrought.

Christ Jesus is this Potter and
My life the clay He molds;
My heart, surrendered to His will,
In nail-scarred hands He holds.

I cannot see the finished work,
Nor can I understand,
But this my prayer: May my life be
The Masterpiece He planned!

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Don't Look Now, But Your Motives Are Showing

EDWARD W. GOODRICK*

I read a quasi-humorous news item a while back about a general in civilian clothes who, for some unexplained reason, approached a group of sailors in the early morning hours. After inquiring if they were happy, he advised them to "join my group." One of the sailors, not knowing of course that this was an American general, took him for a Communist. He slapped him, pushed him into a taxi, and carted him off to the police station.

It was the Navy's disposition of the case that caught my eye and started me off on a line of thinking. According to the Associated Press release, the sailor was given a "commendation for his motive but a reprimand for his course of action."

Who Knows My Motives?

Because "course of action" is all that we have to go by in appraising another, we tend to evaluate ourselves the same way and even go so far as to assume that God does too. To pause to remember the vast chasm between the inner motive and the visible deed is time well spent. For we are prone to forget how Christ, with an apparent careless disregard for the overt act, probed to the basic motive that caused the act. Uncovering it from its buried safety, He held it up naked for His searing appraisal. We have Him to thank for the revelation that it is not so much adultery as lust, not so much murder as hate, that is the basic sin.

Many Christians, whose outward lives are beyond reproach, need help in their inward lives. To use the language of the Navy in reverse, they need to be given a "commendation for their course of action but a reprimand for their motive." Perhaps it would be helpful to point out to them the fact that their motives are showing—not so much before man (at best our most scientific examination of another's motive is but

*This is the third article in recent months by the beloved pastor of The Baptist Church, Dillon, Montana.

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a guess; and we do well to bridle our tendencies to appraise another's motives), but before God. For "there is no creature that is not manifest in His sight: but all things are naked and laid open before the eyes of Him with whom we have to do" (Heb. 4:13).

Moreover, as far as the brethren are concerned, it is a fruitful spiritual exercise always to attribute to others the best motive imaginable. Certainly this is the command of Christian charity; besides, it is a lot better for ourselves. We have a lot more control over our own bile than we realize. Whoever has learned this lives a happier life. So then, "man looketh on the outward appearance, but God looketh on the heart" (1 Sam. 16:7). Our motives are showing, not so much to our Christian brother but to our God.

A Wrong Motive

Before examining good motives, let us first pin down a very prevalent bad one. We will call it the Diotrephes motive. Commendable church activity altogether too often springs from such a source. Whereas one's fellow Christians attribute it as zeal for the Lord (and they ought to), God alone sees the entirely selfish motive of loving to "have the preeminence" (III John 9). A burning passion that my offspring will study for the ministry could be just to "keep up with the Joneses" who already have a son pursuing such a course. God is entirely indifferent whether such a motive finds its expression in buying just as good a car as my neighbor owns or in prompting a son to the same calling as my neighbor's son has followed.

Though one vaunt his spirituality like the Pharisee who prayed on the street corner, we, to be charitable, must conclude that his activity is born of a genuine zeal to worship. But God, recognizing that the motive is only "to be seen of men," assures us that this one's reward extends only to the limits of approbation that act might prompt from its spectators. "They have their reward," the Lord said (Matt. 6:2).

It is sobering to investigate how much approbation has to do with keeping us on the "straight and narrow" and

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active in the Lord's service. The mother who motivates her children by "What would people think?" is certainly laboring at cross grain to such basic biblical ethics as: "For am I now seeking the favor of God? Or am I striving to please men? If I were still pleasing men, I should not be a servant of Christ" (Gal. 1:10), and, "Not in the way of eyeservice, as menpleasers; but as servants of Christ doing the will of God from the heart" (Eph. 6:6).

Why are you reading this? Did something in the title attract your attention? You were motivated. Would you have passed this article by if it were named, "Your Motives"? Then you were motivated by approbation. For the thing that concerned you was not so much the nature of your motives but that they were *showing*. We are quite conscious about the part of our lives which show.

If, then, my motives are showing before Him with whom alone we have to do, what ones will He honor? The Bible recognizes at least three. One of the largest mail-order houses characterizes the quality of its goods by identifying them either as "good," "better," or "best." Perhaps it is not taking too many liberties to do just this with the acceptable biblical motives.

A Good Motive

The good motive might well be called "the Jacob Motive." Although it is no discredit to the motive itself, it characterizes the spiritual babe. It is to be sparked by the promise of rewards, to labor for the sake of our own spiritual welfare.

I must confess that there is something about Jacob that makes it very hard for me to like him. Further, it is very difficult for me not to like his brother. And as far as their overt conduct is concerned, it is about a toss-up, with Esau having a slight edge over Jacob. But when it comes to motive, Jacob's passion for selfish, spiritual gain far outweighs Esau's lust for soulish satisfaction. This alone is sufficient to account for God's favor upon Jacob, mean and sneaky though he was. Jacob needed a "commendation for his motive but a reprimand for his course of action."

Marvelous as the great doctrine of salvation by grace may be, the truth is that our ability to enjoy heaven is

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determined by our works on earth.* This certainly ought to make us try our best to produce works.

Some of us who have more pride in our spirituality than we want to admit, do not deign to confess that we are moved by any such reason. We are caught up short when we realize that God's Word uses this motive more than any other.

Abraham did not despise to use it. "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, heirs with him of the same promise; for he looked for the city which hath the foundations, whose builder and maker is God" (Heb. 11:8-10).

Nor did Moses despise it. "By faith Moses, when he was grown up refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt; for he looked unto the recompense of reward" (Heb. 11:24-27).

God used it on Ezekiel (Ezek. 3:16-21). Paul used it on himself: "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" (II Tim. 4:7-8). And Paul used it upon others: "Know ye not that they that run in a race run all, but one receiveth the prize? Even so run; that ye may attain" (I Cor. 9:24).

It is said of our perfect Lord Himself—think of it!—"Who for the joy that was set before Him, endured the cross" (Heb. 12:2-3). If it humiliates us to realize that rewards are a legitimate stimulus for righteousness, we are so much the better for the experience.

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*We will be rewarded according to our works. I Kings 8:32; Psa. 7:6-8, 50:3-6; Isaiah 3:10-11; Eze. 3:18-19; 18:30; Matt. 12:36, 16:27, 25:31-46; Luke 14:14; Romans 2:5-10, 14:10-12; I Cor. 3:11-15, 4:5; II Cor. 5:10; Gal. 6:7-8; Eph. 6:8; Col. 3:24; II Tim. 4:8; I Peter 4:5; Rev. 20:11-15, 22:12.

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The truth said so facetiously with "Pie in the sky by and by," is wonderfully, gloriously true! A great reward awaits our homegoing for every service done. Let us run that we might attain.

A Better Motive

The better motive is altruistic. It characterizes the spiritual adolescent. We will call it "the Samaritan Motive." What made the Samaritan stop and burden himself with the distresses of the miserable man, left half dead on the road to Jericho, was the need of the man and not anything else. When the vision said to Paul stalled at Troas, "Come over to Macedonia and help us," it was appealing only to Paul's altruism. They needed Christ; therefore, Paul went. For the spiritual Christian, this ethical, Samaritan motive is higher than the selfish motive and overpowers it. Two astounding examples, one from the New and one from the Old Testament, illustrate this.

For the sake of their brethren after the flesh, both Moses and Paul were willing to suffer eternal damnation. "For I could wish that I myself were anathema from Christ," said one, "for my brethren's sake, my kinsmen according to the flesh" (Rom. 9:3). "Yet now," said the other, "if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written" (Ex. 32:32). To these two spiritual giants, when the Jacob and Samaritan motives were in conflict, the Samaritan one won out!

This motive stimulates us to missionary endeavor. "How then shall they call on Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? Even as it is written, How beautiful are the feet of them that bring glad tidings of good things" (Rom. 10:14-15).

Christ was so moved when He saw the needs of others. In fact, He so loved that He gave (John 3:16; Rev. 1:7; Eph. 5:25; Gal. 2:20; Eph. 5:2). This alone, then, ought to be enough. Because others are in need, therefore I *must* act.

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The Best Motive of All

But the Samaritan motive is at best only ethical. The best is religious. The Samaritan is limited. It cannot help a man stranded alone on a deserted island. Though even there, certainly, he should lead a holy life. The Samaritan motive can drive us to our knees in intercessory prayer but it cannot hold us there in quiet admiration and adoration. The Samaritan motive is limited to humankind. It will have no utility in eternity. The best motive of all is for all times and for all occasions and for all beings. It is the mark of the mature Christian.

This we will call "the Isaiah Motive." It is to be moved out of a desire to please God. In Isaiah's commission, no mention is made of reward. God wanted someone to send and Isaiah volunteered. Nor could we, by the wildest stretching of the imagination, believe that it was his solicitude for the welfare of those to whom he was sent as was Paul's to Macedonia. For Isaiah's mission was to *seal* their damnation (Isa. 6).

Needless to say, this is one of the more difficult passages in the Bible. However, the nature of Isaiah's call contains a profound lesson. For in it we learn that it is in the universal proclamation of the Glad Tidings that God is glorified, rather than among those solely who receive it. It is the message—received, a savor of life unto life; rejected, a savor of death unto death, albeit just as much a savor (II Cor. 2:15-16). Isaiah was driven by the chance to send up a savor. Whatever honors God—that is the final touch-stone. When this is my highest aspiration, the rest comes easy.

The Isaiah motive drove Paul. "Wherefore also we make it our aim," he said, "whether at home or absent, to be well pleasing to Him (II Cor. 6:9). And our blessed Lord Jesus Himself credited its influence in His life when He said: "And He that sent Me is with Me; He hath not left Me alone; for I do always the things that are pleasing to Him" (John 8:29).

To what degree does this secret, this most exalted motive, dominate our lives? Can we honestly say that we are more concerned over the effect our attitudes and conduct have

over our God than upon the welfare of either ourselves or our fellow man? A search of the scriptural expressions about fearing, glorifying, and pleasing God might well revolutionize our conduct by re-evaluating our motives.

These three motives, the good, the better, and the best, are not three separate stages through which the Christian, in his spiritual development, progresses. They are rather acquirements. First is the Jacob. Then to the Jacob motive is added the Samaritan. Then, as we continue to develop spiritually, to these two persisting ones is added the Isaiah motive. To gain a better motive is not to relinquish the good. To gain the best is not to forsake the better. So potent are the drives toward evil that the Christian can ill afford the prideful luxury of limiting himself to but one, albeit the best.

There is a very thrilling children's chorus that goes like this:

Jesus and others and you—
What a wonderful way to spell "joy"!
Jesus and others and you—
In the life of each girl and each boy.
J is for Jesus, for He has first place;
O is for others you meet face to face;
Y is for you and whatever you do
Put yourself third and spell joy.

Man was created with a healthy concern for all three parties. Since the fall, however, the order has been inverted. The born-again Christian seeks to re-arrange them. So, although he keeps the healthy regard for the interests of "yours truly," others take precedent; and the Lord, of course, takes precedent over us both. And for all three reasons, in ascending order of importance, he must obey God.

I must serve Him. Enlightened self interest drives me to it. I *must* serve Him. The crying needs of others compels me. I MUST serve Him. The love of Christ constraineth me. Therefore, I *MUST* serve Him!

When at last you find all your joy and happiness in Christ, you are then independent of your circumstances. These may indeed be painful but the love of God, filling your heart, lifts you above them all.

Current Events

In the Light of the Bible

By the Editor

Enemies of the Cross of Christ. "Sociology textbooks widely used for the past twenty-five years in high schools and colleges throughout America are fostering a new kind of 'religion' which, if accepted by a generation of youth, could destroy the church as the wellspring of our spiritual life and supersede the Bible with a social worker's handbook." So writes Dr. George S. Benson, President of Harding College, Searcy, Ark.

Dr. Benson draws this stunning conclusion from reading *The Claims of Sociology: A Critique of Textbooks*, a recent book (The Stackhouse Press, Harrisburg, Pa.) by the professor of sociology at the University of Pennsylvania, Dr. A. H. Hobbs.

Dr. Hobbs's book reveals that thirty-three textbooks state that religious organizations should re-orient themselves toward secularization and "should decrease or eliminate the supernatural appeals, their abstract moral doctrines . . . and allegiance to traditional codes." Religious organizations should, according to the textbooks to which Dr. Hobbs alludes, "help in shaping a new moral code since the old one [as contained in the Bible] involves 'cultural lag' in a society which has undergone extensive technological changes."

A number of textbooks propose that the "primary interests of religious groups should be focused on educational crusades to eliminate poverty, ill-health, war, racial problems, inadequate education, and crime in a program of social action." Finally, says Dr. Hobbs, "religion is redefined [in these textbooks] in terms which make it practically synonymous with social work. In the 'sociological' religion, a social-problems textbook would be a more important reference than the Bible."

All this is nothing other than the "social gospel" of the Modernists.

It would be well for the authors of such textbooks to remember that this nation was founded by men with a pro-

found faith in God. The first buildings of America's first communities were their churches. The American constitution and early way of life were shaped by the moral laws that are written in the Bible. Yet now an organized force, composed of Communists and Socialists, is attacking all God's moral laws in America and, beyond them, the One who is "the way, the truth, and the life," our Lord Jesus Christ. There can be little doubt, that in some "mysterious fashion," the men who prepared these textbooks which subtly seek to persuade the youth of this land that faith in God should be supplanted by something else, are associated with Communism and Socialism. "Now [I] tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction" (Phil. 3:18, 19).

"The Only Bright Spot in a Dark Situation." As against the shocking anti-religious bias of many modern textbooks, there is a happy pro-religious disposition among some of the leaders of this nation. Many of our readers are aware of the genuine faith of President Eisenhower, faith in the Lord Jesus Christ as his Saviour and Lord. The effect, pro and con, of the President's convictions is analyzed by Kenneth de Courcy in the October (Air Mail Edition) of *Intelligence Digest*. We cite a few paragraphs from this report:

> President Eisenhower . . . has, of late, developed very powerful religious convictions.
>
> Not long ago he asked for and received baptism. He devotes half a day a week entirely to private devotions. During those hours no one may approach him on any matter whatsoever.
>
> He is in full sympathy with Mr. Dulles' profound religious beliefs. This team of two men in places of high authority, who are as convinced in religion as the strictest dogmatist, is worth considerable notice; because, with both men, the conviction influences decisions of high policy affecting—directly or indirectly—every human being in the world.
>
> Neither in the case of the President nor in that of Mr. Dulles is this religious conviction either merely formal or over-emotional.
>
> All this greatly irritates some observers, and accounts for some of the hostile comment in the European Press. We have seen evidence of this. Many agnostic or atheistic journalists —and a disturbing number are either one or the other—are annoyed and even alarmed at what they regard as the Eisenhower-Dulles narrowness.
>
> Many foreign journalists are appalled by the idea of two powerful statesmen actually allowing religious convictions to

influence policy. Private "superstitions" can, perhaps, be tolerated; but that policy should in any way be actuated by Christian convictions in a dogmatic theological sense, is considered an astonishing and exasperating phenomenon.

Others, of different views, think that this fact of religious conviction is almost the only bright spot in a dark situation; and these wish that a similar combination of Christian statesmen could be seen elsewhere.

A Good Word from Harvard University. One of Harvard University's most famed presidents was Charles William Eliot, who is best known today by multitudes who, although they never set foot upon the campus at Cambridge, Mass., own or have heard about Dr. Eliot's "Five Foot Shelf of Books." Dr. Eliot was a Unitarian.

Harvard has a new president now, Dr. Nathan M. Pusey, an Episcopalian. Dr. Pusey took part, in early October, in the convocation of the Harvard Divinity School. The last president of the university to say a word at these exercises was Dr. Eliot, in 1909, but Dr. Pusey, in 1953, took strong issue with his predecessor's remarks upon the earlier occasion.

Dr. Eliot, in speaking upon "The Religion of the Future," uttered prophetic words. Said he: "The new religion will foster powerfully a virtue which is comparatively new in the world—the love of truth and the passion for seeking it. And the truth will progressively make men free . . . When dwellers in a slum suffer the familiar evils caused by overcrowding, impure food, and cheerless labor, the modern true believers contend against the sources of such misery by providing public baths, playgrounds, wider and cleaner streets, better dwellings, and more effective schools—that is, they attack the sources of physical and moral evil."

Paying his respects to the wisdom and sincerity of his illustrious predecessor, President Pusey stated, in his recent address: "This faith will no longer do."

Dr. Eliot's remarks were predictive of the "social gospel" already mentioned in these pages. Now it is our growing conviction that we fundamentalists might well exercise considerably more social consciousness than we sometimes do, *but not apart from the Gospel of the grace of God as expressed in Christ and His atoning sacrifice.* We have no patience, however, with the "social gospel" of the Unitarians and others.

Dr. Pusey stated in his message that something that has been lost must be regained. "We simply are not," he said, "the true believers' of whom President Eliot spoke [in 1909], and this suggests that his was not a religion for the future, but that something was left out of it which has now gone a long way toward vitiating his position, and which we must get hold of again in the midst of our present difficulties if we are to get on.

"For President Eliot the enemies to his faith were churches, creeds, anything supernatural, any concern for a life after death, anything that professed to be sacramental. I suspect, for example (though I do not know that) that he would have considered the doctrine central to generations of believers—that Christ came into the world to save sinners—as so much twaddle . . .

"It is because they [universal adoration of the state, almost idolatrous preoccupation with the secular order, accumulation of knowledge, and good works] have been tried and the people are still not fed, that you are especially presented now with an immense responsibility. . . . It is leadership in religious knowledge and, even more, in religious experience. . . . We must learn again to know by faith with thanksgiving."

Good for Dr. Pusey. There may not be satisfying evidence of deep spiritual insight in his remarks, but Harvard has turned about and taken a step in the right direction in choosing him as her new president.

Persecution of Protestants in South America. The Evangelical Confederation of Colombia sponsors a publication, *New Bulletin*. A recent issue announces the result of a survey of the persecution of Protestants in Colombia over the past five years. Here are some of the items: forty-two church buildings destroyed either by fire or dynamite; many other buildings damaged or confiscated; 110 primary schools closed, about half by the government and the rest by violence; and fifty-one Protestant men, women, and children killed. During the same period Protestant church membership increased fifty-one per cent. That this increase was through genuine conversion is fairly apparent, since it is

not the habit of the natural man to choose persecution rather than tranquility. The blood of the martyrs has ever been the seed of the church.

The New Jersey Supreme Court and the Bible. Some months ago, in the State Superior Court at Hackensack, N. J., a Roman Catholic and a Jew, whose children attended the public schools of Rutherford, instituted a suit challenging the right of the Rutherford Board of Education to allow the Gideons International to distribute Bibles (the New Testament, and Psalms and Proverbs in the Old Testament, all in the King James Version) and to aid the Gideons in their objective. The court decided in favor of the defendant, the Gideons International, but the judge who presided at the trial granted the plaintiffs an injunction preventing further dissemination of the Scripture portions until the matter should be decided by a higher court. Thus, early in October, the case was taken to the Supreme Court of New Jersey.

Meanwhile the Roman Catholic plaintiff has withdrawn his complaint since he has transferred his child to a parochial school, but his name remains on the brief. The Jewish plaintiff, however, has attracted the interest and attention of the American Jewish Congress, the Synagogue Council of America, and the National Community Relations Advisory Council to his cause, and the three organizations are now taking an active part in the case.

The attorneys for the plaintiffs have described the action of the Rutherford Board of Education as illegal and unconstitutional, stating that the Board has disseminated Protestant literature that is objectionable both to the Roman Catholic and Jewish faiths, and have charged that such a practice operates to "compel children to accept this version of the Bible or be subject to the displeasure of school officials and fellow students."

The counsel for the Gideons International is Mr. Jacob Stam of Paterson, N. J., an attorney of repute and a devoted Christian who is also superintendent of the Star of Hope Mission in Paterson. Mr. Stam has maintained before the court that the Bible is "nonsectarian" and is "beneficial rather than harmful," that the expense of distribution is

being borne by his client, and that the portions of Scripture have been distributed solely on a voluntary basis. He has insisted that the actions of both the Rutherford Board of Education and the Gideons International are constitutional and legal.

When we learn of the decision of the New Jersey Supreme Court we shall publish further information. The plaintiffs, by the way, have announced that, should the State Supreme Court render an adverse decision, they will take the case to the United States Supreme Court. Such is the unconverted man's hatred of the truth.

Only Three Sundays for the Gospel. Before the 140th annual meeting of the North Carolina Presbytery, the pastor of a Presbyterian church in Wilmington, N. C., Benjamin F. Hall, complained that there are so many special financial drives in his denomination now that, he said, "I find that there are only three Sundays in the year that I can preach the Gospel of Christ."

Brought up short by this shocking announcement, the presbytery unanimously passed his resolution that "the absolute dedication of life and possessions to the Lord Jesus Christ . . . must underlie any biblical system of church financing."

Revolt Among Young Zionists. According to a professor at the Hebrew University in Israel, some of the new Zionist immigrants to Palestine are revolting against the cynicism and sterile nationalism of the modern Jews in Israel. These attitudes "are now on the way out," he asserts.

It appears that many of these young men and women are reaching for some sort of religious forms to give meaning to their new nationhood. Furthermore, parents who belong to the old secular-socialist tradition of Zionism are discovering that their children are demanding the observance of religious festivals. Even on the collective farms of Israel, which were formerly considered to be hotbeds of Atheism, the young people are feasting and fasting in accord with the Jewish calendar.

What they are looking for, said one of these young Jews, is not the traditionalism that their elders accepted, that of the Torah-soaked ghettos, but "in the teachings of the Bible *there are principles of ethics and morals on which* can be constructed a way of life more satisfying than the rabbis' interpretations with which our grandparents had to be content."

There is some hope in this attitude of the young Israelis. They are not Christians by any means. They reject the Messiah of God. They have not yet repented of their national sin of rejecting Him. But they are turning to the Bible for light—the Old Testament, to be sure, but the Word of God none the less. In the O. T. Scriptures Christ is revealed. And "faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). The end may be closer than we suspect!

ASHAMED OF THEE?

By Constance Calenburg

"For I am not ashamed of the Gospel of Christ"

ASHAMED OF THEE, Thou Son of God, Incarnate,
Thou Christ Divine, Thou Lover of man's soul?
O Lord, we stand before Thee, contrite, broken;
Our hearts desirous only of the goal.

ASHAMED OF THEE, before a world Thou fashioned,
When we have known forgiveness for our sin?
O Lord, our hearts are humbled at this knowledge,
The vision of such cowardice within.

ASHAMED OF THEE, the creatures of Thy fingers,
Of dust conceived, indwelt by Holy Breath?
O Lord, we come to Thee in new surrender,
And ask of self and shame, a daily death.

ASHAMED OF THEE we shall not be henceforward—
For strength to Thee we come, our hearts to give,
That, *as we are indwelt by God the Spirit*—
Ashamed of Thee we n'er shall be to live!

The Neglected Epistle of James

By Frank E. Gaebelein

Chapter 1:1-12

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting (James 1:1). The epistle begins with the formal salutation customary in ancient letters. There is more than casual significance in James's designation of himself. He does not stand upon his authority as head of the church at Jerusalem, but calls himself simply "a servant of God and of the Lord Jesus Christ." The word translated "servant" is the common Greek term, *doulos*, meaning *slave*. There is a lesson in the humility with which James leaves it to others to call him "the brother of the Lord" or a "pillar" of the church. For him the highest honor is to be "a slave of God and of the Lord Jesus Christ." In point of fact, the title is not one to be lightly assumed. It implies a completeness of obedience and depth of consecration very few have any right to claim. We may be certain that James used it in all humility; yet behind that humility there stands a degree of commitment that makes the title of a "slave" of the Lord the highest Christian designation. Measured by such a standard, how many who say of themselves, "I'm only a servant of the Lord," are really what they claim to be? How many of us are truly *doulοi*, "slaves" of the Lord Jesus Christ, obedient to Him in all things, surrendered to His will in every area of our lives?

Observe next the way in which James refers to Christ. The man who, during the earthly life of his divine Brother refused to believe in Him, now gives Him his full title, "the Lord Jesus Christ." Without going so far as to say that it is never permissible to refer to our Saviour in any other way than as "the Lord Jesus Christ," we may see in the title which James gives Him a wholesome corrective to the informal way in which our Lord is so frequently addressed. While we call Him "Jesus," let us not forget that there are many times in our worship and in speaking of Him to others when we should accord Him His full title: the Lord Jesus Christ.

Having identified himself, James now makes clear to

whom the epistle is addressed. He is writing, he tells his readers, "to the twelve tribes which are scattered abroad." By this is meant the great company of Jews, known as "the dispersion." In the first century, just as in this twentieth century, the majority of the nation was living, not in Palestine but in non-Jewish territory. At the time of Christ, for every Jew in Palestine there were two in dispersion. As the Sybilline Oracle said in the second century of these scattered Jews: "Every land and every sea is full of thee." The initial cause of this dispersion was the Assyrian and Babylonian captivities. Subsequently, Egypt and Syria took numbers of the Jews into bondage. Voluntary emigration also added to the growing multitude of exiles.

It is to the Christian believers among these Jews, "scattered abroad" in the first instance by divine retribution upon the national sin of idolatry, and including in their number representatives of each of the twelve tribes, that James is writing. Let us not make the mistake, however, of thinking that what he has to say is not for us Christians today. As with so much of Scripture, this epistle is addressed first of all to a specific situation. The Word of God has timeless relevancy; the better we understand the particular historical background out of which any portion of it comes, the better are we prepared to grasp the meaning of that portion for us of a later and different age. As a matter of fact, the first century was strangely like our twentieth century. With all its social and moral corruption, it was a time of expectation of a new and better world. Even such a pre-Christian pagan writer as Virgil spoke in veiled terms of a coming ruler and a golden age. So today, beneath all the turmoil and darkness of our times, men are looking and longing for "a brave, new world" in which there will be peace in place of war and security in place of fear. But what so few understand is the plain fact that the Word of God sets forth the sure hope of the realization of the peace and security for which mankind longs, as it shows us that only through the coming of the Prince of Peace will the world see a better day.

One more fact should be kept in mind regarding "the dispersion." They are still with us. Throughout nineteen hun-

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dred years the identity of the Jews has been preserved. Subjected to persecution such as no other people has ever had to endure, they remain the unique race. Like the bush which burned without being consumed, they are indestructible. Nothing—no Russian pogroms of a former generation nor any German Buchenwalds of our time—has been able to destroy them. And today, while Jewish nationalism has been revived in the State of Israel, the dispersion is still world-wide and the twelve tribes are still scattered abroad.

Concluding his salutation, James adds the single word, "greeting." A common expression of courtesy, the word literally means *rejoice*. It is interesting to observe that it occurs at the beginning of the letter sent out by the first Jerusalem Council, headed by James.[1] Perhaps it was a favorite salutation of the brother of the Lord. But be that as it may, it provides an excellent transition to the first subject which James treats, that of rejoicing in the midst of the trials that inevitably come to every Christian life.

My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing (James 1:2-4). It is an amazing statement that we have in verse 2. James is saying nothing less than this: "My brothers, reckon it nothing but joy when you find yourselves in the midst of all sorts of trials and tribulation." Actually most Christians do exactly the opposite; they make trial an occasion for groaning and bewailing their hard circumstances. But James reminds us that testing should be accepted with joy. And why should it not be? For after all, every new trial that comes into our lives is another opportunity for God to show Himself mighty in delivering us. It is all very well to talk about "the victorious life." In actual practice, however, an acid test of victorious living is whether or not trial is really a thing of Christian joy.

Following his statement of the principle of rejoicing in testing, James goes on to explain why Christians should welcome trial. "The trying of your faith," he says, "works patience." "Patience" is the essential quality of endurance,

[1] Acts 15:23.

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of keeping on in adversity and not giving up; and the "perfect" (and the word means *complete*) issue of endurance (vs. 4) is to make us "perfect and entire," or, in other words, "complete and mature." The thought is that of adult Christian character, the result of joyful perseverance amid all manner of testing.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given to him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways (James 1:5-8). This first chapter of James is like a seed plot. As the writer passes from subject to subject, he touches upon the various themes dealt with in the course of the epistle. Thus, turning at this point from his reference to trial and endurance in the Christian life, a subject to which he is to revert more than once,[1] James introduces the topic of wisdom. He does this by putting before us a promise.

Someone has estimated that there are in the Word of God no less than 3,000 precious promises. Of these, the one recorded in the verses before us is by no means the least. It is, however, one thing to know that Scripture contains such a vast treasure of promises; it is another thing really to *know the promises*. After all, the promises are given, not for our admiration but for our use. Really to use them we must first of all know them. And then, knowing them, we must put them to the test of experience. This we do by applying them in specific circumstances through believing them.

Now the promise given in James 1:5-8 is one of the most universally applicable in all the Bible. Consider to whom it is addressed: "If any of you lack wisdom . . ." That, of course, includes every human being. We all need wisdom, *and we need it over and over again. Life presents a succession* of decisions. Time and again we find ourselves searching for the right answer to some perplexity in human relationships, in Christian work, or in our daily business or profession. We realize that the problem is too much for us, and in that very

[1] Cf. 1:2-15; 4:10-11.

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realization, humbling as it is, lies the seed of the solution. For lacking wisdom and acknowledging this lack, we ask God for the wisdom we do not have.

Observe well how James, in stating this promise, speaks of God. He is the God that gives to all freely, the God who loves to supply the need of those who come to Him in their ignorance, soliciting the aid of divine omniscience. To such He gives wisdom and, in doing so, He never upbraids them for their ignorance.

The promise, however, has a condition: wisdom must be asked for in faith. When we come to God in our perplexity, frankly acknowledging our ignorance, we must believe that wisdom will be given us. "But what," someone enquires, "is meant by asking in faith?" The answer to that question depends upon the definition of faith. Therefore, we think back to Hebrews 11:1, where we read: "Faith is the substance of things hoped for, the evidence of things not seen." The key to the definition lies in the word "substance," a modern synonym of which is "title-deed" or "guarantee."[a] To have faith, then, is to hope for something to the extent that one believes he has it as surely as if he held in his hand a legal guarantee or title-deed of its accomplishment. Such faith is nothing less than the "evidence," the "conviction," the convinced assurance of that which is not yet actually before one's eyes. Moreover, this attitude must be maintained unwaveringly.

At this point, James illustrates the principle he is pressing home to his readers. In vivid words he compares the vacillating man who says he believes but then doubts, to an ocean wave, driven hither and yon at the mercy of the wind. Here is the first instance in the epistle of a leading trait of James's style—the use of figures drawn from nature. Here, too, we see for the first time his kinship of mind with his divine Brother whose teaching was so full of references to the world of nature.

Having shown so picturesquely that vacillation is incompatible with the steadfast faith that takes God's promises seriously, James completes his characterization of the wav-

[a]The meaning of the Greek word *hypostasis* has, in recent years, been clarified by the Greek papyri.

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erer with this terse comment: "a double-minded man is unstable in all his ways." The adjective, "double-minded," literally means *two-souled*, an apt description of the Christian who is one moment trusting the Lord and another moment doubting Him. Certainly one of the great needs of our times is for whole-hearted, whole-souled Christians. There are all too many in the churches who fit the definition someone gave of half-heartedness as "serving the Lord in such a way as not to offend the devil."

Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways (James 1:9-11). The next three verses give us an example of a particular kind of trial and, at the same time, introduce a subject that is later to become one of the major themes of the epistle.[4] The example is a change in the circumstances of life; the theme is the transitoriness of earthly riches. First James mentions the poor with whom he has the deepest sympathy. For "the brother of low degree" to be exalted is obviously a change in status that should lead to rejoicing. But for the rich to lose his wealth and the social privilege that accompanies it is a great trial. Nevertheless, James reminds the rich that such being "made low" should also be a cause of rejoicing. Then, speaking again like his divine Brother, he turns to nature for an illustration, reminding the rich that all things human are transitory. As the grass, the rich will wither away in a short time. Therefore, if the wealthy are humbled, this change in status should be welcomed as an evidence of the common humanity which all men without exception share.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him (James 1:12). As has been already pointed out in these studies, the similarity of outlook between James and the Lord Jesus is marked. A rewarding study, for instance, is to compare the epistle with the Sermon

[4] Cf. 2:13; 5:1-6

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on the Mount. Such comparison reveals many parallels. For example, James gives us a beatitude upon the subject of trial or testing.[a] The blessing, he points out, is for the man who "endures" temptation; it is for the man who has the patience spoken of in verses 3 and 4 of this chapter. Such a man will, when he has stood the test, receive a reward, called here "the crown of life." But this reward is promised, not indiscriminately but only to them that love the Lord. The beatitude, therefore, is combined with a promise. It is not just endurance under [illegible] out against temptation, that is singled out [illegible] and reward. After all, there is a sort of st[illegible]nce that keeps on through the most severe testing [illegible] yet [illegible]rable as it may be, is far from Christian. T[illegible] of the Christian is of quite another order; [illegible]ce is in respect to love. The crown of life will be given only to those who, enduring trial and standing the test, *love* the Lord; it is promised only "to them that love Him." Thus James, very early in his epistle, stresses the great differential which sets Christian virtue apart from any other standard of conduct.

[a]The word "temptation" should here be interpreted in this broader sense of *testing*; it includes, of course, temptation in the sense of solicitation to evil, but goes beyond that to comprehend trials in general.

(To be continued, D. V.)

TWO MESSAGES
(John 8:21; John 14:3)

By Lorraine Chayer Van Brockhoven

The Lord was speaking to the crowd, religious leaders of the day
Who scorned His Word, despising Him, rejecting thus the only Way:
"Ye cannot come where I shall go, for ye believe not I am He
Who is the only light and hope. This shall your condemnation be."
Such was the message bold and clear
To hardened hearts that would not hear.

The Lord was speaking to His own, the men who served Him loyally:
"I go, but I will come again that, where I am, there ye may be.
Let not your heart be sore distressed, and neither let it be afraid.
I leave My joy and peace with you. Beloved, be ye not dismayed.
I go to make a place for you
That ye may share My glory too."

The Saviour's words down through the years still bear the message clear today
Of life and joy to all who trust, of death to those who turn away.

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The Image of God

By George H. Mundell*

"For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection" (Rom. 6:5). If we are to be like Christ, or Christ-like, we want to know just exactly what that means. What does God's Word tell us Christ was like?

"God . . . hath in these last days spoken unto us by His Son . . . the brightness of His glory, and the express image of His Person" (Heb. 1:1, 2). Christ-likeness then is God-likeness, or the image of God. Just what is an image? An image is defined in the dictionary as *an exact likeness or reproduction.*

"In whom we have redemption through His blood, even the forgiveness of sins: who is the image of the invisible God" (Col. 1:14, 15). God is invisible and will be always invisible. Insofar as is revealed in the Scriptures, even in heaven we shall not see God the Father or God the Holy Spirit because in Christ resides all the fulness of the Godhead bodily. In heaven we shall see Jesus Christ in His physical form, with the marks of the nails in His hands and feet. He is very God of very God, the express image of God's Person. God has shown Himself to us through the Lord Jesus Christ, who is the physical manifestation of all that the invisible God is.

This is perfectly clear. But how do you and I come to be an image of God? "I and my Father are One," said the Lord Jesus. "Then the Jews took up stones again to stone Him. Jesus answered them, Many good works have I showed you from My Father; for which of those works do ye stone Me? The Jews answered Him, saying, For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God" (John 10:30-33).

Some people, particularly the more highly educated ones, say that our Lord never claimed to be God. Here from His own lips, however, is a simple, clear, and exceptionally forceful statement. Certainly there is no opportunity for any mis-

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translation or misunderstanding of the words, for His contemporaries knew exactly what He meant. They knew He said that He, Jesus Christ, and His Father, Jehovah, were One. That is why they wanted to stone Him. Why are the people of today so blind?

"But if our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:3, 4). The unsaved do not realize that the Lord Jesus Christ is God. The god of this world, Satan, has blinded their minds through worldly learning, bigotry, and religion without Christ. Church membership, ritual, baptism, stirring music, and beautiful buildings, whatever other values they may have, can never save a soul. Only the blood of Jesus Christ can save.

Man is saved only if by faith he sees that Jesus Christ died on Calvary's cross to pay the price of his sins. Salvation is God's free gift to those who accept by faith the fact that "Christ died for our sins according to the Scriptures; and . . . He was buried, and . . . He rose again the third day according to the Scriptures" (I Cor. 15:3, 4).

The acknowledgement that Jesus Christ as the greatest Person the world has ever known, the finest character in all history, the most moral Person who ever lived, the greatest teacher, or the best example ever to set foot upon this earth will never save a soul. Until the Lord Jesus Christ's Deity is recognized, there can be no salvation.

Some time ago I had occasion to talk with a Jewish merchant. He quoted a verse of Scripture in such a way that I thought he might be a Hebrew Christian. Then this man told me that Jesus Christ was the greatest Man who ever lived, and that His precepts were such that his own wife was reading the New Testament and training their children by the teachings of Jesus. This Hebrew was very familiar with these great truths and had the utmost respect for Jesus as a wonderful teacher. When I said that Jesus Christ is God, his anger flared immediately.

That man was apparently a good, moral-living person, seeking from the life of Christ the best moral ethics with

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which to rear his children. I tried to show him that Jesus Christ was either God's Son, very God of very God, the express image of God Himself, or (and I shrink at putting this into words) He was the worst liar who ever lived, for He claimed to be God, as recorded in the very Bible they were reading. The god of this world had blinded this man and his wife to the saving fact that Jesus Christ is God. They believed as do the modernists, whose teaching is to live like Christ, follow His example, and make the world a bit better because you have been in it. The Bible teaches us to receive Jesus Christ as our Saviour on the basis of His sacrificial death and resurrection, and then to let Him work out His purpose through us.

One of the heartaches that our blessed Lord knew illustrates how difficult it is for the finite mind to comprehend this great truth. One can almost hear the sorrow in His tone as He speaks to Philip. "Philip saith unto Him, Lord, show us the Father and it sufficeth us. Jesus saith unto 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 14:8, 9). After three years of walking and having fellowship with His disciples, our Lord was forcefully reminded that they had never *really* known who He was. Jesus Christ, as He walked this earth, was the visible representation, the exact likeness, the very image of all that God is.

Are our lives showing Christ-likeness or God-likeness to the world? "And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son" (Rom. 8:28, 29). God's work in the redeemed soul is to make you and me, right here and now, exact duplicates of Jesus Christ, images of the invisible God. Every accident, sickness, handicap (physical or otherwise), difficulty, misunderstanding, and disagreeable situation can be received of God as an instrument working together in that supreme purpose.

Christians do have difficulty, yes, even with fellow Christians. Is it not true that sometimes deeply spiritual Chris-

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tians are not easy to get along with? Sometimes we Christians have more difficulty with fellow believers than with people of the world. Why? It takes a diamond to cut a diamond. God is using Christians as diamonds cutting each other that we may come forth in the image of the Lord Jesus Christ. The more precise and definite the cut, the finer the reproduction. When you are thus "cut," can you accept it as of the Lord and not get angry at the tool that He is using? Look to Him and say: "Thank you, Lord, for that is to cut away more of self that I may be more like Thee."

Just a word of caution: do not take this out of the hands of the Holy Spirit and yourself set about to do His work in the molding of other Christians. Fleshly plans can do great damage. When the Lord holds you in His hand, however, that He may do the cutting, the deft stroke is His plan and power, for His honor and glory.

"And have put on the new man, which is renewed in knowledge after the image of Him that created him" (Col. 3:10). There is no mistaking what God is after. We are to put on the Lord Jesus Christ as we would put on a garment, that we may be renewed in the image of the One who created us. As Jesus Christ is the image of God, we Christians are to bear the image of Christ. We are useful to our God only as the image of Christ is developed in our lives.

Now how can this be? Each one of us lives with himself and knows that he is not an image of Christ. How can we ever expect such a transformation to take place? Humanly it is impossible but our God is the God of the impossible. We know that God answers the prayer of a righteous man. Was Jesus Christ a righteous Man?

Can you picture the Lord Jesus Christ kneeling, looking up to heaven, possibly hands lifted, completely removed from the world of circumstances around Him, seeking from the Father certain things for you and me! The Lord Jesus was soon to go to be with His Father and leave His followers in the world. Try to visualize Him as He prays, according to John 17. He asks for the glory He had with His Father before the world began. He says that He has finished the work which God the Father sent Him to do. Then He commits the care of His disciples and all believing people of all

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ages into the hands of His Father. "As Thou hast sent Me into the world, even so have I also sent them into the world, and for their sakes, I sanctify Myself [set Myself apart] that they also might be sanctified through the truth. Neither pray I for these alone [that is, the 500 or more of His followers then living], but for them also which shall believe on Me through their word [which includes you and me]."

Here, in the greatest verses on Christian identification in the Scripture, the Lord Jesus Christ draws us into that precious oneness with God the Father and God the Son. "That they all may be one." Our Lord is very determined to give a detailed explanation of this truth and oot leave men to interpret His thoughts. The Lord Jesus gives His own definition, in very simple, clear words. Five times in this brief section He uses that inclusive word, "one." He defines for us: "That they may be *one*; as Thou, Father art in Me, and I in Thee."

Our Lord Jesus Christ is looking up into the eyes of His Father in prayer for you and me. This truth, though simple, has such depths that we cannot understand it. We are to be one, as God the Father is in God the Son, and as God the Son is in God the Father. "I and the Father are *One*." The believer, God the Father, and God the Son are to be one. But Christ enlarges: "As Thou, Father, art in Me and I in Thee, that they also may be one in us; and the glory which Thou gavest Me, I have given them." Wonderful truth! Then He repeats His definition: "Even as We are One."

With all the Bible teaching we can ever get, with all we can glean from the pages of the Word of God, with all we can ever read about the union described here by our Lord and Saviour, we shall never be able to comprehend the fulness of what the Lord Jesus Christ has given in this passage. The Jews of His day wanted to stone Him for claiming that oneness with God the Father, yet here He, God the Son, gathers you and me to share that oneness of the holiness and glory of the Father with the Son.

How can it ever be? The truth is so stupendous that it completely amazes us. The first three words of the next verse give the method: "I in them." Yes, in your life and mine today dwells the Lord Jesus Christ. These bodies of

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ours are vehicles of God the Son. Remember that Christ is talking to His Father. Now look at the next phrase: "And Thou in Me." That brings both God the Father and God the Son into you and me. Scripture tells us over and over again that our bodies are the temples of the Holy Spirit, who dwells in us. Do we realize that we are indwelt, or inhabited, by the very Trinity of God: God the Father, God the Son, and God the Holy Spirit?

I cannot understand this mystery. I know that there was One born of a virgin, who lived among men for over thirty years and was nailed to Calvary's cross in His physical body. I know that His lifeless body was taken from the cross, placed in a tomb, and that after three days He miraculously arose and walked upon this earth. I know that after He arose, He visited and ate with His disciples.

I know He made a special appearance before doubting Thomas who, in disbelief, had said: "Unless I put my finger into the prints of the nails in His hand and thrust my hand into His side, I will not believe." In that great love, wherewith He loved us, the Lord Jesus Christ appeared to Thomas, and holding out His hands said: "Thomas." I do not think He got any further than that. He never had to show Thomas His side. All Thomas did was to look at the marks of the nails; then he cried: "My Lord and my God."

I know that that same One, in that same physical body, is seated at this moment on the right hand of the throne of God in heaven. Some day the heavens will part and He will come for His own. The dead in Christ will rise first, and a living generation of believers will be caught up to meet Him in the air. Then He will come back and establish His earthly kingdom.

I know these things. I know that He is in me, too, but I cannot understand fully how that One is living in me and in every Christian. Nevertheless He prayed: "I in them." The Lord Jesus Christ fulfilled His own prayer by coming into you and me by His Holy Spirit, living in us such a life that people see the image of God the Father in those "who believe" and who are obedient to His will. Christ is the express image of God and we are to be made in the image and likeness of the Lord Jesus Christ. This prayer just con-

firms those great truths of the image and likeness that you and I might be made one in our blessed Lord, one in all that He is and all that He has.

Many of God's own dear people are afraid of death, afraid of the judgment that is to come. In I John 4:17 He says: "Herein is our love made perfect, that we may have boldness in the day of judgment." How can we be without fear in the day of judgment? I am going to misquote: "Because, as He is, *so shall we be when we get to heaven.*" But that is not what the Scripture says. It reads: "As He is, *so are we in this world.*" The part of this world that we are in *right now* is the place that is meant. *Today* is the day it means. God sees you and me just like He is *now*, wherever we are. Our minds cannot comprehend this, but God has imputed it to you and me. If death should overtake any one of us, we would just stand in the presence of the Lord, as perfect and complete, as holy and righteous as He is. This is our position. But, oh, beloved, actually we do not see each other that way, do we?

God wants to be seen in these lives of ours. "Have I been so long with you and you have not seen Christ in me?" ought to be the cry of every one of our hearts, as it was the cry of our Lord's heart when Philip said: "Show us the Father."

Are we showing the Father? If we are in the image of Christ, we are in the image of God. God's Holy Spirit wants to work through you and me the likeness of the Lord Jesus that is already imputed. Christ has come in. He is longing to live in the world, but He needs men and women who are willing to give up everything, trust Him, and obey His will. Some He will lead into what is called "full time Christian work"; others He will keep right where they are, even possibly at home in secular work . . . all will be in full time Christian service because all will be living in this world in the image of Christ Jesus, who is the perfect image of God.

John's witness was to Christ: "Behold the Lamb of God." Hearts were touched and they followed Jesus saying: "Rabbi, where dwellest Thou?" And then we have love's answer: "*Come and see.*"

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Scripture Summaries*

By Herbert Lockyer

Guidance in the Scriptures

There is no aspect of life about which we have to be so careful as that of "guidance." No matter in what realm we dwell, there is nothing so solemn and necessary as the knowledge of the mind of God.

Some good folks there are who positively assert that they are being guided by the Lord, when subsequent events prove that they simply are following their own inclinations and interpret such to be the will of God. It is little short of sacrilegious to hear the casual way some Christians talk about being "led." Their guidance, we fear, does not come from a heavenly source.

True and unmistakable guidance, however, is promised us in the Scriptures. "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with Mine eye" (Psa. 32:8). Of course, if this guidance is to be ours, our eyes must be ever toward the Lord. Wandering vision will mean that we shall stumble and lose the pathway of His purpose. It is unfailingly safe to believe that "where God's finger points, God's hand will lead the way." Let us give ourselves, then, to some attempt at an understanding of what the Bible has to say about this all-important matter of guidance.

The Guide

When journeying through unknown regions, it is important to have an efficient guide. Who is He, then, who is offering Himself as our guide? What are His qualifications to act in such a capacity? Well, the Prophet Isaiah leaves us in no doubt as to His wisdom and ability: "The Lord shall guide thee continually" (Isa. 58:11).

There are two things that beget confidence in the Lord's guidance. First, there is the perfection of His character. He is all-wise and, as the omniscient One, He knows all

*Although this is not a book summary, it is one of Dr. Lockyer's series on some of the great themes of the Bible.

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things and can therefore lead us aright. Then there is the perfection of His love. A loving heart directs His guiding hand. And He always gives the very best to those who leave the choice with Him. There are times when we are puzzled, as though He errs; but after the mists roll away, we shall bless the hand that guided and the heart that planned.

One must hasten to say that the continual guidance of the perfect Guide rests upon the basis of our acceptance of Jesus Christ as Saviour and Lord. It is true that James says: "If any of you lack wisdom, let him ask of God," but divine help is only offered to "any of you" who are previously referred to as "my brethren." A person, lacking in faith or unstable, has no right to expect anything from the Lord (James 1:2-8).

The guidance of God, which is the sure portion of those who know the Lord, is not promised to those who live their lives outside the domain of His grace. If we know Him as Saviour then we have every right to seek and expect divine guidance. And once we are His, the Holy Spirit begets spiritual sensitiveness as to divine requirements. We become instinctively aware of the mind of the Lord. Abandoning ourselves to Him, and trusting ourselves to His wisdom, we find that life becomes profoundly blessed.

> And now I have flung myself fearlessly out
> Like a ship on the stream of the Infinite Will;
> I pass the rough rocks with a smile and a shout,
> And I just let my Lord His dear purpose fulfil.

The Guided

When Isaiah declares that the Lord guides continually, he makes it very clear that those guided are a special class: God's people (Isa. 58:1-11). And for those redeemed and regenerated there are certain features about the matter of guidance essential to be observed. If these phases are recognized, there need be no doubt or uncertainty about the knowledge of God's will.

1. *We must realize our utter inability to decide for ourselves what we ought to do.* The lack of wisdom must be confessed, for the promise of help is not for those who are wise in their

own conceits or puffed up with their own knowledge and ability. If we have no deep sense of the need of divine guidance, then, of course, we shall not know what it is to throw ourselves upon God. Self-evolved plans will be ours, and self-choice is ever grievous to Him who has promised to guide us with His eye. And friction and failure are ours when we scheme our own way through life. One step prompted by self can impoverish a whole career. Setting out upon a false track, we find ourselves away from the center of God's will. Misinterpreting our own desires as the will of God, we often embark upon hazardous enterprises ending in catastrophe. To come to the end of ourselves and accept the Lord's plan for life may cut clean across our own self-conceived plans, but "the Lord's choice is ever a choice one."

2. *There must be an inherent desire to know the will of God, and then the willingness to accomplish that will when it is fully known.* Years ago the late S. D. Gordon wrote in my autograph album: "The greatest passion that can burn in the human heart is to know the will of God and get it done." We must have no bias. Our own will and desire must be set aside. With the Saviour we must pray: "Not my will, but Thine be done."

Often there is the temptation to make circumstances fit in with what we imagine to be the will of God for us. Sometimes we declare that the Lord told us to do a certain thing or to go to a certain place when such an action was simply the creation of our own mind.

3. *We must definitely pray and wait for guidance.* Asking God, we must wait for His direction. And what sad mistakes we should be able to avoid if only we prayed more! There are no short cuts or royal roads to guidance. In response to prayerful waiting upon God, guidance can be ours in all affairs, whether personal, domestic, business, or spiritual. Furthermore, as we wait we come to learn that the *stops* as well as the *steps* of a good man or woman are ordered of the Lord.

4. *The positive expectation that God will grant our petition for guidance.* We must ask "nothing doubting," as James expresses it. For those who pray, wait, and believe, guidance

is sure and certain. Expecting the Lord to lead, we quickly discern His voice as He says: "This is the way, walk ye in it."

Alas, this is where we so often fail! We pray, and then begin at once to wonder whether God *will* guide. Doubt and impatience assert themselves. *If* guidance is *delayed*, we take matters into our own hands. Contrariwise, when we trust ourselves absolutely to the wisdom and hands of our Guide, He never fails to lead us aright.

5. *We must follow a step at a time.* "Take step by step by the Spirit" (Gal. 5:25, Bishop Moule's rendering). God's method is ever step by step.

O'er each step of the onward way
He makes new scenes to arise.

Taking the present step, we must leave all further steps until the time comes to take them. We must not cross our bridges until we reach them. Peace and contentment are ours as we proceed to take the next step that God reveals to us in answer to prayer.

I do not ask to see the distant scene,
One step enough for me.

We are tempted to *regard one* step of little consequence, yet subsequent steps are vitally affected by the movements of the moment. Eternity alone will reveal the value of single steps. It will then be discovered that God builds a life, not in a moment but moment by moment. All the great achievements of our modern age represent slow and steady growth. Mushrooms may spring up in a night to wither just as quickly; the oak takes hundreds of years to grow and is rendered impervious thereby to the ravages of storm and time. Therefore, let the unchanging determination of Job be ours. "My foot hath held His steps, His way have I kept, and not declined" (Job 23:11). Let us lay hold of the promise: "As thou goest step by step the way shall open up before thee." And let us never forget to take each step with the feet of prayer and obedience.

6. *Divine guidance is always direct guidance.* There is no uncertainty about the leading of the Spirit. God is light and casts no shadows. *If* we follow our own impulses or

the wishes of others, then we shall move in a mist. It is here that we can detect the weakness of "guidance" as taught by the Oxford Group Movement. A quiet time is urged upon the "grouper" at the beginning of the day, when with a mind blank and a pencil in hand, he must wait for "leading." Yet a moment's thought will suggest the fact that a blank or static mind is an easy prey for Satan as, alas, so many "groupers" have discovered. All mental impressions are not of God. Nothing is more clearly taught in the Scriptures than that there are evil spirits which have access to the human mind. To act contrary to the Scriptures is an evidence that that guidance is not of God, for He will never lead us to speak or act in a way that is antagonistic to His revealed will and written Word.

The Guidance

Divine guidance, like the Guide, is perfect, good, and gracious. Enoch, we are told, walked with God. "It became his life's ambition and the sovereign aspiration of his soul to company with the Eternal, and by such an act he put himself in alignment with the divine purpose and plan and received sure and certain guidance."

1. *The guidance of God is certain.* Isaiah declares: "The Lord shall guide thee continually" (Isa. 58:11). But the paramount question is: How does He guide? Here we reach the heart of our study.

First of all, God guides by His Word, and guidance from such is ever certain. There is nothing hazy about the leading of the Scriptures, for as a lamp to our feet and a light unto our path, they show us where and how to walk. Quite often all the guidance one needs is the plain unadorned Word. In special circumstances, it is surprising how the Holy Spirit will cause certain passages to become luminous. For example, if one is troubled about separation from unworthy and unspiritual associations, a passage like II Corinthians 6:14-18 offers immediate and unmistakable guidance.

Again, God guides by the Holy Spirit. It was the Spirit who guided Philip to the chariot of the eunuch (Acts 8:27).

Paul was likewise subject to the leading of the Spirit (Acts 16:6, 7). The Holy Spirit is an unerring guide. Knowing the mind of God concerning every phase of our lives, the Spirit can prompt us to do those things well-pleasing to the Father. And such an infallible Guide will never lead us to do anything contrary to the will of God as revealed in the Scriptures. Is it not blessed to know that we can learn how habitually to discern the voice of the Spirit and secure thereby a life devoid of bitter mistakes and wrong turning?

Of old God sometimes guided His people by dreams and visions. After receiving the prompting of the Spirit it was thus that Paul was led over into Macedonia (Acts 16:9, 10). Dreams, however, are a very uncertain method of guidance and do not form part of God's usual procedure, especially now that God's full revelation is given us in the completed Scriptures.

There are times, also, when God guides by circumstances both ordinary and extraordinary. Abraham's servant could say: "I being in the way the Lord led me"; and, time and again, guidance comes as we exercise sanctified common sense amid surrounding circumstances. The position that we are in sometimes interprets God's will. For example, here is a young man who has a desire to be a missionary but is doubtful whether he is being led out to the regions beyond. He has aged parents who are not fit to be left alone and who, if his provision were withdrawn, would inevitably suffer. In such a case, home circumstances offer sufficient guidance. Until conditions change, this young man should see that his duty is to care for his own.

F. B. Meyer often recalled an experience he had crossing the Irish Channel on a dark, starless night. "I stood on the deck by the captain," he says, "and asked him, 'How do you know Holyhead Harbor on a night like this?'

"'Do you see those three lights?' he replied. 'Well, those three must line up behind each other, and when we see them so aligned, we know the exact position of the mouth of the harbor.'" And Meyer would make the following application:

> When we want to know God's will there are three things which always occur:

God in the heart impelling you forward;
God in His Book corroborating whatever He says to the heart;
God in circumstances which are always indicative of His will.

And it is nothing short of folly to set out upon any course until all these three agree.

2. *The guidance of God is personal.* Let us look at Isaiah's pronouncement again: "The Lord shall guide *thee* continually." *Thee!*—yes, you, my friend, no matter how humble and lonely you may be. God's eye is on the sparrow, and He watches you too. He loves and cares for *you*, and is willing to guide you as if you were the only one in His universe requiring guidance.

Perhaps some of you have been tempted to think that you are far too insignificant for God to notice. "How can it be possible," you ask, "for a God so great to condescend to guide me in the common, ordinary everyday affairs of life?" Well, He has promised to guide me, yes, even me. Therefore, let us trust Him to lead us over life's rugged pathway. Say to Him:

Hold Thou my hand, I am so weak and helpless
I dare not take one step, without Thy aid.

and unerring guidance will be yours.

3. *The guidance of God is continual.* Surely we ought to underline the word "continually" in Isaiah's promise of divine guidance! For the majority of us, guidance is fitful and spasmodic. At times, we are truly led of God; at other times, we choose our own will and way. But increasing guidance is offered, not only for the great problems of life but for all the little matters demanding a knowledge of the will of God. He promises to guide us, not sometimes but always; not only in the crises of life but all the way and all the time. And this continual guidance can be relied upon until we reach the end of our earthly pilgrimage. Then, the loving hand of the Guide having led us thus far, will lead us from the dusty lanes of earth to the golden streets of heaven.

If we are uncertain of the way to take for any earthly journey, it is helpful to have written directions, but what freedom from anxiety is ours if we have the leadership and personal companionship of a friend who knows the way.

Guide posts are one thing; guides, another. And blessed be His name, we have the Lord as our Guide to the country whither we are journeying!

4. *The guidance of God is satisfying.* If we enjoy the certain, personal, continual, guidance of God, then we shall know what it is to have our souls satisfied even in times of parching drouth, and to have our bones made fat; we shall be like a watered garden, and like a spring of water whose waters fail not (Isa. 58:11). Others may lose their way but we are led aright. Others may be barren but we are fruitful. Drouth may overtake us, straitened circumstances and testings may come, yet with the good hand of our God upon us we can have a source of refreshment unknown to those who have only a self-planned life.

Beloved, let us "cease meddling with God's plans and will." Touch anything of His and you mar His work. You may move the hands of a clock to suit you but you do not change the time; in like manner you may hurry the unfolding of God's will but you harm and do not help the work. You can open a rosebud but by so doing you spoil the flower. Leave all to Him. Hands off! "Thy will, not mine . . ."

Conscious of our proneness to stray when left to ourselves, let us lovingly depend upon our heavenly Guide to lead us "o'er moor and fen, o'er crag and torrent till the night is gone." Let us follow His way, which is ever the best way.

God bade me go when I would stay
('Twas cool within the wood);
I did not know the reason why.
I heard a boulder crashing by
Across the path whereon I stood.

He bade me stand when I would go.
"Thy will be done," I said;
They found one day at early dawn,
Across the way I would have gone,
A serpent with a mangled head.

No more I ask the reason why.
Although I may not see
The path ahead, His way I go;
For though I know not, He doth know,
And He will choose safe paths for me.

Salvation is a precious casket containing all that we want for time or eternity.

Studies in the First Epistle of John

By Charles B. Bowser

Christians are different. The child of God is bound to be definitely different from the unregenerate, the unsaved, the sinner. As soon as one is "born again," even though yet a mere babe in Christ, there is present the God-nature (i.e., the Holy Spirit manifestation), and the proclivities of the God-nature *cannot be denied or ignored.* The Holy Spirit will reveal His presence and power at every given opportunity. Because of this divine Presence, the true believer in Christ must be different.

The true Christian will tolerate no continuance in sin. Sin is the transgression of God's laws. For instance, it is the transgression of God's law of *purity.* Sinful, wilful continuance in impurity is indicative of one's lack of desire for present purity, or Christ-likeness, and suggests no inclination or yearning to be pure as God is pure. Should we not conclude that such a person, lacking the God-nature manifestation, is very evidently *not* a child of God? "By their *fruits* ye shall know them."

In I John 3:3 we are told that the child of God is possessed of "a hope" and that this "hope" promotes the purifying process (call it "sanctification," if you will). This practical purification is not accomplished in a miraculous minute of emotional upset but continues throughout all of the earnest Christian's earthly life. Insofar as practice is concerned, perfect purification and complete sanctification are never obtained while we abide in this flesh (I Jn. 1:8). As "sons of God" we can never be satisfied with our present state but are bound to seek to be "like Him." Note the purifying process as revealed in these Scriptures: I John 2:20, 27; I John 3:24; 4:13; Gal. 5:16-26. Be not unmindful that it is the Holy Spirit's accomplishment of a work in us. Salvation, from start to finish, is *all* by grace.

Jesus Christ as "Lamb of God," was *manifested* to take away our sins (3:5; cf. John 1:29). Jesus Christ, the Son of God, as "Lord" was *manifested* that He might destroy the works of the devil (3:8). These manifestations (singular

in origin, plural in effect) are for you and for me (I Pet. 1:20). This is all a part of the great plan-divine and is clearly expressed in the words of Christ: "I am come that they might have life . . . *more abundantly*" (John 10:10). Our understanding, appreciation, and appropriation of His provision bespeaks for us a purer, cleaner, fuller, happier, and more complete life than belongs to those who have never been born again, who have never possessed of the divine nature.

Do you recall the words of that old Gospel song, "Whosoever . . . meaneth me"? Suppose we ask to ourselves this probing, heart-searching question:

WHICH WHOSOEVER MEANETH ME?

The "WHOSOEVER" sinner—the Spirit-less

a—Denieth the Son	2:23
b—*Committeth sin*	3:4
c—Doeth not righteousness	3:10
d—Hateth his brother	3:15

The "WHOSOEVER" saint—the Spirit-dwelt

a—Abideth in Him	3:6
b—Is born of God (Does not practise sin)	3:9; 5:18
c—Confesses that Christ is Lord	4:15
d—Believeth	5:1

So many church members, very nice, moral people, are yet in their sins and in need of the Saviour. Our hearts are heavy when we consider their lost condition, in bondage to Satan yet obviously enjoying a false peace under the auspices of religion. We should like to point out

THE DEVIL'S PART in the LIVES OF THE "WHOSOEVER" THAT WILL NOT

1—He who committeth sin is of the devil	3:8
2—The devil sinneth from the beginning	3:8
3—The works of the devil (they will do)	3:8
4—Children of the devil	3:10

We dare not minimize the power and influence of Satan. While he cannot rob the child of God of eternal life, yet he can and *does* injure and impair that life; he limits the service of the saint; he degrades the Christian and creates as much havoc as possible. Many apparently sincere but unwise, because untaught, saints are doing the *work of the devil* while thinking that they are doing service for the Lord

Jesus Christ. Satan delights when he can promote parties to supplant prayer; entertainment instead of Bible study; etc. Sorry the plight and sad the sight of saints of God wearing the service ribbons of Satan! Remember, beloved, that "*this* is the message":

"God is Light" . . .
"In Him no darkness" (1:5), and certainly we should "walk in the Light" (1:7).

The "message" also urges

"Love one another" (3:11), *not*..... as Cain (3:17)
not..... in word
neither..... in tongue (3:18).

This "love," the love divine, is different; it is possessed only by Christians and makes the Christian different. It is

1—Divinely bestowed	3:1
2—Divinely revealed (in Christ)	3:16
3—Divinely declared	3:11
4—Divinely commended and commanded	3:23

Love, as manifested in and by us, is proof and evidence of our regeneration and not the cause thereof. Said Augustine: "Let each go to his own heart; if he find there love to the brethren, let him feel assured that he has passed from death unto life." "He that loveth *not* . . . *abideth* . . . in death." Want of love in the life evidences no spiritual change in the life, no God-nature!

CHARACTERISTIC OF THE SONS OF GOD IS

Identification

Passed from death unto life	3:14
We know . . . we are of the Truth	3:19
Hearts assured	3:19
Hearts condemn us not	3:21
Confidence toward God	3:21
He abideth in us	3:24

Manifestation

Love one another	3:11, 23
Love the brethren	3:14
Love . . . in deed and truth	3:18
Keep His commandment	3:22, 24
Do those things . . . pleasing in His sight	3:22
Believe on His Son Jesus Christ	3:23

Unite identification and manifestation and you will have sanctification!

First John was undoubtedly designed by the Holy Spirit

to call attention to the differences between the children of God and those who are not children of God. We suggest a careful study of the following comparative Scriptures:

THE CHILDREN OF MEN
(Psalm 36:7)

Children of the Wicked (Matt. 13:18)	Children of God (Matt. 5:9; Lk. 20:36; Rom. 8:16)
Children of this World (Lk. 16:8; 20:34)	Children of the Highest (Luke 6:35)
Children of the Flesh (Rom. 9:8)	Children of Light (Lk. 16:8; Eph. 5:8; Jn. 12:36)
Children of Disobedience (Col. 3:6; Eph. 2:2, 5:6)	Children of the Resurrection (Luke 20:36)
Children of Wrath (Eph. 2:3)	Children of the Day (I Thess. 5:5)
Children of the Devil (I John 3:10)	Children of the Living God (Rom. 9:26)

Sensitive saints of God are prone to rebel at the harsh expression in I John 3:10, "the children of the devil," while they are willing to accept the endearing term, "the children of God." Verse 8 declares: "He that committeth sin is of the devil," while verse 7 provides the alternative: "He that doeth righteousness is righteous." To the unrighteous Jews, the Lord Jesus said: "Ye are of your father the devil" (John 8:44). The Bible does *not* say "born of the devil" in contrast to the Holy Spirit's declaration, "born of God" (I Jn. 3:9), for the devil begets none; he cannot create. Whosoever follows his leading, his will, his directive, or seeks to imitate him, obviously becomes a child of the devil by such imitation and duplication, a child of the devil, not by Satanic conception but by corruption.

Is is not compulsory that we come to this conclusion: We are either "children of God" or "children of the devil," not by destiny or divine determination but *by choice* (I John 5:13)? Moreover, it rests with the children of God as to whether or not they will manifestly behave as children of God: *loving, not only in word but in deed and truth.*

"The SONS OF GOD!"
The very thought amazes!
That such as we
Should ever be
Members of HIS family!

"The SONS OF GOD!"
Our hearts cannot conceive it!
Yet Calvary
Makes you and me
One with Christ eternally!

(To be continued, D. V.)

Question Box

No. 1381. Do you think that any of us, while we are on this earth, cease from sinning? I do love my Saviour but I am constantly failing Him.

The old, sinful nature, which we possessed before we were regenerated, remains a part of us as long as we are in these mortal bodies. We shall not be perfect, therefore, or free from sinning until we are made like Christ when we see Him as he is. The old nature is capable of every sin. The new nature, which is the very nature of God Himself, cannot sin. No, we do not cease from sinning while we are here on earth (see I John 1:8-10) but, in the risen Christ and by His resurrection, sin does not have dominion over us (Rom. 6:14). We are to reckon ourselves to be dead indeed to sin but alive unto God through our Lord Jesus Christ (Rom. 6:11). We are not obliged to sin, yet all of us do sin sometimes. If we confess them, God is faithful and just to forgive and cleanse us from all unrighteousness.

No. 1382. Matthew 16:28 teaches that Christ said that there were some standing there in His presence who would not die until He should come. They have all died but He has not yet come. Please explain.

The promise that our Lord made, recorded in Matthew 16:28, was fulfilled for His disciples in His transfiguration, as told in Matthew 17:1-5. This is certified by the Apostle Peter in II Peter 2:16-18: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount."

Observe five fore-shadowings of our Lord's coming in power, in Matthew 17: (1) the Lord Jesus Christ appeared in the body of His glory; (2) Moses was there, typifying those whom Christ will bring with Him, those who have died in faith and whose bodies are the special care of the Lord; (3) Elijah was there, he who was caught up to heaven in a whirlwind, typifying that generation of believers who will not die but will be translated and whom He will bring with Him; (4) Peter, James, and John were there, symbolic of the remnant of Israel who will be on earth when He returns to reign, and who will see Him coming in power; and (5) the multitude who were at the foot of the mountain (vs. 14) is indicative of the nations who will be on earth when He comes and establishes His kingdom.

No. 1383. What are the two immutable things in Hebrews 6:18 in which it is impossible for God to lie?

The two immutable things are God's promise and His oath made to Abraham. In Genesis 17:1-8, 15, 16, God promised Abram that He would multiply him exceedingly and that He would give him a son; that is, that He would give unto Abram "and to thy seed after thee" the land where he was then a stranger. God's oath is recorded in Genesis 22:16-18, where the Lord said: "By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee . . . and in thy seed shall all nations of the earth be blessed."

No. 1384. Please explain 1 Corinthians 15:56, R. V., "The sting of death is sin, and the power of sin is the law." What is the meaning of the second part of this text?

The Authorized Version says, "The strength of sin is the law." At first thought one might suppose that the law is the strength or power of holiness, imagining that the way to be holy is to keep the law. But the purpose of the law was not to make men holy, but to show them that they are sinners. Paul writes in Romans 7:7: "I had not known sin but by the law"; and again, in Galatians 3:11 and 21, that "no man is justified by the law in the sight of God . . . for if there had been a law given which could have given life, verily righteousness should have been by the law." "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24). It is the law, then, which declares to us the fact that we have transgressed against the holiness of God and that we are sinners. The law is like a mirror; the mirror will show us when our faces are dirty but the mirror does not cleanse us. We need soap and water for that. Thus with our sins; the law shows us we are sinners but does not cleanse; it is the blood of Christ that cleanses. "Without the law sin was dead" (Rom. 7:8); that is, sin was not sin until the law was given to make the sin known. But the moment that the law was given, sin became alive; therefore, "the strength of sin is the law."

No. 1385. Is there any place mentioned in the Bible where Jesus worshiped on Sunday? Why do we worship on Sunday instead of the Sabbath?

Our Lord worshiped God every day; He also worked every day, even on the Sabbath when He wrought miracles of healing. There is no place where we are told that He worshiped on Sunday, nor are we told to worship on Sunday. But we *are* told in Acts 20:7 that "upon the first day of the week [that is Sunday], when the disciples came together to break bread, Paul preached unto them"; and again in 1 Corinthians 16:2 there is every indication that the disciples met for worship on the first day of the week. Inasmuch as the Sabbath observance was a symbol that Israel was God's peculiar people and under the law, and inasmuch as we are now dead to the law but alive unto God in Christ, and inasmuch as a new age, the dispensation of grace, was introduced by the resurrection of our Lord upon the first day of the week, the Christian church observes the first day of the week, Sunday.

Feeding On Christ

By A. M. Sutherland*

There are, throughout the Scriptures, numerous occasions of eating and drinking which, though separate from the Lord's Supper and not to be confused with it, are nevertheless illustrative of some of its aspects. Three of these occasions of eating and drinking bring out thoughts of worship, of witness, and of waiting, and in the Lord's Supper each one of these matters is clearly prominent. The vision of the holiness of God given to the nobles of Israel (Ex. 24:9, 10) issued in their eating and drinking in worship before Him. In connection with God's choice of witnesses to the resurrection of the Lord Jesus (Acts 10:40-42), Peter states that the choice was restricted to those "who did eat and drink with Him after He rose from the dead." Very credible witnesses indeed! And with His coming in view, the Lord spoke words of comfort to His own loved disciples, promising to recompense them far beyond their service while they waited for His coming (Luke 22:28-30); it would be their joy to eat and drink at His table in His kingdom.

The ministry of the Lord to the two disciples on the road to Emmaus was no doubt the character of His ministry to the wider circle of disciples during the forty days when He went in and out among them, and they thronged together to eat. Certainly at Emmaus they ate with Him, but they fed upon Him too. "The things concerning Himself," and the "many infallible proofs" nourished their faith and fed their love; for were they not feeding on the very finest of the wheat, and on honey out of the rock (Luke 24:13-31, 40-48; Acts 2:2-4)? He thoroughly interpreted all the Scriptures concerning His sufferings and His glory, and how heart-burning were those unfoldings from the types and symbols, as beginning with Moses He spoke of the things which foreshadowed and predicted His Person and work! They must surely have seen Him clearly portrayed in Exodus in the roasted lamb of the passover and in the

*Mr. Sutherland is a missionary in the Philippine Islands. This is his first article in *Our Hope*.

manna sent down to sustain Israel in the wilderness. And as the children of Israel fed upon the lamb and the manna, and later in time on the corn of the land of Canaan, so did those Christians in the post-resurrection days feed upon the Lord Jesus. How great the need for feeding upon Him today!

We never cease to feed upon Christ as our Passover Lamb. In Israel's history we find they kept the passover in Egypt (Ex. 12), in the wilderness (Num. 9), and in the land of Canaan (Josh. 5). These three places no doubt suggest the fact that the manner in which we feed on Christ, the Roasted Lamb, depends upon our condition of soul. The eating of the roasted lamb in Egypt corresponds to the time when we were awakened to a sense of our need while sinners, and were made conscious of the reality of impending judgment; when, by faith, we were brought under the shelter and protection of the precious blood. We fed on the Lamb as our Substitute as He passed through the fires of God's holiness in action against our sins. But we do not, or should not, dwell in Egypt all our lives, feeding there upon the Roasted Lamb. The Lord Jesus, by His death and resurrection, is more to us than One who bars the way to judgment. We have peace with God as a result of sheltering beneath the precious blood; we walk in fellowship with God, the God and Father of our Lord Jesus Christ.

In the wilderness the Israelites bore the character of strangers and pilgrims, and in the wilderness the eating of the passover lamb brought to mind their great deliverance from the house of bondage. As believers we, too, are brought into a new place in Christ. His death is the answer to every question against us; not just the question of our guilt as sinners but every question of defilement as pilgrims along the way. How great our deliverance by His death—from penalty of sin, and from all bondage of its enslaving power. It is undoubtedly a mark of normal Christian growth that we come to some measure of understanding of what the death of Christ means for our present pathway. And then again, in the land of Canaan, the passover assumed a fuller significance to Israel. It was now to the Israelite a memorial of salvation accomplished; not just emancipation from

Egypt's power and bondage but now the full performance of all that God had promised.

Likewise in Christ we are raised up to a new place entirely; we are made to sit together in heavenly places in Him (Eph. 2:6). Realizing our exalted position in Him, our feeding on Him as our Passover Lamb has regard to the fact that it is through His death alone that our place in the heavenlies has been made possible. We have a fuller appreciation of all that His death accomplished, and the effect of this upon us is to call forth worship of the highest character.

The enlargement of our capacity to understand the meaning of His death is seen, too, in the two crossings made by the children of Israel—the crossing of the Red Sea, and the crossing of Jordan. In the first crossing, the waters of the Red Sea were piled up on either side; the Israelites were no doubt very much aware of the nearness of those waters of judgment. But in the Jordan crossing (Josh. 3:14-17) "the waters which came down from above stood, and rose up upon an heap very far from the city of Adam," and it was not then the waters which occupied the attention of the children of Israel, but the ark going before the people. This portrays something that should characterize the believer in his normal growth by feeding on Christ; that, whereas in his earlier days in salvation he is occupied with thoughts of his deliverance from judgment, in his maturer days his condition of soul should be such as to permit him to be more occupied with the Person of the Lord.

It was after the children of Israel had crossed the Red Sea that the manna was given (Ex. 16), and it ceased on the morrow after they had eaten of the old corn of the land of Canaan (Josh. 5). So that it was in the wilderness that the Israelites continually ate of the manna, a fit symbol of the Lord Jesus as "the Living Bread which came down from heaven" (John 6:51). The manna was confined to the wilderness; in that it differs from the roasted lamb. Here in type we see the Lord Jesus as the wilderness food of His people. The manna so clearly speaks of the Lord Jesus in His incarnation, a humbled Christ. In all that He was in the flesh as the ideal, perfect Man, the Revealer of

the Father, He is the Manna. As such we feed on Him in His grace, compassion, sympathy, and love; in His patience, longsuffering, and forbearance. When we trace all His ways, and consider Him as He trod earth's pathway for us, we thus feed upon the Manna. This Manna lies all around in the Gospels and also in those epistles which deal particularly with the wilderness pathway of the believer. He is indeed our Example (1 Pet. 2:21; John 13:15).

It should be noticed that Israel could only be in one place at one time—in the wilderness *or* in the land; but the Christian, if he rightly understands his position, is in two places at one time—in the wilderness *and* in the heavenlies. For his service in Christ's interests down here he is in the wilderness, but in his position before God he is in the heavenlies. If he knows his position he will need the Manna and the *Old Corn at the same time. Historically, the manna came* before the old corn, but this is reversed for the believer. We are united with a glorified Christ and it is in this position that we feed on Him as the Old Corn. With a true knowledge of this we can go down to feed on the Manna every day. This might be seen in the manner in which the Israelites "went out of the camp to gather a certain rate of manna every day" (Ex. 16:4).

Then, too, we can never receive more than what our present need of Him requires, and so we are kept in continual dependence upon Him.

The passover, the manna, and the old corn of the land are brought together in the passage, Joshua 5:10-12. The beginning and end of the Christian life therefore is feeding upon Christ. To be occupied with His death, is to be continually reminded that therein is the foundation of our redemption and emancipation. In our occupation with Him in His incarnation, we behold Him learning obedience by the things which He suffered, the obedient and dependent One, finding His meat in doing the Father's will, and finishing His work. As the glorified One, He is heavenly food for heavenly people. He is also the Bread of God, the Object of God's delight, the satisfying Portion of God's heart. Feeding on Him, exalted and glorified, we are made strong in the Lord and in the power of His might.

We Have Taken Nothing

By Edwin Raymond Anderson*

We are vitally concerned these days about the fatal unsoundness which, alas, appears evident in many otherwise fundamental churches. In the midst of theological soundness there is the manifestation of a good deal of practical unsoundness. We are concerned about it, for these are the closing days. The Lord of the Church is at the door, and judgment must first begin with us (I Pet. 4:17).

Take for example, the matter of truth, of the faith. There is a holding to the truth but one does not have to go far, nor probe very deeply, to discover a weakness. We do not appear to be held in a practical way by that truth which we hold theologically. There is a lack of "truthing in love" (Eph. 4:15, lit.) as commanded by the Scriptures. And because of that, the power of the Lord is not realized even though the Person of the Lord is highly regarded. We are anchored upon the Rock, Christ Jesus, but somehow, sad to say, we appear to be "on the rocks" when it comes down to this business of living Christ, as well as loving Him and learning of Him.

We are here not engaged in the bad business of pointing the finger or assuming the garb of twentieth-century Pharisaism. We are but fundamental publicans who must stand with trembling hands upon smitten hearts, crying aloud: "Be merciful, O Lord!" Whatever there be of finger-pointing should be first at ourselves, upon our own crucial condition, under the full conviction of the Holy Spirit of God.

The signs of the times and the signs of the Lord's testimony demand most careful consideration. With isms abounding and coldness driving spiritual temperature dangerously downward, with love waxing colder daily, it is quite necessary that we pause and take stock.

In line with this, we recall that pitiful plaint of Peter, as recorded in Luke 5: "Simon answering said unto Him,

*Mr. Anderson, who serves the Lord in Waterbury, Conn., has been writing for us for a number of years. He has a wide testimony through his tracts and articles on biblical subjects.

Master, we have toiled all the night and have taken nothing" (vs. 5). Such words need to be driven deeply into our hearts, particularly in the case of those of us who are connected with any phase of Christian work. They have a familiar ring, do they not? For there is a veritable tempest of toiling today; no one can gainsay this fact. Nor can one honestly doubt that that toiling has, in too large a part, turned into the tragedy of the confession: "We. . .have taken nothing."

Yet such tragedy can always be turned into triumph. It was so with Peter, and we are invited to participate in it. "Nevertheless at Thy Word I will let down the net." Here is a blessed "nevertheless" that many have missed, and all because of allowing one thing or another, whatever its guise, to creep in and complicate the sweet and satisfying simplicity of Peter's "at Thy Word." There it is, sharp and clear!

How often does God's Word indicate channels and directions that run wholly counter to accepted religious patterns! It is tragic to note the frequency with which we merely add to His agony by traveling along an "accepted" avenue of action. Sooner or later, however, the whole thing comes apart at its artificial seam and we are faced with certain spiritual failure. We simply have not acted according to the Word in all of its simple yet powerful fulness, in the required areas of practical application. In cold truth, it has been *our* word rather than *the Lord's*.

Come, then, and let us return unto the Lord and to the centrality of His Word. The healed breach will then become the highway of blessing. It is written of the early Church that "they went up into an upper room" (Acts 1:13). They not only had an upper room but they went up to it, and that upon the powerful pivot of prayer. Of course we may accept this theologically, but what about the "blood, sweat, and tears" of a genuine, Spirit-filled *waiting* and *moving* before the Lord? Here is the crux of our spiritual state.

"*Lo, I am with you alway, even unto the end*" (*Matthew 28:20*).

"He is with us in health and strength, with us when feeble and weak. He has not left us. He will not forsake us. He passes with us through the valley. Oh, the blessedness of such a position!"—*George Müller*

Book Reviews

By Kenneth O. Bouton

Expositions of the Gospel of John (Three Volumes). By Arthur W. Pink. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 1106 pages. Price, $4.50 per volume; set $11.95.

This is a new printing of what formerly was a four-volume set by Mr. Pink on the Gospel of John. The type is large, clear, and easy to read. An added feature is the chapter and verse locations at the top of each page. The reviewer has used the four-volume set for many years, and is glad to recommend this present edition to Bible students, pastors, and teachers. The expositions are stimulating, spiritual, thought-provoking, and enlightening. Each chapter or portion ends with questions on the next section for the student to ponder prayerfully before continuing his reading. Each section begins with an outline which is then developed. The whole is Christ exalting and heart warming.

There is an abundance of material for your class, your congregation, and yourself. For example, on the section John 3:9-21, and particularly verse 14, Mr. Pink points out seven things the Israelites were *not* to do when bitten by serpents, as recorded in Numbers 21: 1) to manufacture some ointment; 2) to minister to others; 3) to fight the serpents; 4) to make an offering to the serpent; 5) to pray to the serpent; 6) to look at Moses; 7) to look at their wounds. They were to look by faith at the serpent of brass even as the sinner is to look in faith to the Lord Jesus Christ dying for him on Calvary's cross. There are many excellent expositions of the Gospel of John but, in the reviewer's opinion, a wise first-choice would be this present set.

By John B. Marchibanks

Bible Characters. By Alexander Whyte. Zondervan Publishing House, Grand Rapids, Mich. Two volumes, cloth binding, 446 and 480 pages. Price, both volumes, $12.50.

Alexander Whyte (1836-1921) of Scotland has given us a real treat in his *Bible Characters*, formerly obtainable only in a seven-volume imported edition but now re-issued by the publishers in this two-volume edition, complete and unabridged.

One of the interesting and profitable methods of looking into God's Word is by means of character studies. As we observe the lives of men and women, both good and bad, of the Bible, we see illustrated therein the doctrinal truths of the Word. We see people "subject to like passions as we are" facing trials, temptations, and problems like those which we face. We see the blessedness of trust in God, and the awfulness of unbelief. We see vindicated the truths that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord," and that "the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished."

Volume One contains 69 character sketches from the Old Testament, beginning with Adam and ending with Nehemiah; while Volume Two

has 57 sketches from the New Testament, from Joseph and Mary to Timothy. In addition, the second volume gives us 33 other sketches of various characters spoken of by our Lord Jesus Christ.

In pursuing studies of this nature, we must remember that none of us are able to analyze rightly every action of a person, "for man looketh on the outward appearance, but the Lord looketh on the heart." Therefore not all of us will agree with every conclusion which the author makes about all the characters treated.

These books will not only bring a real blessing to your heart from the material contained therein but will stimulate and encourage you to new diligence in Bible study.

By Ray C. Stedman

Dogmatic Theology. By William G. T. Shedd. Zondervan Publishing House, Grand Rapids, Mich. Three volumes, cloth binding. Price, $4.95 each volume, or $14.85 the set.

This is a classic reprint edition of one of the notable 19th century works on theology. At the time of writing, in 1888, Dr. Shedd held the chair of theology in Union Theological Seminary, New York. Beside his admitted erudition as a scholar, he possessed a keen speculative instinct and uncommon gifts of literary expression. These combined to render him one of the foremost theologians of an era that was replete with giants.

The first two volumes of the set comprise Shedd's full treatment of the range of theology. Volume III is a supplementary elaboration of the same general subjects covered in Volumes I and II. The author does not attempt to treat the whole field of theology but chooses the themes he considers most basic, i. e. Bibliology, Theology Proper, Anthropology, Christology, Soteriology, and Eschatology. These are approached from a somewhat philosophical standpoint, though the biblical statement is always the court of highest authority. The point of view is that of a sturdy Calvinism, though Shedd does not hesitate to depart from Calvin when he feels the Scriptures point otherwise. A case in point is his excellent biblical treatment on the descent into hell, showing the utter lack of scriptural proof to support it as well as the historical evidence for its later introduction into the Apostle's Creed.

The publishers have rendered a notable service to the Christian public in making widely available again this reverent and scholarly treatise. Careful study in it is recommended to any who are tempted to be tossed about with every wind of doctrine in these latitudinarian days.

Rays of Messiah's Glory. By David Baron. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 274 pages. Price, $2.95.

This Zondervan reprint makes widely available again a classic study on the general theme of Christ in the Old Testament. As a magnifying glass collects and intensifies the sun's rays, so the author, a noted Hebrew-Christian scholar of the last century, focuses upon the reader's attention the amazing revelation of the Person of Christ seen in a number of brilliant passages from the Hebrew Scriptures. Raised as an Orthodox Jew, Baron says of these familiar passages that "the meaning . . . was hidden from me until some nine years ago, when

suddenly a new light from Calvary's cross shone into my heart, and at the same time illumined the pages of that sacred volume, so that I could for the first time see that from its beginning to its end, it is written of Him—Jesus Christ, the Light of the Gentiles and the Glory of Israel—the Son of David and the Son of God."

The first chapter is a splendid defense of messianic interpretations of many Old Testament passages, taken from Jewish authorities themselves. Other chapters deal with the Messiah as Priest and King, based on Jeremiah 30:21; Christ as The Branch; other titles of the Messiah; an analogy and contrast of Moses and Christ; and an unanswerable exposition of the messianic content of Isaiah 53. Several appendices add valuable evidence to the problems discussed.

This book will be the delight of both scholar and layman. It should be read and used by any one who attempts any form of Jewish evangelism, and even for devotional purposes its depth of spiritual understanding and power will illuminate afresh "the glory of God in the face of Jesus Christ."

Light from the Cross. By Friedrich August Tholuck. Moody Press, Chicago. Cloth binding, 293 pages. Price, $3.50.

As a young man during the Napoleonic era, Friedrich Tholuck was a skeptic and devotee of oriental thought. Under the influence of the Moravians, he was converted and thereafter gave himself so unsparingly to the proclamation of the Gospel that he shortly became one of the leading preachers of his age. He was a scholar of the first order and, as Professor of Theology at the University of Halle, was almost single-handedly responsible for transforming it from a hot-bed of rationalism to a powerful center for the defense of the faith.

This volume of sermons from Tholuck's pen reveals the secret of such transforming power—the fathomless message of the cross and its effect in the lives of men.

The book is in two parts. The first is a series of seven sermons revealing the effect of the cross upon those who shared in the events of that last fateful week. The searching revelations of human hearts made in the light of that cross are forever timeless and ageless in their application. Part two is a collection of fifteen sermons of matchless artistry on the sufferings and death of Christ. Among these are several messages on the words from the cross. These are truly great sermons, unerringly pointing away from the preacher to "the Lamb of God that taketh away the sin of the world." Few sermons have, as these, the power to take either hearer or reader to the foot of the cross and let its light search the naked soul with cleansing, purifying power.

The book is a member volume of the Wycliffe Series of Christian Classics and is bound in uniform style. A biographical introduction of the author by J. C. Macaulay adds much of interest. The publishers are to be commended for their choice of this book and the excellence of printing and binding used in the Wycliffe Series.

Letters

Book of Life

To the Editor:

I received the September issue of *Our Hope* last night and have just finished "Whose Names Are Written in the Book of Life?" My question is answered by Dr. Graham's article. It is, indeed, the best I have seen and is most help-

ful to me, as it seems that in reading some other articles on the subject I have been left in a maze. I was deeply touched by the missionary story included . . . . I have always believed that, and have never tried to "justify God" in my puny reasonings.

EVA GRAY

Memphis, Tenn.

Mark Them That Walk

To the Editor:

I have just received my copy of the September edition of *Our Hope* and read the article "I Faced the Communists at Panmunjom," by Lt. Gen. William K. *Harrison, Jr., Chief Delegate* of the UN Command Armistice Delegation in Korea.

You are to be congratulated on this article. It was particularly interesting to me because I was in Korea during the time that General Harrison was on the Truce Team. General Harrison is one of the most respected and loved men in the Far East. While I was over there I heard nothing but praise for him, and to the men on the line during the truce talks he was the symbol of what they were fighting for and we had *complete confidence in him* because he was a man of God. The type of life he lived was an inspiration to us. The men on the line would talk about the fine example set by General Harrison. I recall on many occasions going to the line and conversations would include the truce talks; the men would invariably mention with praise General Harrison and his fine Christian life and example. I am sure that the General will never fully realize how much it meant to us to have a man of his type represent us at the truce talks.

It might also be of interest to you to know that I have just completed a summer's work with one of the men who served on the team with General Harrison. He is Major Joseph A. Dries. He and I got back to the United States about the same time and were assigned to Camp McCoy for the Army Training Program. We have been on various programs together this summer, and I have heard him state on many different occasions that he had never known a *finer Christian gentleman than* General Harrison.

I wish that all Americans would read this article because it is the best that I have read on the subject and also gives the people an idea about the enemy we faced and also the responsibility of every citizen. The approach that the General makes, that we must face realistically the problem of Communism and formulate our solution from the Christian point of view, is a sound expression of our Christian teachings. I know of no other man who is more qualified to interpret an approach than General Harrison, who has been in personal contact with the problem there and has a thorough knowledge of the teachings of our Lord.

FLOYD W. RALEY

Chaplain (1st Lt.) U.S.A.

Camp McCoy, Wisc.

¶While it is our general rule to abstain from unrestrained praise of men, we believe that the testimony concerning General Harrison's influence will show how important and fruitful it is for the Christian to live the life that he professes to have. Thus the Apostle Paul wrote concerning himself and his companions: "Brethren, be followers together of me, and mark them which walk so as ye have us for an example" (Phil. 3:17).—Ed.

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Editorial Notes

MEMORIAL EDITORIAL: His Steady Hands

"And his hands were steady till the going down of the sun" (Ex. 17:12). After redeemed Israel had left Egypt, Amalek came to fight with Israel at Raphidim. It was the first conflict Israel had to face. There was no conflict at the Red Sea. Moses told them, when hard pressed by the Egyptians: "Fear ye not, stand still and see the salvation of the Lord ... The Lord shall fight for you, and ye shall hold your peace" (Ex. 14:13, 14). But now they had to face the first enemy of the wilderness journey.

Amalek was a decendant of Esau; for Amalek was the grandson of Jacob's brother, Esau. The Amalekites hated Israel. There was to be a perpetual warfare with this enemy. We read, at the close of Exodus 16: "The Lord will have war with Amalek from generation to generation." In the after history of Israel, Amalek had to be dealt with. Thus Saul was commanded to destroy Amalek utterly (I Sam. 15:3). Saul's downfall started with his disobedience when he spared Agag, king of Amalek, and the best of the cattle. Centuries later Haman, who was a descendant of Agag, the Amalekite, tried to annihilate the Jews (Esther 3).

Amalek is the type of the enemies of God's people, with whom we have our conflict as we pass through the wilderness. These enemies are the flesh, the devil, and the world. With these there is to be a perpetual conflict, for they oppose our spiritual progress and enslave the children of God.

In the fight with Amalek, two men are prominent, Joshua and Moses. Joshua was the captain who led the Israelitish

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hosts against the foe; Moses, with Aaron and Hur, stayed on top of the hill, witnessing the combat below. Moses held the rod of God in his hands. When he held up his hands, Israel prevailed; but when his hands tired and went down, Amalek got the best of God's people. Finally, Aaron and Hur supported Moses, and Moses's hands were up without intermission. So the battle was won because "his hands were steady until the going down of the sun."

Both Joshua and Moses are types of our Lord Jesus Christ. Joshua represents Him as risen from among the dead, the Captain of our salvation; his name is the same as the Greek, "Jesus." Moses represents Christ at God's right hand, appearing in the presence of God and interceding for us. Aaron and Hur are typical of His loving sympathy and of His righteousness.

Victory over Amalek, over the flesh, the devil, and the world, is through our Lord Jesus Christ, the Christ who died for our sins, the Christ who is risen from among the dead, the Christ who is living at the right hand of God as our Intercessor. As far as the flesh is concerned, it was put to death in the death of Christ. We are therefore not told to fight it, as Israel fought Amalek. There is conflict, "for the flesh lusteth against the Spirit, and the Spirit against the flesh." But we are told "to reckon ourselves to be dead indeed unto sin" (Rom. 6:11). The Holy Spirit tells us to put our members which are on the earth into the place of death, to mortify them (Col. 3:5). We are to flee youthful lusts, and to abstain as strangers and pilgrims from fleshly lusts which war against the soul (I Pet. 2:11). "This I say then, walk in the Spirit, and ye shall not fulfil the lusts of the flesh" (Gal. 5:16). The gracious assurance is given to us: "Sin shall not have dominion over you, for ye are not under the law, but under grace" (Rom. 6:14). Our old man was crucified with Christ; we died in Him and we are risen with Him. Christ's death, Christ's resurrection, and the indwelling Spirit are our victory over the old nature of flesh.

For the conflict with the devil and the world we need the intercession of our risen Lord, and by His life of intercession we are saved. From above, just as Moses did, He watches

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the conflict. His children, the gift of the Father to Himself, are never out of His omniscient sight. He beholds us every moment. As it was when He was here on earth, so it is still with Him in glory. He saw that old serpent sneaking up to Peter to sift him as wheat. But before the enemy could execute his well laid plan, the Lord had prayed for Peter that his faith should not fail. Therefore, in this conflict the believer never needs to reckon with the wiles of the devil, with his wisdom and with his power, but he must look up and reckon with Him who has defeated the enemy. He is Victor; therefore the Spirit of God tells us: "Resist the devil and he will flee from you" (Jas. 4:7). Faith looks up and sees the Lord, as the fighting Israelites beheld Moses on the top of the hill, interceding in our behalf. He is our victory. "Be of good cheer, I have overcome the world" (John 16:33). The Holy Spirit gives us the assurance that our great Intercessor at the right hand of God "is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25).

Our meditation on the conflict of Israel with Amalek, and interceding Moses, is accentuated especially by the words already quoted: "his hands were steady until the going down of the sun." Moses was but a man, who needed the support of others in order to continue in his intercession. Our Intercessor never ceases in His intercessions. His hands never sink down. They are always steady, and He knows the needs of His children in the conflict below.

The Lord Jesus Christ will continue His intercession "until the going down of the sun," till the complete victory is won. The sun of this age in which we are living is setting. Great struggles are ahead for God's people. The enemy is coming in like a flood. The forces of evil mass together, and soon, under the leadership of the man of sin, will burst forth in their satanic fury. True, the saints of God will escape the darkest night, the Tribulation with which this age will close, yet we feel the near approach of that time of trouble and Satan's attacks. But what comfort is ours to know that "His hands are steady until the going down of the sun." He will surely keep the feet of His saints until Satan is bruised completely under our feet. —*A. C. G.*, 1932

Thrice in the Same Place

Three times when Abraham, "the friend of God," stood at a certain place, he had glorious visions, each view different from the others. He looked once toward the four points of the compass (Gen. 13:14); once toward Sodom (Gen. 18:16); and once toward Sodom and Gomorrah (Gen. 19:28). The locale of these visions that the patriarch had was "the place of the altar" (Gen. 13:4), situated where his tent had been at the beginning of his sojourn in the land of promise, between Beth-el and Hai.

When the first of the three visions occurred, the great man of faith was still called Abram. His herdsmen and the herdsmen of his nephew Lot, who accompanied him into Canaan, were at odds with each other. Abram was grieved by the strife and suggested to Lot that they separate from one another, since the whole land was before them. "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where . . . even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar" (Gen. 13:10). To the east Lot could see the jagged range of hills above Jericho. Far more distant was the dark wall of Moab. Between them lay the beautiful, expansive, and fertile valley of Jordan. Both men, the man of faith and the man of the flesh, beheld the same scene. Abram, the man of faith, permitted Lot to make his choice, and Lot chose the world and its attractions, in figure, as he "pitched his tent toward Sodom" (vs. 12). We know what tragedy befell him and his household there.

On the other hand, Abram remained in the land of Canaan. "And the Lord said to Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever . . . Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord" (vss. 14, 15, 18). In Abram's first vision he beheld the land which the Lord promised him, and he so trusted in Him that he waited for Him to bestow His gracious pleasure upon him.

It seems to have been in the same place (see chap. 19:27) that God's "friend," now called Abraham, stood and beheld another vision. In his tent in the plain of Mamre he had entertained three angelic visitors, one of whom was the Lord Himself in theophany. After a meal at Abraham's tent, the patriarch accompanied his visitors as they went toward Sodom, to show them the way. Then two of the angels departed. The Lord remained with Abraham, and here Abraham had his second vision.

"Shall I hide from Abraham that thing which I do," the Lord inquired, "seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" (Gen. 18:17, 18). So the Lord revealed to Abraham His intent to destroy Sodom and Gomorrah. With the vision of God's judgment before him, Abraham became a mighty intercessor, pleading for the city of Sodom to be spared if fifty righteous could be found there, then forty-five, then forty, then thirty, then twenty, and then ten. How the Lord must have reveled in that face-to-face meeting with His "friend"! For the record of the interview concludes: "And the Lord went His way, as soon as He had left communing with Abraham: and Abraham returned unto his place" (vs. 33).

The third vision that Abraham saw came on the following morning. "And Abraham gat up early in the morning to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace" (Gen. 19:27). The Lord's sure Word of prophecy had been fulfilled. The wicked cities had been destroyed as He had said. And the "friend of God" saw it from afar.

There is a lesson for us today in these experiences of Abraham's. While there are, indeed, many Lot-Christians, true believers in Christ who yet cast their tents at the borders of the world and fix their ambitions upon material things, our proper place is the place that Abraham took. As pilgrims and strangers in this world, its pleasures and glories should have no attraction for us but, rather, our

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affections should be centered upon the things of God. Only then can we know Him well enough to know His secrets.

With Abram of old, we can see in faith the land beyond, the land of promise to the Christians, the heavenly home in the Father's house and the glory of being forever with the Lord and like Him. And like Abraham, we have become the recipients of the Lord's secrets. We have been made aware that judgment is coming one day upon this Sodom-and-Gomorrah-world in which we live. It is sure. And we shall see it from afar in its execution, after we have been caught up to be with Christ.

What must we do now, if these things be so? We must act as Abraham did, as intercessors, pleading with God that multitudes will yet be saved. For how is it that Lot escaped the judgment that fell upon Sodom? "And it came to pass, when God destroyed the cities of the plain, *that God remembered Abraham*, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot dwelt" (Gen. 19:29).

So must we intercede and bear witness in these last days.

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No Fault in Him

When our Lord Jesus Christ was arraigned before Pilate in his judgment hall, the governor asked Him this question: "Art Thou the King of the Jews?" In His reply, our Lord stated: "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." Pilate again questioned the Lord Jesus: "Art Thou a king then?" To this Christ replied: "Thou sayest that I am a king. To this end was I born, and for this cause came I unto the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice." Pilate asked Him: "What is truth?" And then the record tells us: "And when he [Pilate] had said this, he went out again unto the Jews, and saith unto them, I find in Him *no fault* at all" (see John 18:33-38).

This is not the only time that the Roman governor was obliged to make this confession. After he had scourged the Lord Jesus, and the soldiers had pressed a crown of thorns

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upon His blessed head and placed about Him a purple robe, Pilate went out before the Jews and declared: "Behold, I bring Him forth to you, that ye may know that I find *no fault* in Him" (John 19:4). And again, when the chief priests and officers cried out: "Crucify Him! Crucify Him!" Pilate said: "Take ye Him, and crucify Him: for I find *no fault* in Him" (vs. 6).

Our Lord's accusers might say all manner of evil things about Him. They might charge: "This fellow perverteth the nation." But Pilate, who was His judge, must admit: "I find no fault in Him."

It is no wonder that, when the Lord Jesus Christ, after sentence was passed upon Him, was led forth to Golgotha to be crucified between two thieves, He said to the women who lamented Him along the way: "Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children. . . . For if they do these things in a green tree, what shall be done in the dry?" (Luke 23:28, 31). For there was no fault in Him.

Never did any man walk through the streets and highways of this sin-cursed earth as this Man walked. Never did any man speak as did this Man. He, the Son of God, was "holy, harmless, undefiled, [and] separate from sinners." He was the only perfect Man. Not only His friends but also His enemies must acknowledge that there was no fault in Him, for He was perfect in all His words and perfect in all His works. In this perfect One God the Father takes perfect delight: "This is My beloved Son, in whom I am well pleased." And to His Father the perfect Son could declare, when the end of His earthly ministry had come: "I have glorified Thee on earth: I have finished the work which Thou gavest Me to do." In Him there was no fault at all.

On the other hand, from Adam down to today, in the case of every son and daughter of Adam, there is only imperfection. How many faults, failures, and sins must we admit—and these are as but tiny drops in a vast ocean of misdemeanors. Like the chief butler in his confession to Pharaoh, we must acknowledge to God: "I do remember my faults today." As the Corinthian believers were reminded by the Apostle Paul, so we must recognize of ourselves:

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"Now therefore there is utterly a fault among [us]." Yes, we must confess our faults one to another (James 5:16).

But in the Lord Jesus Christ was no fault. Yet this very One, this blessed Son of God, has promised to keep His own, unworthy as we may be, from stumbling, and "to present [us] *faultless* before the presence of His glory with exceeding joy" (Jude 24). Yes, then we too shall find ourselves before the throne with *no fault*. May it be our desire to study more and more the life of the Man Christ Jesus, that we may be more like Him who has, in all things, the pre-eminence, and who, having been highly exalted and given the name which is above every name, is the One before whom every knee will bow, in heaven, in earth, and under the earth. There is no fault in Him. He alone is worthy of all praise and glory. May He be glorified in us now and forever.

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Idle Words

The seriousness of our Lord's estimation of careless speech is revealed in His statement to the Pharisees, as recorded in Matthew 12:36, 37: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." The Lord Jesus was here censuring a band of unbelieving men whom He addressed as a "generation of vipers"; yet His evaluation of men's words is thought-provoking. How many "idle words" we utter that should be left unsaid!

On our desk is a letter from a man who says that he has been "a cover-to-cover reader of *Our Hope* for twenty-nine years." It encourages us to learn that he has read and cherished the magazine for a long time but we are puzzled by his declaration that he is "a cover-to-cover reader," even though he may have made such a claim in all sincerity. Why do we make such a statement? Because his letter is addressed to Dr. Arno C. Gaebelein and begins: "Dear Dr. A. C. Gaebelein." Surely a cover-to-cover reader would have discovered, somewhere in his reading of the magazine, that Dr. Arno C. Gaebelein went to be with Christ eight years ago this month! Surely, if he happened to have missed the

issue in which the founder's death was announced, he would have seen, somewhere in the nearly 100 issues of the magazine since December, 1945, one of the "Memorial Editorials" with which each number of *Our Hope* begins! Our correspondent meant no harm, nothing but kindness—but he spoke "idle words," in fact, though doubtless without such intent, he said that which was not true.

It was our privilege to speak not long ago to a group of people of a rather worldly sort. This was not in a church but in a resort hotel. Some in the audience were genuine Christians while others were not Christians at all. Among the number were some whose spiritual status God alone knows but, if they are Christians, they are worldly ones. One of the hymns that was used at the opening of the service was Thomas W. Freckleton's "O God, Who Workest Hitherto." Together these people—Christians and non-Christians—sang this lovely verse:

> Where'er Thou sendest we will go,
> Nor any question ask;
> And what Thou biddest we will do,
> Whatever be the task.

Did all these people mean what they promised in song? Some of them did, no doubt; but the words of the hymn so freely sung were "idle words" upon the lips of others.

And what of our everyday speech? We say that the Lord "led" us to do this or that, or that He did not "lead" us to do so-and-so. Did He really lead in such a way? Did we even seek His leading in certain particular cases? Yes, we always want to do His will but do we always seek His mind or, knowing His mind, act accordingly? Or are the words, "lead" and "led," "idle words" when we use them?

Again, we promise to pray for someone. Or we say: "I pray for you every day." Do we keep such promises to pray? Are we wholly honest in stating that we pray for such an one *every day*? Or are we guilty of using "idle words" when we make such remarks, words which are, in fact, not true?

The Word of God declares: "Keep thy tongue from evil, and thy lips from speaking guile" (Psa. 34:13). May the Holy Spirit strengthen us and guard our lips from uttering "idle words."

December 31st

As has been our custom, we expect to spend the last day of the year in prayer for our beloved reader-family. Send your prayer requests, marked for the Editor, at any time before that day. Whatever your needs may be, we shall be happy to bring them before our heavenly Father at the throne of grace, and we shall treat your communications in confidence, of course. So then, if you would have us pray for you, not only on December 31st but also from time to time throughout the coming year, let us hear from you. And remember us, too, as you intercede with God on behalf of the saints. Thank you.

One more word: it will not be possible for us to acknowledge personally the letters received concerning prayer, but be assured that every one of them will be taken and spread out before the Lord.

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Watch Night Services

Christians in many parts of the world will be gathering together for "Watch Night Services" on the last day of 1953. This is a great opportunity for witness to Christ, and also a wonderful opportunity for prayer among God's people. Such prayer may lead to a revival in the local church, and the results can be far-reaching.

Are you having a "Watch Night Service" at your church? If you are, be sure to attend. If none is planned, why not inagurate such a meeting this year?

The Great Commission Prayer League, 808 N. La Salle St., Chicago (10), Ill., has issued some suggestions for such a gathering. Among them are these: (1) it should be a churchly service, reverent in every respect; (2) it should be a service of worship, where hearts are lifted to God to hallow His name; (3) it should be a spiritual service and not one of entertainment; (4) it should be a corrective service, one in which God's people are made aware of the mistakes of the past and renew their yieldedness to Him for the coming year; and (5) it should be a service in which there is much prayer.

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Going to Florida?

Our friend, Mr. Horace F. Dean, President of "Christ for America," has announced that the second annual conference of that organization, a Bible and Evangelistic Conference, will be held in beautiful Park-of-the-Palms, Keystone Heights, Fla., from February 1-8 inclusive. Among the conference speakers will be Dr. Walter L. Wilson of Kansas City, Evangelist James Mercer of Minneapolis, Dr. John E. Zoller of Michigan, and Mr. James Vaus of Los Angeles. Mr. J. Stratton Shufelt of Wheaton will direct the musical program. The Editor of *Our Hope* will have the morning Bible Study Hour each day.

February 3rd has been designated as "All Florida Day," and among the Florida Christian leaders who will speak that day are Dr. and Mrs. Edward R. Barnard of St. Petersburg, Dr. P. W. DuBose of Hampton-DuBose Academy in Zellwood, L. G. Gebb of Lakeland, and Wayne Van Gelderen of Miami.

The accommodations and meals at Park-of-the-Palms are excellent. This vacation spot is situated within reasonable access by automobile to St. Augustine, Marineland, Daytona Beach, Silver Springs, and other points of interest.

The conference is open to all. Some of our reader-family may be planning to visit Florida this winter. We should be very happy to see you at Park-of-the-Palms during this conference. A complete program, and information as to accommodations and rates, may be secured by writing to Horace F. Dean, "Christ for America," 542 S. Dearborn St., Chicago (5), Ill. Mention *Our Hope* when you write, please.

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Another Reminder

This is a final reminder, to those who would join us in commemorating the Christmas season by contributing to various branches of the Lord's work rather than by exchanging cards and gifts with friends, that donations may be sent to *The Pilgrims*, 1201 Chestnut St., Philadelphia (7), Pa. Such donations, whether specifically for the Our Hope Missionary Subscription Fund, or our Missionary Book Fund, the Stony Brook School, *or any other Christian enterprise at home or abroad*, may be deducted when your income tax is filed next year, if sent through the above mentioned agency.

All such contributions, if clearly marked "Christmas for Christ," will receive the Editor's personal attention. Where a particular work is specified, the money will be sent to that work. Where no special recipient is indicated, the money will be distributed among some of the well-known faith missions. Receipts will be mailed from *The Pilgrim* office and a report as to the allotment of these funds will be published in *Our Hope* in either the February or March issue, D.V.

Thank you for your interest in this program.

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Missionary Subscription and Book Funds

We are grateful to you for your continued fellowship in enabling us to send *Our Hope* and some of our writings to missionaries in various fields of service for Christ. None of our reader-family is more appreciative of the "meat in due season" that is to be found in these publications than the Lord's servants who are acting as His ambassadors at home and abroad.

Donations to the two funds, received during the month of September, are gratefully acknowledged below:

Our Hope Missionary Subscription Fund, September, 1953: Nos. 53-83M, $60; 53-84M, $2; 53-85M, $3; 53-86M, $2; 53-87M, $3;

53-88M, $27; 53-89M, $3; 53-90M, $2; 53-91M, $10; 53-92M, $2.35 Total, $114.35.

Our Hope Missionary Book Fund, September, 1953: Nos. 53-18B, $10; 53-19B, $10. Total, $20.00.

O Blessed Lord

By Mary Bowly

O blessed Lord, what hast Thou done,
How vast a ransom given?
Thyself of God the eternal Son;
The Lord of earth and Heaven.

Thy Father, in His gracious love,
Did spare Thee from His side:
And Thou didst stoop to bear above
At such a cost, Thy Bride.

Lord, while our souls in faith repose
Upon Thy precious blood,
Peace like an even river flows,
And mercy, like a flood.

But boundless joy shall fill our hearts,
When, gazing on Thy face,
We fully see what faith imparts,
And glory crowns Thy grace.

Unseen, we love Thee; dear Thy Name
But when our eyes behold,
With joyful wonder we'll exclaim,
"The half had not been told!"

For Thou exceedest all the fame
Our ears have ever heard;
How happy we who know Thy Name,
And trust Thy faithful Word!

Injunctions to Holy Living

By J. Stuart Holden*

"*Fashioning yourselves*" (I Pet. 1:14); "*My soul is continually in my hand*" (Psa. 119:109).

There are times when the experiences of our souls are only interpreted, and we ourselves are thereby safeguarded, by the recurrent injunctions of the New Testament to look right away from ourselves—from our failures, our shortcomings, and our inadequacies to Jesus Christ: to consider Him and all the spiritual resources which He has made available to us; to consider Him, and confide ourselves to Him; and to comfort ourselves with the thought that, in spite of every disqualification with which our infidelities have laden us, we are accepted in Him.

There are other times when the drift of life is brought home to us as an actual fact, as a thing to be faced and fought, by the complementary injunctions of the New Testament which, at first sight, would almost seem to be contradictory: to "look to yourselves"; to "take heed to yourselves"; to "keep yourselves"; to "examine yourselves"; to "arm yourselves"; and to "humble yourselves." It is this, of course, that makes the Bible so wonderful, so entirely apposite to every changing phase and successive experience of the Christian life. It ministers to our every changing mood, converting each one into an avenue to Christ and to His unsearchable riches. And this it does, in the main, by its changing emphasis on various expressions of the truth concerning Christ and us, each of which is the completion and balance of the other.

Here is an instance of its corrective guidance. We are all apt to think that the final responsibility for our lives is outside ourselves, that it is with God, and that, by elevating His responsibility, to persuade ourselves that we have got rid of our own. But the Bible asserts what every man deep

*This previously unpublished manuscript, by the late Dr. J. Stuart Holden, is a message delivered by him when he was Vicar of St. Paul's (Anglican) Church, Portman Square, London. It was transcribed and sent to us by Miss Eva Beatley of London.

down in his private consciousness already knows, that when all has been said that can be said of God's over-ruling direction, of His choice of our place, and of the early influences which, by His providential design, help to shape the outward form of life, *we actually make ourselves!*

The Bible declares that "every man shall *give account of himself* to God." The record of the deeds done in the body is graven and etched upon his soul. He and no one else, and no external influences, are ultimately responsible for what he is. It is not heredity or force of circumstances that fashion a man. In the last analysis it is the man himself. His soul is in his own hand. The question for us all to face is: What we are making of it?

The significance of this consideration is brought home irresistibly by the setting of Peter's injunction, which is to the effect that, seeing that it is the main business of your life to fashion yourselves, take care in your choice of a model. Do not work toward attainment of the self-indulgent ideal which you see actively influential when you look back over your life, the ideal which, for the greater part, governs the life of the world. Do not go back on your tracks. Remember that God has chosen you. The blood of Christ has been sprinkled upon you; you have been born again unto a living hope; your everlasting and incorruptible inheritance is assured; and your faith has already been confirmed to you by a bestowment of power essential to the obligations of the new life on which you have entered. Its ultimate objective, the eternal salvation of your soul, is already an accomplished fact in the purpose of God. Wherefore, seeing that you are the children of His love, the objects of His solicitude, the subjects of His will, take care in your choice of a model on which to fashion yourselves. For fashion yourselves you must! Consciously, or unconsciouly, you are actually doing it all the time.

Note how unanswerable is the logic of those demands which the New Testament makes upon us. It lays foundations and then says: "Build." It declares truth and then says: "Act." It unveils fountains and then says: "Drink, and be renewed." It reveals a pathway and then says: "Walk." It discloses an enemy's dispositions and then says:

"Fight." In short, it couples the divine and the human in indispensable association. It proclaims what God has done and is ever doing for His children, and then lays down what they, in consequence, must also do. It makes known what He is and then announces what they must become, and why. It unveils the faith of God and then indicates what must be the responsive and active quality of that faith. Its unqualified assurances lift us to the very heavens; and then its inescapable imperatives bring us back to earth, to work out here the implications of our belief and the obligations of our moral and spiritual insight into the concrete realities of Christian character. There are many who become indignantly vocal whenever the subject of Christian duty and Christian responsibility is raised, and they would suggest that any insistence upon self-discipline, upon anything indeed that lays aught in the nature of a task upon them, is not the Gospel. "Surely," they say, "the message of the Gospel is that everything has been done for us; that all we have to do is to believe; that we are under grace and are free from all other requirement than that of simple faith." But their understanding of the Gospel is out of accord with the plain statements of the Word of God. As so expressed it betrays an ignorance of the purpose of the Gospel, which is not to take men to heaven in the easiest way but to save their lives here and now, and so to fit them for the service of God both here and there.

"Is your father a Christian?" a schoolboy was once asked after he had himself made a profession of faith in Christ at a service held for young people. The worker was naturally anxious to know under what kind of influence the boy's newly-formed purpose would have to be carried out in his own home.

"Yes," was the reply, "he is a Christian, but I don't think he's been working much at it lately."

Now in regard to the self-fashioning which is unavoidable, whatever the governing beliefs of life may be—whether a man is inspired by the faith of Christ or by the god of this world—the New Testament takes no slight or unelevated view. The model it urges for our individual adoption is nothing lower than this: "As He which hath called you is

holy, so be ye holy." Behind its injunctions to holy living is its proclamation of His redemptive love and His atoning death. Jesus Christ Himself is to be our Model, even as He is our Master; and that because He is first our Saviour. Having suffered for us, He has left us an example that we should follow in His steps. Hereunto, and to no lesser idea of life, we have been called.

What a possibility is here implied! It is nothing short of an assumption that we may, if we will, become like Him. It takes the fact for granted that with us, as with Him, the true measure of life is the eternal. It declares that we are endowed for nothing short of increasing approximation to Him, and that this is to be attained by active co-operation with the transforming influences of His Spirit. For in the truest sense of the term, every Christian believer is a self-made man. That description is often applied to a man who has made a fortune, and most often, when so applied, it points to an example which is a terrible warning. But in an entirely different sense from its common misuse in this connection, the Christian believer is a self-made man. His soul is continually in his hand. Of course, his hand has to work at the tasks it finds to do, tasks that often seem to have no relation whatever to His spiritual aims and hopes, tasks that promise nothing beyond the inexorable necessity of their own endless repetition. Yet all the time, while engaged upon these, he is actually fashioning himself.

From this supreme task he has no discharge. He enthrones Christ as his Saviour and his Lord. He does his work as unto Him and he leaves the rest to Him. His tasks prove to be the tools by which his soul (that is, the real man within him) is being patterned. The true product of his labour, whatever the nature of his work and whatever else it produces, is himself. It is sometimes said that a man is just what his circumstances have made him. Nothing could be less true. It is what he himself has made of his circumstances. His daily occupation is his spiritual opportunity and discipline.

When we speak of a man applying himself to any work—the student to his art, the athlete to his training, the artisan to his craft, the physician to his cases, the lawyer to his

briefs—we can say what is literally true. It is thus that every man carries his own moral history about with him for all to read. He is himself the epitome of all his struggles, his choices, and his devotions. And he is adding to the record continually. The excellencies of his work may never be recognized as such; its shortcomings may never be detected. But its record is never falsified. We are our own products. Every day is of determinative importance to us.

This is what life really means—that we are fashioning ourselves in this way; that we are deciding by our own actions what shall be the quality of our Christian experience, and what value our Christian lives shall carry; that, for example, as we forgive we are forgiven, as we show mercy we obtain it, along with all the enriching fructifying graces which the divine mercy bestows.

Out of our burdens cheerfully and uncomplainingly borne, strength and patience are distilled. From our griefs and sorrows, tenderness and sympathy are gathered, when we accept them submissively and without offering either to God or man the protests of self-pity. As we love, disinterestedly and practically, the fragrance of the alabaster box, broken for the benefit of others, steals back into our own lives, to sweeten and give character to them. By the way we take our disappointments, unmerited censures, and injustices, the brightness and steadfastness of our inward hopes are determined. The loom upon which the warp and web of all that is of enduring worth and eternal importance is being woven, is just the familiar clattering loom of our common, ordinary lives, with the rapid shuttle of days unmarked by any special significance.

When a man dies we speak, not of his failures or of his fortunes but of his goodness, his courage, his sense of humour, and his loyalty; that is, we speak of him in terms of enduring reality as he actually fashioned himself. Here we are among the eternal verities and values of life. Bearing that in mind, what kind of a self are you fashioning? How will those whom you will one day leave behind speak of you?

In all that the New Testament says in regard to the responsibility that we carry for the quality of our lives and their influence, there is an implicit pledge of a divine co-

partnership which is always to be understood. Because as we resolutely and humbly set out to fashion ourselves after the divine Pattern, God Himself works in us. There are Hands unseen working with our hands. There is a Will omnipotent energizing our wills. There is a Wisdom ineffable informing our minds. There is a Strength untold directing our members. And all these things are given in such a manner that our individuality is not thereby destroyed but developed. We are ourselves "workers together with God," pledged to do our part but always aware that, without Him, we can do nothing. The Christian life is just the life of Jesus Christ manifest in our mortal flesh. Has this injunction and this description of life led you again to Him? For all this concerns you and Christ alone.

HIS STRENGTH

By Constance Calenberg

"For My grace is sufficient for thee, for My strength is made perfect in weakness."

So weak are we—
Our souls bow oft with tears,
Beset by doubts,
Assailed by human fears;
Yet, in the midst
Of life's swift-moving flood,
We own that gift
Of cleansing
Through the blood.
So weak are we—
Yet, through our weakness, trace
The pattern of God's mercy
And His grace;
For we to Him are dear,
And do belong,
And we, in Him, are safe,
And we are strong.
So weak are we,
Yet, in surrender, find
A path to peace; for, as we cease
To strive, resigned
And leaning
Not on self, but full on Him,
We find our faith
Grows strong,
Our doubts grow dim.
So weak are we—
Yet, as we tread life's length,
Our weakness . . .
Proves His never-failing strength!

The Neglected Epistle of James

By Frank E. Gaebelein

Chapter 1:13-27

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempted He any man: But every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death (James 1:13-15). It is important for the understanding of Scripture, or, for that matter, any other book, to bear in mind the principle that the meaning of a word is often affected by its context. An illustration of this principle is found in the usage of "temptation" in this first chapter of James. In its broad meaning, the word[1] translated "temptation" signifies *trial* or *testing*.[2] But it also has the more familiar sense of *solicitation to do evil*. As we have already seen, in verse 2 the word has the broader significance of *testing*. In the passage before us, however, it clearly relates to the more restricted idea of *incitement to evil or sin*. The pivot on which the thought swings over to the more specific usage seems to be in verse 12, in which the beatitude of the man who endures temptation is declared and the reward of the crown of life is promised him. The temptation so endured is thought of, then, in the broad sense of a test, but the test obviously includes actual solicitation to evil, along with trial and adversity, as verses 13-15 obviously imply.

James begins this passage, which is a wonderful analysis of temptation in the evil sense, with a warning. Whenever, he is saying, anyone of us is tempted to sin, let him beware of blaming the temptation on God. To do this is a contradiction in terms, because God, being perfectly holy, is Himself "untemptable," or, as James puts it, He "*cannot* be tempted with evil." Therefore, in the sense of soliciting to evil, He never tempts any man.

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[1] Greek *peirasmos*.

[2] Cf., for example, Acts 5:9, where Peter accuses Sapphira of "tempting" (Grk. *peirazō*) the Spirit of the Lord. Here the meaning is obviously *testing*, for the Spirit of God could not be tempted to do evil.

But if our temptations to sin cannot originate with God, whence do they come? James is not slow to answer the question. Just as Darwin wrote on *The Origin of the Species*, James now discusses the origin of temptation; but, whereas Darwin dealt with his subject in hundreds of thousands of words, James compresses his profound inquiry into less than forty words.

Where does temptation come from? James quickly replies that it comes from within ourselves; we are solicited to sin by the lust which resides in our human nature. This, of course, is exactly in accord with the teaching of James's divine Brother. Defilement, the Lord Jesus pointed out, comes not "from without a man . . . but the things which come out of him, those are they that defile a man." And He went on to list the tragic progeny of the unregenerate heart: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the men."[3]

The next verse is phrased in biological language, giving us in effect the genesis of sin. It is lust, our own evil desire, that conceives, the result of this conception being sin. But conception and birth require a father. And though James does not, in this condensed but searching analysis of temptation, mention the father, it can be no other than the devil himself. The child, then, who is conceived in the matrix of our own lust through the agency of Satan is sin. "And sin," James continues, "when it is finished, bringeth forth death." How true that is! The whole record of history bears witness to the fact that, as Ezekiel declares, "the soul that sinneth it shall die,"[4] and, as Paul affirms, "the wages of sin is death."[5]

Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning (James 1:16, 17). The exhortation of verse 16 is needed in

[3] Mark 7:15, 20-23.
[4] Ezekiel 18:4.
[5] Romans 6:23.

our age of confused moral and spiritual values. Using his favorite form of address to his readers ("my brethren") James urges them not to "err." The meaning of the Greek word thus translated is considerably stronger than our English "err"; it is a verb that was used of a ship driven from its course. Thus it reminds us of the necessity of not being driven through temptation and sin from the way of life in Christ.

But if temptation can issue in sin, conceived through our human lust, this is only one aspect of life. There is also, in contrast to the dark progeny of temptation, an abundance of good gifts. These James proceeds to trace directly to God. Their origin is heavenly ("from above"); they come down from "the Father of lights," a unique appellation of God, reminding us of the majestic word recorded in Genesis 1: "And God said, Let there be light: and there was light."[4] There follows a clause in which "the Father of lights" is defined as being without "variableness, neither shadow of turning." Here James uses astronomical language; the word translated "variableness" is the term from which our English "parallax" comes. A definition of this rather uncommon word will help us understand what James is saying. According to an authoritative dictionary, "parallax" means *the apparent change in position of an object, due to change in position of the observer.*[5] The thought is plainly that of God's immutability. What a comforting reminder this is in an unstable world! Our God is not only the source of "every good and every perfect gift"; He is also absolutely unchangeable. Whatever there seems to be of variation in Him is only apparent, for like the parallax it is the result of a shift in our position, not in Him. It is this central truth about God that the author of the Epistle to the Hebrews expresses in Christocentric form in the memorable declaration: "Jesus Christ the same yesterday, and today, and forever."[6]

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[4] Genesis 1:3.

[5] *The Universal Dictionary of the English Language.* The astronomical term "parallax" is defined as the *difference in the direction of a heavenly body viewed from a point in the earth's surface, and its direction calculated from the earth's center.*

[6] Hebrews 13:8.

Of His own will begat He us with the Word of truth, that we should be a kind of first-fruits of His creatures (James 1:18). One of the catch-phrases used by some commentators on James is that his epistle contains "no Gospel." While it is true that, from the doctrinal point of view, he does not touch upon many of the doctrines developed in Paul's epistles, it is less than fair to label James's teaching as "elementary" and of secondary value. We might just as well call much of Christ's teaching "elementary," on the ground that it does not exhibit the full doctrinal development of the Pauline epistles. Moreover, the charge that James contains "no Gospel" is simply untrue. Consider, for example, this eighteenth verse of the first chapter. Speaking of the unchanging "Father of lights," James tells us that "of His own will" the Father "begat us with the Word of truth." There could hardly be a clearer reference to the new birth than this. It assigns the initiative for regeneration to the Father's own will, it refers to birth ("begat"), and it points to the seed whereby we are reborn—"by the Word of truth." Observe also the similarity between James's statement of regeneration and that of Peter in the latter's First Epistle: "Being born again, not of corruptible seed but of incorruptible, by the Word of God, which liveth and abideth for ever."[1] But even more, James gives us the result of regeneration "with the Word of truth"; it is, he says, "that we should be a kind of first-fruits of His creatures," i. e., of the new order of those begotten by God through His Word.

Wherefore, my beloved brethren, let every man be swift to hear slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls (James 1:19-21). With the practicality that makes his epistle so valuable to the everyday Christian, James immediately turns to application. He prefaces his appeal to his readers as "my brethren" by the affectionate "beloved," urging them to be alert of comprehension ("swift to hear"), reticent in speech ("slow to speak"), and not easily provoked to anger ("slow to wrath"). Here ("slow to speak") is James's first reference

[1] 1 Peter 1:23.

to a subject which was close to his heart and of which in the third chapter, he gives the fullest treatment in all the Bible. His emphasis in this place calls to mind the pastor who had on his desk a motto reading: "Better remain silent and be thought a fool than speak and remove all doubt."

The next phrase, "slow to wrath," introduces a profound statement about anger. Mere human anger, James tells us, is not in itself the agent that brings about the righteousness of God, the implication being that in the nature of the case our human wrath is not to be used as a means for doing good. This thought leads in turn to a call to eschew evil: "lay apart all filthiness and superfluity of naughtiness." Here the King James Version is picturesque but almost unintelligible to the average reader today. Actually, "superfluity of naughtiness" is a strong phrase, suggesting something like this: "the overflowing of wickedness." More important, however, than literary consideration is the meaning of the simple word "all." The challenge is for us to do nothing less than put away from our lives *all* defilement and *all* wickedness. God is never satisfied with partial purity, partial goodness, partial righteousness. While the believer is not in this life experimentally perfect, he can have no higher goal than total goodness, knowing that, as God sees him in Christ, he is even now judicially righteous.

But as we put away *all* evil, we are to go on to "receive with meekness the engrafted Word which is able to save our souls." Here is another reference to the Gospel. In plain language James is telling us that salvation is gained by what we do. So we are to receive humbly ("with meekness") the implanted [engrafted] Word," for it is the medium whereby salvation is communicated to our souls. The bearing of this statement upon the controversy regarding faith and works, occasioned by the latter part of chapter 2, is important. Inspired writers do not contradict themselves. And James, who here attributes salvation to "the implanted Word," will not be found, as we study his second chapter, to attribute this same salvation to human works.

But be ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass:

for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed (James 1:22-25). This paragraph begins with a great principle, tersely stated. For many years New York University used for its chief undergraduate colleges a significant terminology. The division of liberal arts was called, "The College of Arts and Pure Science"; the school of engineering was known as "The College of Applied Science." The terminology is suggestive in relation to the emphasis so characteristic of James, who may well be called "The Apostle of Applied Christianity." And never has the challenge of the practical application of the faith been more effectively stated than in this twenty-second verse: "But be ye doers of the Word and not hearers only, deceiving your own selves." *There is, however, an important difference between James's* practicality and the university terminology to which we have just alluded. The latter implies a gap between theory and practice and designates the liberal arts and sciences as "pure" in distinction to their application. This, of course, is questionable and, from the Christian point of view, quite wrong. For the Bible countenances no such gap between doctrine and practice. Rather is the emphasis upon doing the truth, as John puts it.[10]

Having stated the principle, James illustrates it. The mere hearer of God's Word, he says, who does not practise the truth that he hears is like a man looking in a mirror who, having seen his face, walks off, promptly forgetting what the mirror showed him. The picture is a simple one, yet there is a good deal behind it. There is, for example, the phrase translated, "his natural face." Literally, it is "the face of his birth,"[11] the implication of which may well be that, when a man looks into the Word of God, which James calls in the next verse "the perfect law of liberty," he sees himself as he is by nature; i.e., he sees himself as what Paul calls "the natural man."

Continuing our consideration of this illustration of the

[10] John 3:21.
[11] Greek, *To prosōpon tēs genesēos.*

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mirror, we ask ourselves why it is that a man looks into a glass. The answer, many a man might say with a smile, would be different for a woman, because women are commonly thought of as admiring themselves in their mirrors. But a man is more practical; he glances in the looking glass, not for self-admiration but to see whether his face needs shaving or his hair needs trimming. And then, if he goes away without acting upon what he sees, he is foolish indeed.

The application is obvious. To look into the mirror of the Word of God involves an obligation. Bible reading is one of the most important things any Christian can possibly do. But it has its dangers. For any one to look into the pages of Scripture, to behold "the face of his birth," to see himself as he is, and then to shrug his shoulders and walk away unconcerned about doing anything to amend his life—this is perilous. Such use of the Bible can harden one's heart and deaden one's soul. Christian truth, "the perfect law of liberty," is always in order to practise.

The next verse gives the contrasting picture. Here is the man who looks into the divine glass, "the perfect law of liberty," and does something about it. The first thing he does is that he "continueth therein"; he takes not a cursory glance but a long, thoughtful look; he abides in the truth and dwells in it, as it were. Then, remembering what he sees, he goes out to be "a doer of the work," and in the very doing he is blessed.

Before we leave this passage, something should be said of James's characterization of the Word of God as "the perfect law of liberty." The phrase is paradoxical: "law" implies *restraint*, which is something different from the common idea of *liberty*. There is, however, no real conflict. In the Christian sense, there is no liberty outside of submission to the perfect law of God. It is the truth as it is in Christ that makes men free.[11] Submission to the divine law is in its ultimate sense submission to Him who is its whole fulfilment, and in His service there is "perfect freedom."

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is

[11] John 8:32.

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this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world (James 1:26, 27). The chapter closes with an immensely important reference to *religion and its true nature. To many* of us it comes as somewhat of a shock to realize that the word translated "religion"[18] appears only four times in the New Testament. Two of these four times it is used by James in this passage.

What, then, does "religion" in New Testament usage mean? First of all, it is not synonymous with salvation. Nor is it the same thing as Christianity. The word means *outward worship* and relates to the expression of the faith that is in the heart. This being so, we see in the next place that "religion," though not in itself salvation, is vitally necessary. James is constantly concerned with the problem of reality in Christian life and service. So, summing up this opening chapter, he gives an actual picture of what it means to be "a doer of the Word."

It means, he says, these three things: controlling one's speech (bridling the tongue), doing deeds of charity ("to visit the fatherless and widows in their affliction"), and living a pure and separated life ("to keep himself unspotted from the world"). The first is plain enough; again in this opening chapter James stresses the absolute necessity for *the Christian to discipline his speech. The second is likewise* plain. But let us not be deceived; clarity does not imply triviality or unimportance. It may seem obvious to be reminded of the necessity for a controlled tongue and for serving the Lord through ministering to the unfortunate. But you and I, Christians though we are, cannot be truly religious if we consistently fail in these respects. We may know a great deal about the Bible, we may be expert in the interpretation of prophecy, we may be thoroughly versed in doctrine, but if we have unbridled tongues and if we fail to do works of charity, we are not "religious" in the plain New Testament meaning of that great but misunderstood word. And then, in the third place, James tells us that "pure religion and undefiled" has a qualitative as well as practical aspect. It involves an attitude and purpose—that of keeping oneself "unspotted from the world."

[18] Greek, *thrēskeia.*

At this point, an anecdote will provide the best exposition. Early in his ministry the late Dr. Maltbie Babcock, the distinguished pastor of the Brick Presbyterian Church in New York, was approached by a physician who was a member of his congregation. The physician, a good friend of Dr. Babcock, was concerned about the health of his pastor, who had been working very hard and clearly needed relaxation. Handing Dr. Babcock some theatre tickets, he said: "Take these, you need the recreation of going to this play."

His pastor looked at them, and seeing that they were tickets to a play of a kind he could not conscientiously attend, said kindly: "Thank you, but I can't take them. I can't go."

"Why not?" the physician asked. "You're tired and need the entertainment."

Then Dr. Babcock replied somewhat in this way: "Yes, I am tired, and I do need recreation. But, doctor, it's this way. You're a physician, a surgeon, in fact. When you operate you scrub your hands meticulously until you are aseptically clean. You wouldn't dare operate with dirty hands. Well, I'm a servant of Christ; I deal with precious human souls. And I wouldn't dare do my work with a dirty life."

The lesson is plain. It applies to every Christian, not just to ministers. Religion in its high, New Testament sense, requires not only sound speech and charitable deeds; it demands also a life that is clean and pure, "unspotted from the world," that Christ-rejecting system which surrounds us all and from the defilement of which we must all be separated.

(*To be continued, D. V.*)

Let all my powers without reserve be dedicated to God's service. Let my memory be stored with His thoughts and His Word. Let reason, judgment, conscience, imagination, emotions, and feelings all be consecrated to Him who died for me. This is my reasonable service, and to withhold it is to rob God.

Current Events

In the Light of the Bible

By the Editor

Desperately Wicked. The divine indictment of the heart of the natural man is written in the Book of the Prophet Jeremiah: "The heart is deceitful above all things, and desperately wicked [or, *incurably sick*]: who can know it?" (Jer. 17:9). History has demonstrated the truth of this arraignment upon many occasions, never more graphically and forcefully than in the recent disclosure concerning *Communist brutality in North Korea. It is a new and* unforgetable chapter in the black chronicle of the deeds of men, "written with a pen of iron, and with the point of a diamond."

The story was told by Dr. Charles Mayo of the Mayo Clinic, Rochester, Minn., a United States delegate to the United Nations, when he took the floor in the U.N. General Assembly's political committee to answer Communist charges that the U.S. had waged germ warfare in Korea.

It will be remembered that the Communists accused more than 100 captured U.S. airmen of engaging in bacteriological warfare and ordered them to sign confessions. Forty of these men, although called upon to endure barbarous torture, heroically refused to sign. Thirty-six others did sign under duress. Of the remaining men, fourteen are known to be dead and seventeen are listed as missing.

Dr. Mayo's precise report was supported by hundreds of eye-witness accounts. "We must remember," said Dr. Mayo, "that all this was not done as mere senseless brutality; it was done for one single purpose—to make free men serve Communist ambitions." The doctor's report makes gruesome reading.

"The tortures used [on these airmen]," Dr. Mayo stated, "although they include many brutal physical injuries, are not like the medieval tortures of the rack and thumbscrew. *They are subtler, more prolonged, and intended to be more* terrible in their effect. They are calculated to disintegrate the mind of an intelligent victim, to distort his sense of

values to a point where he will not simply cry out, 'I did it!' but will become a seemingly willing accomplice to the complete destruction of his integrity and the production of an elaborate fiction. . . .

"The total picture presented," Dr. Mayo continued, "is one of human beings reduced to a status lower than that of animals; filthy, full of lice, festered wounds full of maggots; their sickness regulated to a point just short of death; unshaven, without haircuts or baths for as much as a year; men in rags, exposed to the elements; fed with carefully measured minimum quantities and lowest quality of food and unsanitary water, served often in rusty cans; isolated, faced with squads of trained interrogators, bullied incessantly, deprived of sleep and browbeaten into mental anguish."

The case histories cited by Dr. Mayo are completely shocking. *Here are a few of them:*

Case 1. This man, after being confined for eight days in a doorless cell less than six feet long, was held to the ground by two guards while another kicked and slapped him. Then he was forced to stand at attention for twenty-two hours until he fell, whereupon he was struck, while lying down, with the side of a hatchet.

Case 2. This man had his legs shackled with chains which were kicked into his shins by guards, the wounds being left to fester. On three occasions he was dragged about the floor, kicked in the legs and back, and virtually lifted to his feet by his hair and ears.

Case 3. This man was interrogated for over 1,800 hours, was kept in solitary confinement at all times, and twice tried for refusing to confess germ warfare. His first trial ended in his being sentenced to a labor camp, and his daughter (in the U.S.) was sentenced to execution.

Case 4. This man was interrogated eight and one-half hours a day for sixty days, and four hours a day for fifty-four days. He was sentenced to 100 years of solitary confinement, or until he should confess participation in germ warfare. He was then thrown into a hole five feet long, four feet wide, and four feet high where he was left for a week without either food or water.

Case 5. This man was sentenced to death, forced to dig his own grave, and taken before a firing squad. He heard *the command, "Fire!", and then heard the pistols click on* empty chambers.

None of these men yielded to the Communist persecution. And remember, these show but isolated incidents in periods of long confinement and repeated torture.

The interrogating and torturing were based on Soviet methods and directed on the spot by Soviet personnel. This is the enemy that the Western world faces today. This is Communism, which is the avowed enemy of Christianity and cross of Christ.

Revival? According to the Brisbane *Courier-Mail*, one of *Australia's leading newspapers*, "*the greatest religious* revival that Australia has ever known is under way."

"Australians are worried about their own lives," this journal states, "and about the progress of world events. The shock of two world wars within a generation has left the social and moral foundation of every country tottering and uncertain. . . . After fifty years of absence, people are turning back to religion and to the idea of God."

Would to God that we might see a great revival in Australia or anywhere else! We are rather doubtful of the genuineness of Australia's "revival," however. From what can be ascertained, the *Courier-Mail's* extravagant report *is based upon a response among the people to a recent* "Family Rosary Campaign," sponsored, of course, by the Roman Catholics, and a Methodist "Mission to the Nation." It takes more than worry about our own lives and about the progress of world events to indicate that a spiritual revival is in force.

The Rod That Gives Wisdom. This autumn Mr. Ernest Hill, foreign correspondent of the Chicago *Daily News*, was transferred to London. Mr. Hill suspected that he was going to have some difficulty with his teen-age stepson Jonathan, and that Jonathan was also in for some trouble, *for the lad had never been much of a student. His educa-* tional progress had also been hampered by the frequent

changes in his stepfather's assignments. Over only a few years, for example, he was enrolled successively in public schools in Oklahoma and New York, and then in the American School in Tokyo. He was far behind his proper class in French and algebra, had studied no Latin whatever, and, in addition to an entire disinclination to study, held the opinion, according to Mr. Hill, "that all teachers were jerks."

However, after only two months in Castle Hill College, situated in a London suburb, such a metamorphosis has taken place in Jonathan that Correspondent Hill felt compelled to make a report on the case to his Chicago paper, which he did in late October. Here is what Mr. Hill wrote:

> The change leaves me strictly speechless. In the eighth grade last year at the American School in Tokyo, he was tardy 37 times, and the year before in New York, 32 times . . . I once went to his school in New York. When I put my head in the door, someone fired a book at me. All the kids were standing up screaming. The teacher was shouting and hanging the desk.
>
> "They're so spirited this morning," she told me outside. "Their little personalities are expressing themselves. We do nothing to curb the ego." When she went back into the classroom, she was beaned by an orange . . .
>
> Then . . . [in Tokyo], six of them gave their egos a workout by pushing one boy through a window . . .
>
> British schools just don't operate that way. Jonathan, 14, has not yet been late. You have to beg him to stop studying and go to bed. He even works out lessons ahead. He has started saying, "Yes, sir," "Yes, thank you," and "No, thank you" just like a civilized human being . . .
>
> One night he did homework until midnight and then rushed off in the morning without breakfast. I made inquiry that evening: "What if you didn't have your prep (that's English for home work?) . . . What if you went without it?"
>
> "Well, the Head would send you down to his study," he replied. "He wouldn't talk or beg you to do your work. He would just give you six of the best—that's six wallops with his birch cane. And, boy, do they hurt!"
>
> I inquired also what would happen if he was late. That would result in about two with the cane. And what would happen if he threw an orange at the teacher or hit him between the eyes with a paper-clip, as in New York or Tokyo?
>
> "That would be Monday night detention for three to five hours," Jonathan said, "plus six of the best, plus no more football or swimming for the rest of the term."
>
> At this point I have not started to worry about whether Jonathan's personality or his ego is being damaged by discipline . . . I am just basking in the warm glow of an unbelievable transformation that makes life so calm and peaceful where once it was so raucous.

All of which goes to show that the old methods are not so bad after all, and that the Bible's disciplinary rules for children are never outmoded even though they may be ignored. We quote from the wisdom book of the Old Testament:

"He that spareth his rod hateth his son: but he that loveth *him chasteneth him betimes*" (*Prov.* 13:24). "Chasten thy son while there is hope, and let not thy soul spare for his crying" (19:18). "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (22:15). "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die" (23:13). "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame" (29:15).

Less delinquency on the part of parents and teachers in respect to *chastening for wrong doing would result in less* delinquency on the part of youth.

The Kettle Boils Again. The age-old conflict between the Jews and the Arabs is getting hot once more. There is no full-scale war and none is not likely at this time, but there is trouble and unrest. There has been shooting between Arab and Jew. Israel's troops have invaded villages in Jordan. Arabs have derailed trains in Israel. And Syria is protesting an Israeli plan to divert water from the Jordan River which will result in water shortage among the Syrians.

It appears to the unbiased observer that Israel is ready to force a showdown in the present "cold war" between them and Arab countries, even to risk a shooting war to do so. (*Note:* This is not an anti-Semitic utterance oo our part but simply an observation drawn from the reports that we have seen.—*Ed.*) The Israeli Government desires to secure formal peace with Israel's neighbors. The Arabs, on the other hand, want no formal peace but prefer the *status quo* in the hope, perhaps, that sooner or later they may find an opportunity to force the Jews out of the Near East.

The Israelis took the initiative in July when the Israeli Foreign Minister moved into Jerusalem from Tel Aviv, modern Israel's first capital, and asked the diplomatic corps to follow him. Now Jerusalem is currently a divided

city, apportioned to Jewish Israel and Arab Jordan but belonging, according to a dictate of the United Nations, to neither the one side nor the other. United States, British, and French ambassadors refused to follow the Israeli Government to Jerusalem.

Not to be outwitted or outdone, Jordan's Government announced that Jerusalem would henceforth be its "second capital."

In September, the Israelis begin to dig a nine-mile canal near the Sea of Galilee, for a hydro-electric development. Forthwith Syria complained that Israel was planning to move the Jordan River from the boundary line into Israel's territory in defiance of an armistice agreement, depriving 15,000 Syrian Arabs of water.

The United Nations investigated and published its findings in favor of Syria. A plea from the U. N. to Israel, asking that the power project be abandoned permanently, was rejected by the Israelis who have offered, however, to cease temporarily.

Only recently units of Israel's Army raided three Arab villages in territory administered by Arab Jordan. The raid was made, according to the Israeli press, in retaliation for the slaying of a Jewish woman and her two children. The Israelis killed fifty-six men, women, and children, wounded nineteen more, and razed one village.

Britain and the United States have branded the raid as "shocking" and "brutal." Jordan has called a meeting of its seven Arab allies—Egypt, Syria, Lebanon, Iraq, Saudi Arabia, Libya, and Yemen. Arab Jordan has itself retaliated by derailing an Israeli freight train with land mines. This has been termed, by the Israeli press, "the latest Jordan act of terror."

All parties involved seem to be behaving like spoiled children, *not* "nice spoiled" either! But the affair is quite serious. A portion of the difficulty stems from the fact that there are living, in one land, two peoples who have always been at enmity with each other. The city of Jerusalem belongs neither to one nation nor the other in the eyes of the U. N. and other international commissions. Of course, those who believe and know the Bible are aware that the

city and the land belong to God's chosen people of old, the *nation Israel. We know that Israel will one day possess* the land in peace, when the Prince of Peace returns and reigns upon the throne of His father, David. But until then there will be wars and rumors of wars there as elsewhere in the world.

Charge and Counter-Charge. Shortly after he had won *the plaudits of the Roman Catholic Church for some highly* sympathetic remarks about the plight of the Roman Church in Poland, Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, drew the ire of Roman Catholics for other remarks that could hardly be called sympathetic but, rather, highly critical. In a speech at the convocation of Canterbury, made in London in mid-October, Dr. Fisher declared: "In honesty to them [Roman Catholics] and to truth, I ought to say that there are oppressions and denials of just liberties which lie at the door of the Roman Catholic Church itself. And one must say," he added, "that that church has not yet learned the lesson that toleration as between Christian bodies, while by no means the last word as to their proper relations, is the first and essential word to those who would follow the teaching and spirit of our Lord."

The archbishop then went on to say: "I would mention a booklet to be published this week by the S. P. C. K. [the Anglican 'Society for Promoting Christian Knowledge'] entitled *Infallible Fallacies*. We of the Anglican Communion . . . hate attacking another church body," he added, "as much as many Roman Catholics deplore the constant attacks of their own church upon ours. But these attacks do call for occasional answers, and in this new booklet our people will find a reply."

Samples of the polemics of *Infallible Fallacies* follow:

> The doctrinal errors of the Roman Church are a formidable obstacle in the path of any great movement of Anglicans towards the Roman Church . . . The Infallibility of the Pope . . . is perhaps the most obviously unscriptural and erroneous of these . . . doctrines.
>
> Although this iniquitous practice [of selling indulgences directly] has been discontinued, the Roman Church still makes huge profits out of the credulous belief of simple people in indulgences, by the alms which are encouraged when the indulgences are sought, and by the sale of rosaries and other "indulgenced" articles.

> The great bureaucratic system of the Roman Catholic Church, centralized in Rome and tightly controlled by the Pope, is totalitarian. The transition from one type of totalitarianism to another is an easy one, and it is well known that the countries of Western Europe in which Communism is strongest today are the predominantly Roman Catholic countries.
>
> The close discipline exercised by Roman Catholic priests upon the laity . . . often amounts to spiritual bullying. Decisions which normal persons ought . . . to make for themselves . . . are made by the Pope and enforced through the priests—such questions as what schools their children may attend, or what books they may read.
>
> Some of the Roman Catholic methods of proselytizing are most objectionable. Particularly do we condemn the practice . . . of touting for converts among the seriously ill and dying in hospitals.
>
> There is, moreover, a certain duplicity which is to be detected in the Roman Catholic official mind. One example must suffice here. The Roman Church officially upholds the plain teaching of Christ against remarriage after divorce. But in practice it allows it by means of various legal devices—chiefly by multiplying the possible reasons for annulment. Thus the Roman Church manages to gain on the one hand the reputation for strictness, but on the other is able to allow the remarriage of those it particularly desires to please.

Repercussions were not long in coming, of course. "Father" Thomas Holland, Vice-Superior of England's (Roman) Catholic Missionary Society, spoke of Dr. Fisher as "The Strange Samaritan." Said Holland, in an article in the *Catholic Herald:* "Against the background of [his highly sympathetic remarks about] the Polish persecution, The Strange Samaritan has gently poured acid. . . . But the background was still Poland, where the machines of the Godless had just shifted into high gear. He clearly risked seeming to comfort God's declared enemies as he read his mild lecture to the victims."

Answering the charge of proselytizing, as it appears in *Infallible Fallacies*, Jesuit Joseph Christie, preaching in London, said: "We [Roman Catholics] do not need to seek converts; they are driven to us by Communists and modernist clerics within the [Church of England] itself.

"[The Anglican pamphlet] is not so much an attack," the Jesuit priest continued, "as an expression of interior distress, to create unity by negative means. 'The authors are expressing not so much what they believe as their wish to say: 'This is what we dislike.' The pamphlet has little to add to ancient arguments beyond a certain bitterness of tone."

Meanwhile, in the U. S. A. another charge was hurled at the Roman Catholic Church. In an article in *Presbyterian Life* entitled "You Are a Catholic," Presbyterian minister Paul Austio Wolfe writes:

> There has been persistent propaganda to apply the word "Catholic" to the Roman Church alone. On our town and city streets you will often find a sign saying "The Catholic Church—Masses at 8 a.m. and 10 a.m." It is a sign put up by the Roman Church. In the armed forces, chaplains are classified as Protestants, Catholics, and Jews . . .
>
> The word "Catholic" comes from two Greek words meaning *according to the whole* or *universal*. The Roman Church has been eager to have the American public believe that it is the "one *universal and true*" Christian church. Thereby other churches become mere sects, their Christian teaching at least partial and probably false, and all of them in rebellion against the true church founded by Christ . . .
>
> If the word "Catholic" is to be used, it should be preceded by the word "Roman." . . . If our denominations were named as the Roman Church is named, we would be known as Presbyterian Catholics or the Catholic Church (Methodist) or the Lutheran Catholic Church . . . If we omit the word "Catholic" when referring to our own churches, however, it seems logical that we should also *omit it when we mention the Church of Rome.*

So the controversy continues while souls are going into a Christless eternity for want of hearing the Gospel of our Lord Jesus Christ.

Question Box

No. 1386. Who are the demons and from whence did they come? Is it possible that they are the spirits of a pre-Adamic race doomed to the pit but seeking to be re-embodied?

The answer as to the origin of demons cannot be given with authority since the Scriptures are silent on the subject. Certainly they are not lost souls "floating around in the air," as one man puts it, endeavoring to inhabit human beings. While we read of demon possession in the Bible, such usurpation of men and women by demons does not appear to be a general rule. The most reasonable and logical inference that we can draw from the Scripture is that demons are fallen angels, incorporated within the principalities and powers of the heavens, as alluded to in Ephesians 6:12.

No. 1387. Can a Christian, a true believer in the Lord Jesus Christ, be a Mason or belong to some other lodge?

In answering this question we are well aware of the fact that we shall offend some. We must reply, however, in accord with what we believe the Bible teaches on the subject. "For do I now persuade men, or God?

Or do I seek to please men? If I yet pleased men, I should not be the servant of Christ" (Gal. 1:10).

Yes a born-again believer in Christ can remain in a lodge membership after he is saved, in fact, can even join such an order after his conversion. If he does so, however, he is assuredly a carnal and not a spiritual Christian, for he is disobedient to the Word of God. Clearly we are told: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (II Cor. 6:14–17).

No. 1388. What does Matthew 8:22 mean, "let the dead bury their dead"?

Our Lord was speaking to one of His disciples who, it appears, was offering an excuse to delay in following Him. The Lord Jesus was here showing that none of this world's claims should supersede His demands upon us. All of us have certain responsibilities on this earth—to government, family, etc. (see, e.g., Rom. 13:1, 2; I Tim. 5:8; Rom. 12:11a)—but when the affairs of this world-system interfere with obedience to the call of the Lord, they must be laid aside. In such cases, let those who are spiritually dead bury those who are physically dead. The Lord had other work than his father's funeral for the disciple, of Matthew's account, to do.

No. 1389. Should a church serve meals or give bazaars to raise money for the Lord's work?

The scriptural method of supporting the work of the Lord is by the *freewill offerings* of the Lord's people (I Cor. 16:1, 2; II Cor. 11:9; etc.). Such systems of money-raising as are suggested in the query are carnal and unscriptural. "Make not My Father's house an house of merchandise," the Lord Jesus said (John 2:16). If this was true of the temple in Jerusalem, how much more is it real for the church of the living God, indwelt by the Holy Spirit!

No. 1390. What is the teaching of the Unity School of Christianity? Is it really Christian?

While Unity teaches that "Jesus Christ opened the way to eternal life and perfection for man . . . by dying to all that pertains to the mortal, a work that culminated by His *apparent* [italics ours] death on the cross," Unity does not believe in or teach the vicarious atonement, whereby the Lord Jesus Christ bore our sins in His suffering body on the cross, there dying for us. Unity speaks of "man being continually conscious of the indwelling Christ," but its Christ is not the Christ of God who is revealed in the Old and New Testament, the eternal Son of God.

Because Unity practices a system of "healing" it attracts many, but it is not of God and certainly not Christian since it denies the Person and work of Christ.

Studies in the First Epistle of John

By Charles B. Bowser

The Great Conflict (I John 4). The First Epistle of John is a notable document indeed. John, the aged, with undiminished zeal and undying love, writes to his "little children" in the faith a special word of warning regarding the great conflict between truth and error. As their spiritual father, he addresses them with the wisdom born of spiritual discernment, with the authority of apostleship, and with the understanding that comes of age and experience. His constant usage of the expression "we know" manifests a faith, a confidence, an assurance which could come only *from many personal experiences—experiences* (1) as to God's faithfulness; (2) as to Satan's methods, means, and intent; and (3) as to the Christian's resources "in Christ."

Need we remind you how very important John's warnings and instructions are to the soldier-saints of God in the warfare of these days? We suggest the value of these warnings, as revealed in the following simple outline of I John 4:1-6:

I—Discernment re Spirits Encouraged . . . . . vs. 1
("believe not every spirit")

II—Distinction Drawn . . . . . vs. 1
(false prophets vs. true)

III—Determining Rules . . . . . vss. 2, 3
a—Acceptance of Christ's Deity (*of* God)
b—Denial of Christ's Deity (*of* Anti-Christ)

IV—Demonstration of Divine Power . . . . . vs. 4
(indwelling Holy Spirit)

V—Differentiation by Definition . . . . . vss. 5, 6
Spirit of Error
Spirit of Truth

Great-hearted, loving John yearned with a consuming passion and compassion for the safety and security of the saints, his children in the faith. He sought to warn them clearly against the enemy and the pitfalls that beset their pathway. He painted vivid word-pictures of the opposing spirits in the spiritual warfare, a warfare that continues in our day with growing intensity. The born-again one must,

for safety's sake (i.e. if he would grow spiritually and serve properly) be careful not only in what he does but also in

What the Christian hears;
What the Christian believes;
What the Christian thinks;
What the Christian is.

Here are the extra-special warnings:

TRUTH (Spirit of God) (Spirit of Truth) vs. 6	*versus*	ERROR (Spirit of Anti-Christ) (Spirit of Error) vs. 6
Sees whether they are of God . . . . . (vs. 1)		Believe not every spirit (vs. 1)
Confesses Christ is come in the flesh . . . (vs. 2)		Test the spirits; many false . . . . . (vs. 1)
		Spirit which confesses Him [Christ] not . (vs. 3)
"He [says John, knowing his unction] that knoweth God, heareth us" . . . . . (vs. 6)		Spirit of Anti-Christ (vs. 3)
		They are of the world (vs. 5)
		Speak as of the world (vs. 5)
		The world listens to them . . . . . (vs. 5)
		"Heareth not us" . . (vs. 6)

The inspired, Spirit-filled John not only declares that "anti-Christ shall come" (2:18) but also says: "Even *now* there are many anti-Christs" (4:3). John knew the enemy and his tactics; he knew the deadly danger of a spurious or emasculated Gospel; he knew the persuasive powers of the perverters of "the truth." Would that we also were as wise! We have been warned.

If there were "false prophets" and "many anti-Christs" then, how much more so at the age-end, when the powers of evil have increased, when Communism exercises its growing strength, when apostasy prevails throughout the world, when the blinding blanket of religion covers the world! How we do thank God for those who faithfully preach and print the Word; but beware of those who minister under the directive of the prince of this world (cf. John 14:30; 16:11). Wherever the "spirit of truth" holds forth, there will the "spirit of error" set up strong opposition (cf. I Tim. 6:20; etc.).

We are urged by John to "try the spirits" (vs. 1). That means that "every spirit" (vss. 1-3) should be sifted and tested. Not only the "isms" but the "ists," "ians," "ens," and *all;* not only the easily discerned and known deceivers, but

every preacher, evangelist, teacher, missionary, and leader. "Little children" in the faith are in constant danger. Their spiritual food might be poisoned by the enemy. Be careful, beloved! What do you *know* about the broth and brew upon which *you* feed! So many saints of God have fallen spiritually ill because of wild gourds which made their pottage a deadly poison (see II Ki. 4:38-41).

We who are "of the Lord" should know that the enemies, against whom John warns, are

"OF THE WORLD"
(See how John identifies them)

1—They are *of the world* . . . . . (vs. 5)
Unregenerate human nature;
Ruled over by the devil;
Possessed by the devil (prince of this world);
They gain their spirit and wisdom from the world

2—They speak . . . *of the world* . . . . . (vs. 5)
They cannot speak of Christ, for they know Him not;
The source of their message:
The book of life (worldy, fleshly)
not
The Book of Life (the Bible, the Word of God)

3—*The world* heareth them . . . . . (vs. 5)
The world loves its own;
The world will support its own, will flock to hear its messengers (Jn. 15:18, 19)

This "world" of which John warns is not the earth but the peoples thereon. Note the sad condition of these world-peoples:

Corrupt . . . . . II Pet. 1:4	Wicked . . . . . I Jn. 5:19
Filthy . . . . I Cor. 4:13	Sorrow, Death . II Cor. 7:10
Hatred . . . . John 17:14	Foolish . . . . I Cor. 7:31
Polluted . . . II Pet. 2:20	Ungoldy . . . . II Pet. 2:5
Lustful . . . . . I Jn. 2:16	Condemned . . . Heb. 11:7

Believe it or not, beloved, this is that (i.e. the world) which receives the interest, love, and devotion of the earth's masses and of far too many of the children of God. Instead of the organized church converting the world, as they seek to prove statistically, the world is converting the church (Rev. 3:14-18). How very sad it is that the "Church invisible," though a part of it, is so tragically outnumbered by the "church visible." Also, we must never forget that wherever there are "overcomers," victorious saints who

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know that "this is the victory that overcometh the world, even our faith" (I Jn. 5:4), there are also those who are overcome, those who have become prodigals and over whom the "lust of the eye," "the lust of the flesh," and "the pride of life" have exercised a mighty power. These are those saints who are so blinded, through the flesh, that they "discern not the Lord's body." (See that solemn warning in II Peter 2:19, 20.)

Shall we, who have been redeemed by the blood of the crucified One and have received the Gift sublime, even eternal life, be so overcome by the world, through our conformity thereto, that we will fail to gain the rich blessings of the more abundant life (Jn. 10:10)? Peter's voice joins with John's in crying ever so earnestly: "Ye therefore, beloved, seeing that ye *know* these things, *beware* lest ye also, being led away with the error of the wicked, fall from your own stedfastness" (II Pet. 3:17).

Love, as we have indicated before, is the major theme of John's messages. Here, in chapter 4, John's love for his brethren in the Lord led him to remind them of the divine love, and that theirs was the blessing of being

BELOVED OF THE LORD (4:7-21)

I—Love's Precursor (God sent . . . His Son)	vss. 7- 9
II—Love's Proof	vss. 7, 8
('Those born of God . . . know)	vs. 7
III—Love's Provision (His Son . . . life)	vs. 9
IV—Love's Protection (Propitiation protection)	vs. 10
V—Love's Potential	vss. 11, 21
(a) Love's Persuasion	vs. 11
(b) Love's Perfection	vs. 12
(c) Love's Preceptor (Holy Spirit)	vs. 13
(d) Love Personalized	vs. 14
(e) Love's Parallelism	vss. 15, 16
(f) Love's Permanence	vs. 17
(g) Love's Panacea	vs. 18
(h) Love's Primacy	vs. 19
(i) Love's Prevention	vs. 20
(j) Love's Precept	vs. 21

We who are members of the family of God should make every effort, not only to know but properly to understand

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and appropriate the blessed overtures of the loving Trinity:

The Father—the fountainhead of love	vs. 8
The Son —the manifestation of love	vs. 9
The Spirit —the disseminator of love	vs. 13

In that "*God is love*," *and that love is best understood* when it is related to some act, deed, or expression divine; then, most certainly, we must conclude that no one knows aught about love until one knows God, i.e. knows Him experientially. Love never originates in us, for its source is God. "God was in Christ, reconciling the world unto Himself," and that, beloved, is *love personalized and love personified.* If we are "born of God," we shall have a family resemblance and, thus, in that God is love, we, His children, are the loving representatives of the unseen God. "He hath given us His Spirit" (vs. 13), and where the Spirit is, there God is. So God is now personalized in us, believers in His Son. *We are love visible.*

Only one Spirit indwells Christ's body, the Church, and every believer-member receives that proportion as God sees fit, and as he, as a yielded saint, is willing to welcome Him into body and soul.

Judgment holds no terror for the lovers of the Lord who are, in turn, loved of the Lord (vs. 17). Quite to the contrary, contentment and a pure and bold confidence should prevail, for "perfect love casteth out fear" (vs. 18).

O beloved Christians, let love be perfected in *you*! Even as Christ cast the mercenaries out of the visible temple, shall we not desire that His Spirit cast all doubt, fear, and *carnality from His mystical temple, our bodies.* A *pure and* holy love-manifestation will follow, for "He who loveth God [will] love his brother also."

(*To be continued, D.V.*)

"BEHOLD, I AM ALIVE FOR EVERMORE" (Rev. 1:18)

Jesus lives! Our hearts know well
Nought from us His love shall sever;
Life, nor death, nor powers of hell
Tear us from His keeping ever.

F. E. Cox

So Great Faith

By Warwick Aiken*

Luke 7:1-10

Our Lord left Nazareth, where He had been brought up, when His fellow townsmen took Him to the top of the high bluff, whereon their city was built, intending to cast Him down headlong. He then came and dwelt in Capernaum which thereafter became known as His own city. Capernaum was a customs station on the caravan routes that converged there. It was Rome's law that all who used these routes should pay a tariff, or customs dues, as they passed near or through the city. Hence there was a Roman garrison encamped near it and Roman soldiers were continuously in the city.

It was into this city that the Lord Jesus came after He had finished His instructions in what comes to us as the Sermon on the Mount. As always, His presence could not be hid, so the news of His arrival spread quickly; and among those hearing of it was a Roman centurion, the captain of a century, a company of one hundred men.

This centurion had a servant, a bond-slave, who was dear to him. The servant was not a soldier but was the personal attendant of the centurion. And the servant was very ill. Whatever had been done for him, or was being done, was of no avail, for the servant was ready to die. Knowing that our Lord had just arrived in the city, the centurion sent for the elders of the Jews and asked them to seek the aid of Jesus in curing his ill servant. Because of the centurion's interest in the Jewish people and his generosity toward them, these Jewish rulers sought out the Lord Jesus and besought His aid. In this our Lord acquiesced and went with them toward the centurion's house. On nearing it, some friends of the Roman captain met them with a message. It was a simple message and a direct one. The centurion, they said, realized that he was not worthy for the Lord to come beneath his roof, and he knew that if the Lord would speak but a word, his servant would be healed.

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It is here that the Lord is amazed at such faith, for it was a rarity. Among the Jewish people, in Israel, a faith like this might be expected, for through their relationship with Jehovah they had had ample opportunity to develop it. However, our Lord had not found it. But here a Gentile displays it. Hence His amazement and His comment: "I *have not found so great faith . . .*" (Lk. 7:9).

The centurion's faith was great. It was great because of its Object; great because of its Nature; and great because of its Results.

1. The Centurion's Faith Was Great Because of Its Object

"When he heard of Jesus." This was knowledge brought to him by another. Someone had been so impressed by the Lord's teachings and by His miracles that he had told others about Him, had borne a witness to Him. Some of them who had heard believed what had been told them. The centurion was one of them.

The ground for faith in Christ is a knowledge of Christ. Knowledge of Him includes the historic reality of His presence in Palestine 1900 years ago. It includes also the message that God has given of His Son, as told in the Gospels, which record the things that He taught, the miracles that He did, the death that He died on the cross, the resurrection that He accomplished on the third day, and His ascension into heaven. Based on this knowledge, faith in Him develops a confidence in what He can do and in what He will do. The faith of the centurion was based on his confidence that the Lord had actually performed the miracles of healing as had been told Him, and that He was willing to aid all who came to Him in faith. In other words, the Roman soldier believed fully that the Lord *could* heal his servant and that He *would* do so.

The Object of the centurion's faith was trustworthy and hence his faith was as great as that Object. If the object of a faith is able and accomplishes that which is expected of it, then that is a "great faith." If the object of the faith is weak and fails in the accomplishment of what is expected of it, that faith is futile, useless, a small thing.

Near Madison, Wisc., are two lakes surrounded by lovely homes. Excellent streets and drives lead from them to the city. In driving around the lakes in summer, one is surprised to see not a few signs reading: "Do Not Drive Across the Lake." However, in winter the lakes are frozen over and the ice is thick. People who are in a hurry are sometimes tempted to drive across the frozen bodies of water.

Years ago, a man was driving across one of the frozen lakes in a closed car. With him were his wife and their two small children. He stopped the car half-way over to watch some skaters. In his act this man was expressing a tremendous faith, an awesome faith indeed, in the ice that was holding him—his life, the lives of those that were dearest to him, and a valuable piece of his property. But suddenly the object of his faith collapsed and this man and his loved ones were drowned in the cold waters. His faith was utterly useless and futile.

It is not the measure of a faith, or its extent, that makes it effective, "great," but the object of that faith. A faith may be small in scope or unlimited, but if it has the same object, its accomplishments are the same. However, there may be a diversity of manners in expressing that faith.

In the great system of highways in this country there are many bridges. The purpose of a bridge is to get people and their automobiles from one side to the other of whatever it is the bridge spans. One may doubt the strength of the bridge that he must cross, fearing of its capacity to hold heavy weights. He has little faith in it. He may stop his car, and command all his passengers to leave it, and lighten the load in every conceivable way. He may then drive slowly across the bridge, in great anxiety but with just sufficient faith to act. When he is nearly across, a heavily loaded truck, weighing forty times the weight of his car, whose driver apparently does not consider the bridge at all, rolls by without hesitation and crosses to the other side. The object of the faith of the timid man and the confident truck driver wrought a similar test for both men.

The faith of a pagan with his many gods may be a strong and confident faith, but it is a useless faith. Faith in a religious system, or a semi-religious one, or a code of ethics,

or morals that are kept as an ideal, may be real. Faith in oneself, in one's own righteousness may be actual and intense, but it is only as great as its respective object. The objects may be realities but, in the end, they will prove futile and useless for salvation.

Paul wrote: "I know *whom* I have believed, and am persuaded that He is able to keep that which I have committed unto [entrusted to] Him against that day" (II Tim. 1:12). Paul's faith was "great faith," for the Object of his *faith was great and worthy to be entrusted with all things* and against all contingencies.

2. The Centurion's Faith Was Great Because of Its Nature

The centurion's faith was an understanding faith, an humble faith, and an active faith. He had an understanding faith, for he said: "I am a man obedient to authority" (vs. 8). He was obedient to those above him in the Roman army, and he required obedience in those who were under him. He had an understanding, therefore, of the power of a command. Thus he could know the power of the word of such a Person as the Lord Jesus.

In our day we may have the same understanding faith. We have a great deal more information concerning the Lord Jesus Christ than the centurion had, or could have had. We have a record, in the New Testament, of the historic events on which Christianity is founded. From it we know that Jesus was born of a virgin, without a human father. We know that He lived in what we now call the Holy Land, that He taught as no man had ever taught, that He did miracles that no man ever did, that He suffered under Pontius Pilate and was crucified, that He rose from the dead and ascended into heaven. He is at present at the right hand of God and in the fulness of time will come again with power and great glory. These things we know, and with this knowledge we may have an understanding faith. And the centurion having an understanding faith, said: "Speak a word and you will be obeyed."

The centurion had an humble faith. "Lord, I am not worthy," was the message he sent by friends to Christ as

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our Lord was on His way to his house. It was remarkable, indeed, for an officer in Rome's legions thus to speak to one of a despised nation. He addressed Him with profound respect, using the title, "Lord," acknowledging Him to be superior. He realized what he himself actually was before the Lord, for he confessed: "I am not worthy." And yet our Lord had nowhere to lay His head, He had no possessions, and by trade He was a minor workman, a carpenter. The centurion, on the other hand, was one of the most influential men in Capernaum. Such a faith as he possessed was an humble faith.

And the centurion had an active faith. He promptly called the local elders of the Jews and sent them to the Lord Jesus to make intercession for him. So they, the elders, fulfilled his request by coming at once to the Lord and beseeching him instantly, or with insistence.

The centurion realized the necessity for prompt action. His servant was ready to die and Jesus Christ had come within the limits of the city. The servant might survive only a little while, and the Lord Jesus, who was in constant demand by the multitudes, might become involved in other work and be delayed in reaching the servant's bedside. So there was the necessity for immediate action.

The foundation of all action is faith, or belief of some kind. The centurion did not consider academically the things he had heard of Jesus of Nazareth. He *believed* the things that he had heard, accepting them with confidence as realities. Such faith prompts action, not discussion.

The centurion's faith was great because of its nature. It was an understanding faith, an humble faith and an active faith.

3. The Centurion's Faith Was Great Because of Its Results

The centurion's messengers, when they returned to his house, found the servant that had been sick completely well. The effect of this Roman's faith was to bring forth one of the greatest miracles wrought by our Lord Jesus Christ.

The Lord Jesus did not *touch* the servant, as He did Jairus's daughter. He did not *see* the servant, as He saw

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the ten lepers. He did not *speak to* the servant, as He spoke to Bartimaeus. He did not even see the centurion who had this great faith, as He saw the mother of the demon-possessed girl in Syro-Phenicia. The word that our Lord spoke, if He spoke any, is not recorded. That word may have been a silent prayer to the Father. It may have been His unspoken will in His own mind. Whatever it was, the servant was healed.

The servant's healing was in response to the centurion's faith which the Lord saw to be "great." The servant was not healed because of his own faith. Since he was ready to die, he may have been in a coma and entirely oblivious to what was going on around him. Yet he was healed by another's faith in Christ Jesus, in relation to him.

How great are the implications here! Our faith in the Lord Jesus Christ can be the source of blessings and benefits to others. It can be effective to draw someone unto God's saving grace; it can be effective for another's provision, for another's guidance, for another's well being. Yes, a Christian's faith can be a blessing to others. It can call forth mighty power from the Object of that faith, Christ Jesus the Lord. A great responsibility rests upon Christians to use this privilege in the innumerable ways that the Spirit may direct!

"So great faith," is the way in which our Lord described that faith of that centurion. Indeed, it was great—great because of its Object, the Lord Jesus Christ; great because of its nature; and great because of its result. May we all exercise such faith in the Lord of glory!

HOW TO EXPRESS CHRISTIANITY!

In the home—by love and unselfishness.
In business—by honesty and diligence.
In society—by purity, courtesy, and humility.
Toward the unfortunate—by sympathy and mercy.
Toward the weak—by helpfulness and patience.
Toward the wicked—by overcoming evil without compromise.
Toward non-Christian—by witnessing to Christ and His Gospel.
Toward the penitent—by forgiveness and restoration.
Toward the fortunate—by rejoicing with them without envy.
Toward God—by faith, reverence, love, and obedience.

Scripture Summaries*

By Herbert Lockyer

The Trinity in the Scriptures

In one of our studies in this series, we have indicated the channels of indirect proof for the existence of God. The arguments presented seek to prove the existence of a great First Cause, a personal, eternal self-existing Spirit. We now turn to consider the mode of God's existence, and as His mode of Being and operation is of a threefold character, we are compelled, at the outset, to face the mystery of what is called "The Trinity."

Doubtless there are those who have been perplexed by this entrancing theme, asking themselves the question: "Have we one God, or three?" And if we are not clear in our explanation of the Trinity, we shall open the door to serious errors. At the very beginning of our meditations, it is needful to observe the following facts:

1. *The Trinity Is a Mystery*

No perfect knowledge of this wonderful theme is possible to man in his present, finite state. The modes of the existence and operation of the divine Beings can never be fully apprehended by human beings. The sacred mystery of the Trinity is one which the light within man could never have discovered. That this truth is infinitely beyond the comprehension of the creature is readily granted.

2. *The Trinity Is Not Fully Explainable*

We must further realize that we cannot supply a perfect meaning or definition of the word, person, distinction, or subsistence as used to distinguish between the Father, the Son, and the Holy Ghost. As the divine and human natures in Christ, who is yet but one Person, is inexplicable, so three Persons, who are yet but one Godhead, cannot be perfectly defined.

*This is the thirteenth of Dr. Lockyer's series on some of the great themes of the Bible.

3. *The Trinity Is a Fact*

While no complete understanding can be attained of the manner in which the three personal distinctions of the Godhead subsist, yet the fact is clearly affirmed that in the unsearchable nature of Deity, the three-fold distinction exists without distinction or confusion. Here is great deep depth—the Father-God, the Son-God, the Holy-Ghost-God, yet not three Gods but one God, the three Persons in essence. This is a divine riddle that defies arithmetic, where one makes three and three makes one. Our narrow thoughts can no more comprehend the Trinity in Unity than a nutshell will hold all the water in the sea. A man once asked Daniel Webster: "How can you reconcile the doctrine of the Trinity with reason?"

The statesman of giant intellect replied: "Do *you* expect to understand the arithmetic of heaven?"

4. *The Trinity Is a Comforting Truth*

When devoutly pondered and reverently believed, the doctrine of the Trinity becomes at once a rock of defence and a spring of comfort and inspiration.

The Father is seen as associated with gracious designs toward a sinful world;

The Son, as carrying out the divine plan of salvation for sinners;

The Spirit, as exercising a sanctifying and transfiguring influence upon the hearts of those who respond to the claims of Christ.

If, as one has said: "We cannot be good Christians without the firm belief of the Trinity," then, by inference, the stronger our faith in the fact of the Trinity, the better our Christianity.

5. *The Trinity Is a Scriptural Revelation*

This doctrine is taught exclusively by revelation, as neither natural conviction nor material creation could have enlightened us in the matter. A basis for it has often been sought and thought to be found in independent speculation concerning the nature of things in the laws of being and

thought, but it is at least safer to those who accept the Scripture and the revealed will and purpose of God to make them the whole basis.

It is from the Scriptures alone, as we shall presently discover, that we learn that the Godhead consists of three Persons:

The Father, the great Upholder and Purpose of all things;
The Son, the one and only Redeemer of mankind;
The Holy Spirit, the indispensable Sanctifier and Enlightener.

Each of these having His own distinct sphere of operation is yet found acting together in perfect unison with the Others.

6. *The Trinity Is an Object of Faith*

The Trinity is purely an object of faith; the plumb-line of reason is too short to fathom this mystery, but where reason cannot wade, there faith may swim. There are some truths in religion that may be demonstrated by reason: namely, that there is a God; but the trinity of persons in the unity of essence is wholly supernatural and must be received by faith.

This sacred doctrine, however, is not against reason but above it. Those erudite philosophers who could find out the causes of things and discourse on the magnitude of the stars, the nature of minerals, etc. could never, by their deepest search, find out the mystery of the Trinity. It is of divine revelation and must be adored by those who humbly and believingly accept it.

The Trinity is a subject that has engaged the greatest minds during the centuries of the Christian era, but, philosophy (even Christian philosophy) has failed utterly to explore its profound depths and explain its full significance. Augustine gave the study of this mystery the best powers of his mind, and it is related of him that walking along the seashore on one occasion, absorbed in deep contemplation, he found a little lad digging a trench. When asked what he meant to do, the boy replied that he wanted to empty the sea into his dipper, whereupon Augustine asked himself: "Am I not trying to do the same thing as this child in seeking

to exhaust with my reason the infinity of God and to collect it within the limits of my own mind?"

While, however, the Trinity defies the powers of the most gigantic minds, yet in another sense the doctrine is as simple and plain as the fact itself, especially when it is received as revealed truth and not as the result of logical deduction but as a doctrine having scriptural authority as its basis. The doctrine of the Trinity is a porfound and vital subject. Without it Christianity could have no existence.

I. The Term

The word "Trinity," is not found in the Bible. It was first formally used at the Synod held at Alexandria, A.D. 317, and said to have taken its place in the language of Christian theology for the first time in a biblical work of Theophilus, Bishop of Antioch, in Syria, from A. D. 168–183. The holy mystery, however, was long before this a common article of Christian confession, as is seen by the passage in Lucian, greatest Greek writer of the Christian era and the Voltaire of antiquity, about A. D. 160. In his *Philopatris*, he makes the Christian confess: "The exalted God . . . Son of the Father, Spirit proceeding from the Father, One of Three, and Three of One."

Doubtless the term arose from the need for a word to express the doctrine tersely. It properly means *threefoldness*, that is, God's threefold manifestation, and it is not, as it is sometimes said to be, an abbreviation of "tri-unity," which is a term belonging to the realm of metaphysics. The word "trinity" is derived from the Latin word, *trinitas*, and the adjective *trinus*, meaning *threefold* or *three-in-one*.

II. The Truth Itself

It is only when one really sets oneself the task of analyzing all that can be known of this august theme that he realizes how stupendous a task it is. Perhaps it may be as well to proceed along the following lines:

1. Definitions

Many definitions of the Trinity have been formed by councils and theologians. Possibly a perusal of a few selec-

tions may help us to understand more clearly the doctrine. The term itself means *the union of three in one*, and is generally applied to the ineffable mystery of three persons in one God—Father, Son, and Holy Spirit.

a. *Irenaeus*

One of the earliest confessions is that of Iranaeus who, in his treatise against heresies, demands "complete faith in one God Almighty, of whom are all things; and in the Son of God, Jesus Christ our Lord, by whom are all things and His dispensation by which the Son of God became Man; also a firm trust in the Spirit of God who hath set forth the dispensations of the Father and the Son, dealing with each successive race of men as the Father willed."

b. *The Church of England*

Article Number One of the Church of England affirms: "In the unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost."

c. *R. Watson*

This eminent theologian defines the doctrine thus: "The Divine Nature exists under the personal distinctions of the Father, the Son, and the Holy Ghost."

d. *Dr. W. B. Pope*

Dr. Pope says: "One Divine Essence exists in a Trinity of co-equal, personal subsistences, related as the Father, the Eternal Son of the Father, and the Holy Ghost, eternally proceeding from the Father."

When, however, we speak of three persons and one God, we must never entertain the idea of a confederacy of gods, each possessed of distinct individuality wholly apart from the others, (as, say, three persons taken from an audience) but, rather, a Trinity in Unity. There is One God, without division in a Trinity of Persons, and Three Persons without confusion in a Unity of Essence. Let us express it thus:

(1) The Unity in Trinity

We must not infer that because the three are always mentioned in the same consecutive order, thus—the Father, the Son, and the Holy Spirit—that one is subordinate or superior to the other. This Unity of the persons in the Godhead consists of two things.

a. *The Identity of Essence*

In the Trinity there is a oneness in Essence. The three Persons are of the same divine Nature and Substance. Thus *there are no degrees in the Godhead; one Person is not more* God than another. The Holy Ghost is equal to the Father and Son, and the Son is equal to the Father and Spirit.

b. *The Mutual "In-Being"*

The Unity of the Persons in the Godhead consists in the mutual "in-being" of them, or their being in one together: "Thou, Father, art in Me, and I in Thee," (John 17:21). *A Unity in Trinity means, then, that all Three are the same.*

(2) The Trinity in Unity

If we were to take three persons from a group and put them together by themselves, it would be almost impossible for them, because of their natural make-up, to agree in everything. Little differences of thought or action would inevitably be seen, sooner or later. But there is about the *Trinity a most wonderful, beautiful harmony and unity.* Not for one moment has one Person crossed the wishes of Another or acted adversely or independently of Another. The Father, Son, and Holy Spirit are all one in thought, holiness, action, love, grace, etc. The Trinity is Unity. Each does the same.

a. *The First Person*

The First Person in the Trinity is God the Father. He is called the First Person in respect to order, not dignity; for God the Father has no essential perfection which the other Persons of the Godhead have not. He is not more wise, more holy, more powerful than the other Persons are. There is certainly priority but not superiority. God is always

mentioned first, then, owing to the order of His manifestation and work.

b. *The Second Person*

The Second Person in the Trinity is God the Son, who was begotten of the Father before all time. See Proverbs 8:23-25, where Christ is described as wisdom personified. This sacred Person, who is the Jehovah of the Old Testament, is the Jesus of the New Testament.

c. *The Third Person*

The Third Person in the Trinity is God the Holy Ghost, who proceeds from the Father and the Son, and whose work is to illuminate the soul and enkindle the sacred motions. The essence of the Spirit is everywhere, but more particularly in the heart of the believer. Thus, these Three are One in holiness, love, wisdom, eternal nature, and unity of personality. We can express this most perfect unity thus:

1. *The Father is the Original Source of all Things*
   Genesis 1:1 suggests it: "In the beginning God . . ."
2. *The Son is the Medium of all Things*
   ". . . hath committed all judgment unto the Son" (John 5:22).
3. *The Spirit is the Agent of all things, the One whom the Son uses to bestow the blessings of God.* Ephesians 2:18 is a verse that combines this remarkable Trinity in Unity.

Thus the order of divine performance is *from* the Father, *through* the Son, *by* the Holy Spirit. To illustrate this divine Unity one might use the demonstration of the power-station, cable, electric lamp or machine. Concerning trinitarian Unity Dr. Handley Moule has this very comprehensive statement:

> The oneness of Godhead is altogether unique and implies a unity of the Eternal Content ineffable, absolute, so that nothing can be more truly one; and necessary, that is to say, such that its eternal reason for so being is in itself. . . . In one respect, One; it is in another aspect Three; three eternally harmonious Wills, Agents, Persons, inasmuch as there is between Them knowledge will, and love. Each has as His nature the entire Divine Nature,

which is quality, not quantity; Each is truly God; Each is necessarily and eternally One in Being with the others; there are not Three Gods. Each is not the other; there are Three Persons.

2. Heresies.

In our thinking concerning the Trinity we need to be aware of at least five errors:

a. Arianism. This teaching contends that the Godhead consists of one eternal Person who, in the beginning before all worlds, created in His own image a super-angelic being, the only begotten Son, the beginning of the creation of God. The first and greatest Creature evolving through the created Son was the Holy Ghost.

b. Semi-Arianism holds that the Son was a divine Person of glorious essence, like to, but not identical with, that of the Father, and from eternity begotten by the Father by a free exercise of will and power; and therefore subordinate to, and dependent upon Him.

c. Socinianism. This system regards God the Father as the only God, one in Person as well as essence; and Jesus Christ as a mere man, though an inspired Prophet and called Son of God only on account of His miraculous conception in the womb of the virgin: and the term Holy Spirit only as another name for the one God, the Father. The more common, modern, and significant title of this system is Unitarianism.

d. Christadelphianism, says that God is one Power, the increate Father, by whom all things have been created. Jesus Christ, born of the virgin Mary through the begettal of the Holy Spirit, became Son of God. The Holy Spirit is considered to be simply an energy or power from God. This system makes Christ a created being, and denies the personality of the Holy Spirit.

e. Millennial Dawnism makes Christ, before His earth life, a created and superior angelic being, and during His earth life, God. This system is practically silent on the Person of the Holy Spirit.

3. Illustrations.

Up to a certain point illustration is lawful and helpful, but the Trinity in Unity being the mode of existence of the

Eternal is a thing essentially unique and is therefore lifted far above the possibility of complete comparison or illustration. The student and teacher, therefore, will do wisely to deal very sparingly with such treatment of this doctrine. He will always guard what he does in the way of illustration with a remembrance of the unique nature of the subject and that we have no *perfect* analogy of the Trinity.

Perhaps some of the most striking analogies of this profound truth are:

a. The Human Constitution.

Man is a tripartite being, have spirit, soul, and body—three parts yet one person. There is also a trinity in the Scripture of the self-life—heart, mind, and will.

b. The Sun.

In the sun's light we have triple rays giving light, heat and chemical effects. In the body of the sun there are the substance of the sun, the beams, and the heat; the beams are begotten of the sun, the heat proceeds both from the sun and the beams; but these three, though different, are not divided; they all three make one sun. So is the blessed Trinity—the Son is begotten of the Father, the Holy Ghost proceeds from both; yet though They are three distinct Persons They are but one God. In the atmosphere we also have three in one—light, heat, and air.

c. Material substance.

Matter we know exists in solids, liquids, and gases.

d. Nature.

St. Patrick, the Irish saint, found his Irish audiences utterly unable to take in the idea of the Trinity till he presented a Shamrock leaf to them, which, with its three green leaves on one stem, gave them their first intelligent conception of the Godhead—three Persons but one God: One in purpose, and in operation, abiding in and with us. We come adoringly to the Father, through the Son, and by the Holy Spirit.

Another natural illustration of this divine truth is that of the plant with its threefold section of root, stem, and fruit

or flower, the last being the revealed part of the whole. Thus we close this aspect of our study by returning to a thought expressed, namely, the primacy of order. God is first. The Spirit last because He is the last Person of the Godhead to be fully revealed, and also because it is He who brings to fruition the purposes of the Father and the Son. "He is called the Third Person, not in order of time or dignity of nature but in order and manner of subsisting."

So God the Father, God the Son,
And God the Spirit we adore,
A sea of life and love unknown,
Without a bottom or a shore.

4. Scriptural Evidence.

Coming to the unfolding of the doctrine of the Trinity in the Word of God, one must accept the candid statement that our only authority on this mysterious subject is the Bible; therefore, let us carefully weigh its teaching. An unbiased study reveals the trinitarian view as a view transcending reason but in no way contradicting it.

a. *Old Testament Gleams*

This doctrine has been of necessity unfolded gradually in the Scriptures, for each step in the development of the truth had to be made clear before another could be taken. Hence we find in the Old Testament one God who is Creator and Lord. In the New Testament the Incarnation reveals Jesus as God who was with God, the Saviour of men. After the event of Pentecost, the Holy Spirit is revealed as God and Indweller of the Church.

In the Old Testament, then, there are no dogmatic announcements of this truth, but hints, strong gleams or foreshadowings of it, which gather more definiteness as time rolls on, until revelation is complete. Among the strong gleams the following can be cited:

1. The History of Creation. Genesis 1:26: "Let *Us* make man in Our image, after *Our* likeness."
2. The Fall of Man. After the fall, the same plural form is used. Genesis 3:22: ". . . the man is become as one of *Us*."

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3. The Confusion of Tongues. At Babel, God said, in Genesis 11:7: "Let *Us* go down, and . . . confound their language."

4. The Priestly Benediction. The threefold benediction of the High Priest, in Numbers 6:24-26, is held by the Jews of old to teach their doctrine.

5. The Call of Isaiah. In Isaiah 6:3, the threefold ascription of praise offered to God teaches the Trinity. In Isaiah 6:8, the same plural form is seen—"who will go for *Us*?"

6. The Commission of the Messiah. In the commission of the Messiah, as announced by Himself in Isaiah 48:16, we have another strong gleam of the Trinity: "The Lord God and His Spirit hath sent Me."

7. Divine Titles. One illustration of how divine titles are used of all the three Persons of the Trinity can be found by comparing Exodus 20:2, "the Lord thy God," John 20:28, "My Lord and my God," and Acts 6:3, 4.

8. *Elohim*. This plural noun used some 500 times by Moses (and in another form some 5,000 times through the New Testament), accompanied continually by a verb in the singular, reveals the oneness of Deity and the plurality of Persons.

9. Manifestations of God. There are, in the Old Testament, several manifestations of God which are described as being at once Himself and His Messenger or Angel. Thus God is at once Sender and Sent—God and God's Angel, and these can only be understood as signifying a plurality of Persons in the Godhead, that is, in the account of Jacob's wrestling in Genesis 32, where we read: "Jacob was left alone; and there wrestled a man with him" (vs. 24). "And Jacob called the name of the place Peniel: for I have seen God face to face" (vs. 30). "He had power over the Angel, and prevailed" (Hos. 12:3, 4).

Other instances of such can be found in Genesis 16:10; 18:3, 30; 20:11; Exodus 3:2; 23:20, 21; Joshua

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5:14; 6:1; Numbers 22:32; Judges 2:12; 12:20; etc. From these passages it is clear that plurality in the Godhead was taught from the beginning. How otherwise can these passages be explained, where God uses the plural pronouns as if speaking of others acting in harmony with Him, or in which the same Person is called Jehovah and the Captain, Angel, or Messenger of Jehovah, or where God is said to be sending the Messiah, to whom divine honors and titles are ascribed, as in Jeremiah 23:6; Isaiah 7:14; 9:6; Malachi 3:1.

b. *The New Testament Unfolding.*

It is the special care of the New Testament to unfold what the Old Testament conceals in respect to the Trinity, and thus it teaches with more distinctness this doctrine, inasmuch as the names, Father, Son, and Spirit, both separately and jointly, are used; and, further, that the Father is God, the Son is God, and the Spirit is God.

In the New Testament, where the references to three Persons are clear and explicit, the doctrine is assumed rather than taught. New Testament writers display a simplicity and assurance, when speaking of the Trinity, proving that it was no novelty to them.

Thus the whole teaching of the New Testament is built upon the assumption of the Trinity and its allusions to the Trinity are frequent, cursory, easy, and confident. The New Testament is trinitarian to the core. Let us quote a few evidences:

1. Our Lord's Baptism. Matthew 3:16, 17: The Father's voice from heaven; the Spirit's descent, the anointing received; the Son at Jordan, object of the Father's testimony, subject of the Spirit's anointing.
2. The Baptismal Formula. Matthew 28:19: Here we have one name, indicating Trinity in Unity, but three Persons.
3. Gifts and Administrations within the Church. I Corinthians 12:4-6 ascribes such to Father, Son and Spirit respectively.

4. The Apostolic Benediction. II Corinthians 13, 14.

A deeply taught servant of God has said:

> It is a comforting and observable fact, that the three Persons of the Trinity are never brought together in the Bible without a result of blessing. We have instances in which each Person, standing by Himself, is an aspect of fear. The Father we see clothed with thunders on Sinai; the Son as the falling stone that grinds to powder; and the sin against the Holy Ghost shall never be forgiven. But there is not an instance upon record in which the three Persons stand together without an intention of grace. And it is a magnificent thought, that the completeness of the Deity in all His essence and in all His operation, is never mentioned but for mercy. The whole doctrine of the Trinity is a subject, not of understanding but of faith. We must come to Him in such a spirit as that which fills the mind of the angels when they cry: "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come." This is to rise from prayer to worship, from supplication to adoration.

5. The Guide to Prayer. Ephesians 2:18: This passage gives not only the clearest possible declaration of the Trinity but also marks the sole ground of prevailing prayer.

6. The Development of the Church. Ephesians 4:4-6: Here such upbuilding is ascribed to the co-operation of the three Persons in the Godhead.

7. The Appeal of Love. Romans 15:30: This is a silent assertion of the Trinity giving additional beauty to Paul's writing. See also Philippians 2:1, where "consolation of love" refers to the Father, with II Thessalonians 3:5, where "the Lord" means the Holy Ghost. Another exhortation combining the Trinity is in Romans 8:9.

8. The Doxology of Revelation. Revelation 1:4-6.

9. The Worship of Heaven. Revelation 4:6, where we have the triple ascription of praise.

10. The Work of Salvation. Luke 15 shows us the Father, Son, and Holy Spirit at work. The threefold "verily" of John 3 brings the Trinity together: "verily" of the kingdom of God (vs. 3); "verily" of the birth of Christ (vs. 5); "verily" of the Spirit's witness (vs. 11). See II Thessalonians 2:13, 14; Titus 3:4-6; I Peter 1:2.

Bearing in mind all that we have gathered from the Old and New Testaments on the subject of the Trinity, we can say that the general trend of teaching can be stated thus:

I. In Creation

We witness the co-operation of the Father; the Word; the *Spirit.*

II. In Redemption

God is the Father in the Source of Grace—He *sends;* Jesus is the Grace—He *comes and administrates;* the Holy Spirit is the medium of Grace—He *communicates, applies, and seals.*

The practical conclusion of our meditation is evident. This great doctrine of the Trinity avails nothing if locked in the brain—"What shall it profit thee?" Of what value is it to study the Trinity if we ourselves are displeasing to the Trinity? If there be one God subsisting in three Persons, then let us give equal reverence, love, and obedience to all Three. Let us

1. *Obey God the Father,* even as Christ Himself did (Deut. 27:10; John 4:34; Acts 5:29, 32; II Cor. 10:5).

2. *Obey God the Son* (Psa. 2:12, Kiss of Obedience). What He commands is for our interest and benefit.

3. *Obey God the Holy Ghost.* As He is God, let us render unto Him the tribute of homage and obedience due unto His name (Acts 26:19; I Peter 1:2).

Man himself is a trinity—body, soul, and spirit.

Man is assailed by a trinity—the world around, the flesh within, and the devil beneath.

Man is guilty of a trinity—the lust of the flesh, the lust of the eyes, and the pride of life.

Man is saved by a Trinity—the Father, the Son, and the Holy Spirit.

Book Reviews

By Kenneth O. Bouton

Faith's Checkbook. By Charles H. Spurgeon. Moody Press, Chicago. Cloth binding, 374 pages. Price, $3.00.

Here is another reprint of a volume from the pen of one mighty in the Scriptures, C. H. Spurgeon. It contains a precious portion for each day in the year. Each thought is developed on a single page which is

headed up with a topic and Scripture verse. The promise of the passage is explained and applied. There is a Scripture index for ready reference to any Bible verse used.

Mr. Spurgeon suggests that the promises be treated as checks payable to the reader. They are to be accepted, endorsed, and presented to God for payment.

One can begin using this book at any time of the year. As I wrote this review on October 7th, I noted the topic of the day as "Always First In Fellowship." The Scripture reference is Mark 16:7: "He goeth before you into Galilee: there shall ye see Him, as He said unto you." The author brings out that the Lord Jesus always keeps His promise. He is not slow to meet His people. He reveals Himself to them according to His Word. Thus the work proceeds from day to day.

This is a helpful and useful book.

The Making of a Preacher. By W. W. Melton, D.D. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 150 pages. Price, $2.00.

Dr. Melton has written this book out of a long experience as a pastor and preacher. His style is lucid and pointed. Do not be misled, on account of the title, into thinking the volume is only for embryo and young preachers. It will prove interesting and helpful regardless of the length of one's ministry, but is especially to be recommended to young men in Bible school or seminary.

The volume can be read in one day, and probably will be, because it is hard to put it down after starting it. However, repeated readings will bring many practical helps for the ministry. It appears to this reviewer that this book and Spurgeon's *Lectures to His Students* (by the same publisher, $3.50) make excellent companion volumes.

By Howard Z. Cleveland

A Devotional Commentary (Vols. I and II). By F. B. Meyer. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 480 pages. Price, $4.95 each.

It is sad today to see so many Christians ignorant with respect to the teaching of the Old Testament. These two volumes from the pen of that well-known writer, Dr. F. B. Meyer, will do a great deal to stimulate one's thirst for a knowledge of the Old Testament teaching. The author sets forth three important truths in these volumes, i.e., redemption, consecration, and worship. Truths concerning the first are set forth in chapters 1–15. The facts concerning the remaining two themes are developed in chapters 16–24, and 25–40 respectively.

Dr. Meyer feels that this book "... is the story of Jehovah's espousals with the Hebrew race" (Vol. I, p. 7). In his own pictorial way, the story of God's love and care for Israel is told and from it practical lessons for the Christian's life and walk are drawn. These volumes will be found suitable for young or mature Christians. They are primarily devotional in character, hence many critical questions do not come in for treatment. Rich spiritual treasures may be found here, however, by all who will take time to give the books careful study. They deserve to be read by all who desire a spiritual appreciation of the Old Testament.

Letters

From a Scotsman

To the Editor:

It is indeed grand when one who by birth is a Scotsman can head a letter as I have done, with the salutation, "Dear Brother in Christ," addressed to one who is presumably an American. We have never met each other and yet we can be so conscious of the intimacy of the tie that binds those who are the Lord's.

To say that I look forward with great interest to receiving my copy of *Our Hope* is an understatement. I have yet to read an article in the magazine which could be said to be not in line with the teaching of Scripture. And no commercialism—just the good seed of the Word of God! In these last days it is indeed "a testimony to our Lord Jesus Christ."

The primary purpose of my writing you is as follows: *I have been very grieved these last few days about a doctrinal matter that arose in the course of a Bible reading . . . when we had to listen to* two brethren expounding the theory that the Lord had the capability to sin.

Needless to say I have given the matter much thought and I cannot find anything in Scripture to substantiate this theory. To me it is heresy (I hesitate to use the word "blasphemy") against the Person of Christ. Dear Brother, what is your view? I have always believed that Christ was God's eternal Son, in the broadest interpretation of that phrase, and that "apart from sin" *really means that the God-man was incapable of sinning—if for no other reason (and to my mind there are many) than that "the father of sin is the devil."*

It would be fine if you could spare the space in your valuable magazine to go into the subject, as I feel that this is a grievous error. . . .

R. Whitelaw

Coventry, England

¶We are of the same mind in this matter of our Lord's impeccability. To teach otherwise is, to us, to dishonor Him. Our Lord Jesus Christ had no sinful nature and, therefore, there was nothing in Him to which sin could attach itself. He is God, and God cannot sin. An article on the subject will appear in due course, D.V.—Ed.

Blessed Be the Dear Lord

To the Editor:

The arrival of the October issue of Our Hope, which I almost read at a single sitting, has driven me to write you after many months of restraint, because I know how busy you are. Blessed be the dear Lord, and bless your own dear heart, for all that it brought to me!

First, the editorial, "Afflictions: Bane or Blessing?" was God's panacea for a sorely tried heart, the nature of the trial being unimportant here . . . Second, another editorial, "Congratulations, Moody Monthly," was exactly what I wanted to say, and thank God for the reprint. Third, "Fellowship with One Another," and "The Most Important Thing" were *wonderfully* helpful. Fourth, there was A. H. Stewart's timely article on *Water Baptism; and then, Lockyer's on "The Dates in Nehemiah," and just when I have* been studying Nehemiah together with reading Kelly and Ironside on it. But why go on? *Every single thing this month was just right for me.* Thank you, and God bless you!

Charles H. Mount

Greenville, S. C.



Frank E. Gaebelein, Publisher E. Schuyler Engl

Editorial Notes

WHEN the children of Israel were about to enter the promised land under the leadership of Joshua, the Lord assured them, as they were facing the enemy: "I will not fail thee, nor forsake thee" (Josh. 1:5). This promise was spoken to Joshua, but every believing Israelite had a claim to it. Moses, in one of his last messages, had said: "Be strong and of good courage, fear not, nor be afraid of them: for the Lord thy God, He it is who goeth with thee; He will not fail thee, nor forsake thee" (Deut. 31:6). Centuries later Isaiah recorded the same comforting assurance: "He shall not fail nor be discouraged, till He have set judgment unto the earth: and the isles shall wait for His law" (Isa. 42:4).

"He shall not fail." This is the word to remember at the beginning of another year. Dark days are upon us. The evil days that Scripture foretells, with which the present age closes, are rapidly developing. What will this year bring forth? Will it be getting better or worse? Will this be the year when the Lord will gather His own to meet Him in the air? Is the true Church about to enter the heavenlies to possess its blood-bought inheritance? We do not know. But one thing we know: He will not fail nor forsake. Let darkness become darker, let distress and perplexities increase, let sorrows and trials multiply, He will not fail.

Read several more of His assurances through Isaiah:

thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour" (Isa. 43:2, 3).

"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 fall: but they that wait upon 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. 40:28-31).

"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" (Isa. 41:10).

What blessed promises these are! We can lean upon them and know that underneath are the everlasting arms. Those who put their trust in the Lord, He will uphold, sustain, and carry through all difficulties. He will not fail in supplying the need that His people have; He will not fail to answer our prayers; nor will He fail to guide us. He will not fail to keep us in perfect peace in the midst of the confusion and turmoil of these days. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee" (Isa. 26:3). He will not fail in multiplying unto us mercy and peace, and in giving the daily strength to overcome; for our never-failing Lord is the victorious Christ, and our faith in Him is the victory which overcometh the world. Though darkness increases and the storm clouds gather for the final tempest, we are hid in the cleft of the rock, and His sheltering arms will never fail.

"As thy days are so thy strength shall be." Should actual persecution arise for those who are loyal to Him, who continue to bear an unflinching testimony to the faith once and for all delivered unto the saints, He will not fail in supplying His own supernatural strength and in making us

more than conquerors. He can never, nor will He ever, disappoint His trusting people. "He shall not fail!"

Yet we must not forget that the full enjoyment of this comfort, and the full realization and experience of our never failing Lord, depend upon our trust in Him and close walk with Him. Before the Lord took Enoch, Enoch walked with God. In addition to claiming the comfort of His promise, "I will not fail thee," let our chief concern be, as we enter into another year, to walk more separately, more closely, more soberly, righteously, and godly.

And the Lord will certainly not fail in the accomplishment of His purposes. Man tries his very best to make the world better. He tries by legislation to overcome certain evils, like intemperance. He tries by educational schemes to improve moral conditions. He tries by pacts and political bargainings to make the world warless. He tries by science to overcome disease, and the presumption of science even attempts now to overcome death. But all that man tries to do to improve things, reform things, and bring about a change, produces in the end nothing but failure.

But the Lord will not fail. The day is coming when all questions will be solved by Him, when He with His omnipotent power will usher in the age of righteousness, peace, and glory. It will be the day of His triumph, the day of His personal and visible manifestation. All is now waiting for "that day."

—*From the writings of the founder, A. C. G.*, 1932.

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A Call to Faithfulness

God will not fail His people, for He is a faithful God. He is faithful even though His children are so faulty. He is faithful even though we are so weak in our faith. He is faithful even though we are so unfaithful in our testimony for our Lord Jesus Christ. In His unfailing Word it is written: "If we believe not [that is, *if we are unfaithful*], yet He abideth faithful: He cannot deny Himself" (II Tim. 2:13). Thus every one of His promises must be fulfilled on our behalf. He will not fail us or forsake us.

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This is not an excuse to license but a call to faithfulness on our part, as every right-thinking Christian must freely acknowledge. As we enter a new year, therefore, it might be well to consider certain ways in which we can exercise, in the strength of the Lord, faithfulness toward Him.

(1) *We ought to be faithful in reading God's Word.* It is quite true that "the heavens declare the glory of God; and the firmament showeth His handywork" (Psa. 19:1), so that His majesty and power are evident for all to see. One does not get to know Him, however, through creation but in His Son, "the brightness of His glory, and the express image of His Person" (Heb. 1:3). "No man hath seen God at any time [though myriads have seen His works]; the only begotten Son, who is in the bosom of the Father, He hath declared Him" (John 1:18). And the Son, the living Word, is revealed in the Scriptures, the written Word.

In the Bible God speaks to us personally. His Word is "a discerner of the thoughts and intents of the heart" (Heb. 4:12). There we get to know God, and there we come to see our own unworthiness—our sinfulness and rebelliousness. There our blessed Lord is shown in His matchless beauty. There we get strength for the journey through this life. Yes, there we find life, and there our faith is nurtured; for "faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). If we are to grow spiritually we must partake of the food and drink that are found in the Bible. If we are to order our steps aright we must be submissive to the Book that is a lamp unto our feet, and a light unto our path (Psa. 119:105). We must take time every day, therefore, to read God's Word so that He may speak to our hearts.

(2) *We ought to be faithful in prayer.* How much time do we spend in prayer every day? How little time! Yet it is in prayer that we speak to God. What an invaluable privilege is ours, in that we have a perfect right to enter the very presence of the Almighty, without fear but with complete liberty, and to tell Him everything! For there is there at His right hand our great High Priest, the Lord Jesus Christ, who is touched with the feeling of our infirmities and who acts as our Intercessor and Advocate before the Father (Heb. 4:15; 7:25; I John 2:1, 2). Because of

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Him—His Person and His work on our behalf—we can approach the majestic throne of God in complete confidence that it is not a throne of judgment for us but a throne of grace where "we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). "Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith . . ." (Heb. 10:19-22).

Faithfulness in prayer means more than faithfulness in petition, for when we really pray we do more than ask for things; we extol His name, render due thanks to Him, and seek His glory above pleading the causes of others and petitioning our own needs. Examination of the Model Prayer, found in Matthew 6:9-13, reveals (a) ascription of praise to God; (b) desire for His will on earth; (c) petition for physical needs; (d) request for spiritual needs; and (e) further exaltation of Him. It is "after this manner" that we are to pray. Further revelation concerning prayer shows that it is to be (f) in Christ's name (John 14:13, 14); (g) offered "with thanksgiving" (Phil. 4:6); (h) persevering (Luke 11:8-10; Eph. 6:18; I Thess. 5:17); (i) fervent (Jas. 5:16); (j) intercessory (Eph. 6:18); and (k) "in the Spirit" (Eph. 6:18), that is, as He directs us in accord with God's Word.

Orderly prayer will follow a general pattern, although we must not be bound by that mold but allow ourselves to be led by the Holy Spirit. The pattern can be followed by the invention of a short-word. The Editor has coined this one: *ATIS*, which stands for adoration, thanksgiving, intercession, and supplication. Choose some form of your own to follow, for it will help you to remember the things that ought to be told out at the throne of grace.

(3) *We ought to be faithful in obedience to God.* Read the Bible we must, but we ought also to heed it. "Be ye doers of the Word, and not hearers only, deceiving your own selves" (Jas. 1:22). The brother of our Lord Jesus Christ adds, in his remarks about the necessity of acting upon what we read and hear, that he who does not obey the Word

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is like a man who looks in a mirror to observe his appearance, and then departs forgetting what he has seen. The Bible shows us our hearts and our needs. We must act upon that which it reveals concerning us if we would be blessed by it.

We have been saved by grace through faith, and not of works (Eph. 2:8, 9). We are not under law but under grace (Rom. 6:14). A loving heart will, however, out of both gratitude and affection, seek to please the bestower of the benefits that it receives. It surely becomes the believer in Christ to be obedient to His Word; no other attitude is, in fact, becoming at all. One is reminded of Samuel's exclamation to King Saul: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams!" (I Sam. 15:22).

Loud professions do not please God unless they are accompanied by obedience to His Word. "Ye have not obeyed My voice, saith the Lord," Jeremiah declared to the people (Jer. 3:13), and it is to be feared that the prophet might be obliged to bring the same message to many of God's people today. We have been bought with a price (1 Cor. 6:20; 7:23) and are no longer our own but the Lord's. Therefore we are not to please ourselves but to glorify God. We are not to follow men but to follow Christ. We are not to walk according to our own thoughts but in the truth. We are not to obey human systems but the Word of God. We must be ready to act upon every dictate of the Scripture for our lives, having the mind of Christ, which is the mind of obedience to the Father in heaven.

(4) *We ought to be faithful in our testimony for Christ.* We are not left here on this earth after our regeneration for any reasons other than that we might glorify God and bear witness to His saving grace in Christ. The "Go ye" of the Saviour is for every one of us. Men and women are dying in their sins, with no hope of salvation whatever apart from the Lord Jesus Christ (Acts 4:12). All who call upon the name of the Lord will be saved (Rom. 10:13). But all do not know about Him and His atoning sacrifice. It is our responsibility to tell them, for "how . . . shall they call on Him in whom they have not believed? And how shall they

believe in Him of whom they have not heard? And how shall they hear without a preacher?" (Rom. 10:14). You and I are the "preachers" who must tell and live the Gospel of God's redeeming grace in Christ. May the Holy Spirit use us all more widely in this vital mission.

And (5) *we ought to be faithful in our expectancy.* We believe in the literal return of our Lord Jesus Christ. We are convinced that His second advent will be a premillennial return to this earth. We hold the doctrine that, before He comes back to this earth to reign, He will take His Church to be with Himself. Yes, we believe these truths but are we faithful in our expectancy? Are we looking for Him?

"For our citizenship is in heaven, from whence we look for [*eagerly await*] the Saviour, the Lord Jesus Christ," says Paul in Philippians 3:20. Are we truly awaiting Him *with eagerness?* Are we "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit. 2:13)? It is not enough simply to accept a theological fact. Neither is it sufficient to anticipate an event that will save us great tribulation. We ought to long to see Him in His perfection and beauty, and to witness His glorious appearing when He will be vindicated before the world that once cruelly rejected Him. We ought to be *eager* for His coming, living in that moment by moment expectancy that claims again and again: "Perhaps today, Lord! Perhaps today!" Every man that hath *this* hope *set upon Him* will purify himself, even as Christ is pure (1 John 3:3), for we can do all things through the One who strengthens us.

May God help us to be faithful, in this year 1954, in reading His Word, in prayer, in obedience, in testimony, and in expectancy.

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What about Publicity for the Lord's Work?

We have been told, from time to time, that our opposition to glaring publicity and extravagant advertisements of God's servants and His work is not only old-fashioned and outmoded but that it is rather "stuffy" and discourages the proclamation of the Gospel, since the unsaved cannot be

expected to enter churches for staid services or to seek out meetings that are not advertised. The arguments are offered that there is nothing in the Bible against advertising, that we have the greatest message the world has ever known to proclaim, that publicity does draw people to services in which numbers are saved, and that we must "abandon our incompetence" and do something to win men to Christ.

Now all of these arguments sound quite solid. We are not and never have been opposed to making known services where the Word of God is to be preached, the Gospel of Christ proclaimed. What we have objected to and do object to is the kind of publicity that is utterly worldly in its approach, exalts men, and is not wholly honest. Granting the zeal of the advertisers, we do not believe it to be of God to announce entertainment in order to induce the unconverted to attend a service, and then force upon them a Gospel message. We do not believe it to be of God to advertise a speaker, no matter how gifted he may be, as world-famed when he is nothing of the sort.

On the day that we wrote this editorial we saw an announcement of an address to be given by a young man who is unquestionably richly endowed with the gifts of the Holy Spirit. But the advertisement was not true. It spoke of him as "world-famous." Now this young man has a splendid radio ministry and has, to our knowledge, visited Japan and Britain. We are quite certain, however, that not only in China, New Zealand, Brazil, Ireland, Mexico, etc., is he quite unknown, but that there are multitudes in the United States who never heard of him, even among evangelical Christians.

Misleading advertising is not of God. And we do not believe it to be of God to state that such-and-such a service was crowded to capacity when it was nothing of the sort. The excuse that success breeds success, or that anything is permissible that will keep men and women from going to hell, is not sufficient. God is not willing that any should perish, but neither is He willing for His redeemed saints to be untruthful. To exaggerate consciously is to lie, and God hates "a lying tongue . . . a false witness that speaketh lies" (Prov. 6:16, 17, 19).

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We have stated above that the arguments for extravagant advertising sound quite valid. But they stem from human reason and not from biblical instruction or practice. "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord" (Isa. 55:8). And even though it may be proved that such advertising schemes have met with success, we suspect that in many cases the success was in spite of rather than because of the publicity programs, because the Word was preached which will not return unto the Lord void (Isa. 55:11).

Did not people come to Christ in apostolic days? Times may have changed but human nature is no different now from what it was then. The apostles did not hide their light under a bushel, to be sure. Neither were others of the early Christians incompetent in making Christ known. Indeed, they did something about it: "they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

First, then, the early believers "continued stedfastly in the apostles' doctrine." The character of this teaching can be readily discovered by reading The Acts and the New Testament epistles. Briefly, it embraced such truths as these: (1) the plenary and verbal inspiration of the Scriptures (Acts 2:4; I Cor. 2:12-14; II Tim. 3:15-17); (2) the existence of God in three co-eternal and co-equal Persons—Father, Son, and Holy Spirit (Acts 17:24-28; Rom. 9:5; II Cor. 13:14); (3) man's utter ruin in sin and his absolutely helplessness to redeem himself (Acts 4:12; Rom. 3:23; 7:18; 8:7, 8; Eph. 2:1-3); (4) salvation entirely by grace and as the result of God's sovereign and unmerited kindness (Acts 15:11; Eph. 2:8; II Tim. 1:9); (5) this salvation received through faith alone, the believer entering at once into an assured relationship with God, as His child (Acts 10:43; 13:39; Eph. 2:8, 9; I John 5:10-13); (6) a life of obedience, practical holiness, and separation from the world as the fruit of faith (Acts 11:23; Heb. 12:14; I Pet. 1:14-16); and (7) the personal return of Christ for His Church and then to this earth, as the hope of the Church and the world (Acts 1:11; I Thess. 1:10; 4:13-18; Tit. 2:13; Heb. 9:28).

Second, the early believers "continued stedfastly in . . .

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fellowship." Concerning this participation of life in the Holy Spirit, we read in the writings of the apostles that it is: (1) a fellowship with the Father and the Son (Heb. 3:14; I John 1:3, 6); (2) a fellowship of Jesus Christ our Lord (I Cor. 1:9; Phil. 3:10); (3) a fellowship of the Holy Spirit (Rom. 8:9, 14, 16, 26; Phil. 2:1); (4) a fellowship of the body and blood of Christ (I Cor. 10:16, 17; I John 1:7); (5) a fellowship of Christian oneness (Gal. 2:9; I John 1:3); and (6) a fellowship of ministering to the saints, that is, other believers in Christ (II Cor. 8:5; Phil. 1:3-5).

Third, *the early believers "continued stedfastly . . . in* breaking of bread." In the dawn of the Christian faith the Lord's Supper was not observed by compunction, in mysticism, in legalism, or carelessly. It was regarded, rather, as (1) an act of obedience (Matt. 26:26-28; I Cor. 11:24, 25); (2) an act of thanksgiving (I Cor. 11:24); (3) an act of remembrance of Christ (Luke 22:19); (4) an act of acknowledgement of the value of His precious blood (Mark 14:24); (5) as a testimony to His death (Luke 22:19, 20); (6) as a testimony to our oneness in Him (I Cor. 10:17); and (7) as a testimony to His coming again (I Cor. 11:26).

And fourth, the early believers "continued stedfastly . . . in prayers." Needless to say, this praying was in the name of Christ and in the Holy Spirit; it was in faith, with thanksgiving, and unceasing. Scriptures have already been cited, in the preceding editorial, to indicate that this is true.

The results of the stedfast continuance of early believers in the exercises of faith enumerated are seen in verses 43-47 of Acts 2. There was power there, and brotherly love and consideration, and joy and praise toward God. And all of these things issued in this wonderful fact: "*the Lord added to the Church daily such as should be saved.*"

We have no doubt whatever that, if we as believers in Christ possessed today the same elements of strength that the apostolic Church enjoyed, the issue would be the same and there would be no need to resort to some of the worldly and extravagant forms of publicity which are questionable in the minds of a number of God's people. A church that has its own revival among believers will soon make its life and power felt elsewhere, and in His time the Lord will

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indeed add to Christ's body, the Church, such as should be saved.

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The New Look

How do you like our "new look"? We have gone to considerable effort and expense to make our magazine more attractive, and we trust that the new cover and format will be pleasing to our reader-family.

On a number of occasions we have been told that *Our Hope* would receive wider reading if it were not so old-fashioned in design. On the other hand, it is our conviction that the convenience of its size and easy readability, with no advertising to detract from the expositions, and no need to break one's train of thought through looking for the continuance of articles carried over to the back pages of an issue, is very advantageous to our readers. The present changes enliven the publication's appearance without robbing it of any of its advantages.

So now you have the new *Our Hope*. It has been modernized in style but not in doctrine, for it will carry the same old truths that it has always made known. Let us hear how you like what we have done.

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The History of Rosicrucianism

Someone has written us to inquire as to the beginnings of the Rosicrucians and whether this cult is, as many claim, truly Christian. Our discoveries about this widely advertized religious order may prove of use to more than the individual who made the inquiry, and so we publish here a summary of our findings.

The Rosicrucians lay claim to origination in a German brotherhood dating from the fourteenth century. It seems evident, however, that no such society existed in the fourteenth-century but that, rather, it was spoken of, in a book entit[illegible] *Fama Fraternitas des Loeblichen Ordens des Rosen-*

*kreuzes** and written 1614, as having existed in the fourteenth century. The author of the volume was a German theologian named John V. Andrea, and his work seems clearly to have been a satire on the religious conditions of his era.

The book, *Fama Fraternitas, etc.*, tells of a German youth of noble family, Christian Rosenkreuz, who was born in the year 1388, and who, after being educated in a Roman Catholic institution, visited the so-called Holy Sepulchre. Thereafter he spent three years, according to this tale, with the Arabs with whom he studied mathematics and physics. Next he went to Egypt and occupied himself in seeking to discover the mysteries of magic. In due course Rosenkreuz journeyed to Spain and endeavored to disseminate his acquired mysticism but met with no success. Thereupon he returned to Germany and erected a monastery called *Sanctus Spiritus* and there, with three other men, established the *Rosicrucian Order. Claiming to have attained greatest* wisdom and also absolute freedom from pain and sickness, they traveled widely and proclaimed the need of the reformation of the world.

Rosicrucianism, related in some way to the science of alchemy, engendered considerable excitement among a few people, some of noble birth. On the other hand, some branded the movement as heretical. Not a few theological textbooks of the mid-seventeenth-century denounced the fraternity and its pretensions.

Rosicrucianism is not Christian. It must be linked with such cults as Christian Science, Theosophy, Mormonism, New Thought, Spiritism, etc., since its teaching disparages the Person and work of our Lord Jesus Christ, denying His Deity and the efficacy of the atonement.

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What a Difference One Little Word Can Make!

In the December issue, in Dr. Frank E. Gaebelein's "The Neglected Epistle of James" (page 343, line 28), the unintentional omission of the three-letter word "not" makes

*"Celebrated Brotherhood of the Praiseworthy Order of the Rose of the Cross."

a single sentence contradict the whole teaching of the Scriptures concerning the method of redemption. For the sentence, as it stands in the December issue, tells us that "salvation is gained by what we do," when quite the reverse is true. Salvation is *not* gained by what we do but is entirely a work of God in Christ. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

The error in the article is the result of a proof-reading lapse on the Editor's part. The little word "not" should have been in the faulty sentence, which should read: "In plain language James is telling us that salvation is not gained by what we do." The omission was a serious mistake which, we trust, will be rectified by these lines.

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Magazines for Fellowship

When Dr. Gaebelein was in Colorado recently he entered a public library to do some reference work. There, on the table in the reading room, he saw a copy of *Our Hope* representing a subscription to the magazine that is taken out each year for the library, doubtless by one of our subscribers. He wrote the Editor about this and suggested that others in our reader-family might like to do the same.

More recently we ran across an article, in a secular periodical, that tells of The Magazine for Friendship campaign that was begun about six years ago by Professor Albert Croissant of Occidental College, Los Angeles. Professor Croissant had the idea that he might make a contribution toward international good will and understanding by sending American magazines to foreign professors, librarians, and editors. His program caught the fancy of many other men and women so that today thousands of magazines are being sent abroad under this plan.

It occurs to us that we Christians should initiate a similar project *as a contribution toward fellowship among believers*, not necessarily abroad but at home, by giving subscriptions to *Our Hope* for our local public libraries. Thus other saints may be strengthened in the faith and kindred souls may

have fellowship in the things of God. Furthermore, some unsaved people may be brought to the knowledge of the Saviour through finding and reading *Our Hope* in a public library.

There is a library in your city. Would you care to send us three dollars, and the name and address of the library, and let us send *Our Hope* to the librarian for public use? You do not know how wonderfully God might use such a gift in the life of some man or woman, boy or girl.

A Matter of Urgency

In an effort to reduce the U. S. postal deficit, Postmaster General Summerfield is to offer a proposal to the next session of Congress, which is to convene in January, namely bill H.R. 6052, "to readjust postal rates, and for other purposes." Should this bill pass and be enacted as a law, the present second-class postal rates would be increased by a further 40%, a total increase of 67% in about three years.

Such a law would be extremely serious if not disastrous to many publications, and this is especially true of smaller periodicals which have no advertising revenue, like *Our Hope*.

We are in thorough agreement with the Government's efforts to balance the budget wherever this is possible. There are certain activities of the Government, however, which may be termed public service, and it seems to us that the distribution of newspapers and magazines by second-class mail comes within such a category.

It costs the taxpayers of the United States billions of dollars a year to educate our children in the schools. This is as it should be. The education of children is a public service that the Government performs. But let us not forget that periodicals, such as newspapers and magazines, are also educational. Low second-class postal rates are of invaluable help in promoting the dissemination, by means of newspapers and magazines, of intelligence which is vital to the maintenance of a free and enlightened society. This, too, is a public service.

The Senate Committee on Post Office and Civil Service (called "The Carlson Committee") headed by Senator Frank Carlson of Kansas, has been for some months conducting a thorough study of postal services and rates. Senator Carlson, according to a speech made in Detroit on October 1, 1953, is perfectly aware of the educational value of periodicals and the importance of the Government's providing public service by low mailing costs when it is economically possible.

There is something that you can do that may be of great help in this emergency. Write to your local Congressman or, if you do not know how to go about this, to Senator Frank Carlson, Room 307, Senate Office Building, Washington 25, D. C.—a letter something like this:

The Honorable Senator Frank Carlson, (or Congressman So-and-So):
Dear Sir:

It has come to my attention that a bill (H.R. 6052) is soon to be presented to Congress which, if passed, will increase second-class postal rates somewhere around 40%.

Is not the dissemination of information through newspapers and magazines of vital importance in the maintenance of a free society? Periodicals are to the education of adults what schools are to the education of youth. Both fall within the category of public service.

I urge that you do all within your power to see that Bill 6052, as it stands in relation to second-class postal rates, is defeated when it comes before Congress.

Respectfully Yours,
YOUR OWN NAME
YOUR ADDRESS

The Editor's Forthcoming Book

Re-Thinking the Rapture, the Editor's forthcoming book, is an examination of the teaching of the Scriptures concerning the time of the Rapture as it relates to the coming Tribulation. Will the Church be taken before the Tribulation, half-way through the Tribulation, or at the end of the Tribulation? Will part of the Church be left on earth during this period of trial? These questions are discussed and related Scriptures examined in this work which appeared serially in *Our Hope* several years ago but has since been revised in some degree.

In order to secure funds necessary to the publication of *Re-Thinking the Rapture*, we are making *a bargain offer* to our reader-family. The book will sell for $2.25, but to every subscriber who orders promptly *a special price* of $2.00 will apply, and every such buyer will receive an *autographed copy* of the book. This offer is to our reader-family, and will hold *only until publication date* which will be, we expect, sometime in February. Help us to finance the publication of this new volume, please, by sending your order *now*. Thank you.

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Prayer Requests

The prayer requests from our reader-family were received and remembered on December 31st, as promised. It has not been possible for the Editor to reply individually to those who asked him to share their prayer burdens but we assure you that it has been a privilege to take these petitions to the throne of grace.

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Corrections

It must have been late at night when the Editor read the proofs of Dr. Gaebelein's "The Neglected Epistle of James" in the December number, for three mistakes were not caught. The most serious error was the omission of the word "not," on page 343, line 28. (See the editorial, "What a Difference One Little Word Makes," on page 396 of this issue.)

Again on page 343, line 39, the word "*hearrr*" should be "*hearer*"; and on page 346, line 25, the word "clarity" should be "charity."

We can offer no excuse for these mistakes but only our apology.

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Missionary Subscription and Book Funds

Thank you very much for your contributions to our Missionary Subscription and Book Funds during October. They are tabulated below. It is now the time of the year when many missionary subscriptions to the magazine expire. We know that you will want the Lord's servants in the harvest fields to receive, during 1954, the spiritual food that *Our Hope* provides. Your donations to these funds will be greatly appreciated.

Our Hope Missionary Subscription Fund, October, 1953: Nos. 53-93M, $7; 53-94M, $5; 53-95M, $2; 53-96M, $5; 53-97M, $7; 53-98M, $3; 53-99M, $3; 53-100M, $3; 53-101M, $5. Total, $34.00.

Our Hope Missionary Book Fund, October, 1953: Nos. 53-20B, $10; 53-21B, $2; 53-22B, $5. Total, $17.00.

Man has nothing in which to boast, even in his religion. Nothing makes this fact more clear than one of the letters of the Apostle Paul which is here discussed by the pastor of the Boone's Creek Baptist Church, Johnson City, Tenn., in

SECTARIANISM EXPOSED

by Gilbert Partin

Two evils are stalking Christendom. They are not new. But they are increasing. They have been on the scene since the beginning of the Church of God and of our Lord Jesus Christ. One of the evils is *apostasy*. No believer of God's Word will deny that we are living in a day characterized by this evil. The other is more subtle in its nature. It has ensnared the minds of millions of genuine believers. This is *sectarianism*.

God has not left us in darkness concerning this terrible encroachment, sectarianism. The very earliest danger to the Church arose in this form. Satan realized that he could work through carnal or fleshly believers. For example, sectarianism became so rampant in the church at Corinth that Paul used the first four chapters of the First Epistle to the Corinthians to combat and expose this menace. If there were danger of it in the time of Paul, we may say with certainty that the evil has multiplied a thousand-fold in the present day.

Someone may ask: "What do you mean by sectarianism?" In the negative sense, let me say that sectarianism does *not* mean that there can exist no form of church organization on either a local or denominational basis. What I mean in the use of the term "sectarianism" is simply this: the Lord Jesus Christ "is the Head of the body, the Church . . . that in all things He might have the pre-eminence" (Col. 1:18).

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All loyalties must be directed to Him, therefore. All glory must be ascribed to Him. When our loyalties and praise become misdirected, when man and his program are allowed to usurp the place and the plans of Christ Himself, this is sectarianism.

A careful study of the four chapters already alluded to will reveal that the Apostle Paul set forth four great truths: the Danger of Sectarianism (chap. 1); the Prevention and Cure of Sectarianism (chap. 2); the Reason for and the Judgment of Sectarianism (chap. 3); and the Mature Believer's Attitude toward Sectarianism (chap. 4). Herein we shall endeavor to examine the apostle's exposure of this evil, sectarianism.

1. The Danger of Sectarianism

Since Paul anticipates dealing with this and other evils in an authoritative manner, he properly begins the epistle with an assertion of his apostolic authenticity. He is sending greetings to an assembly of believers in the city of Corinth. He designates this group as "the church of God." He uses the opening verses to lay down an unquestionable platform of grace, a platform of assurance resting upon God's faithfulness. "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord."

Having laid down the unalterable position of a believer, Paul begins setting forth the dangers at hand. The spectre of sectarianism has already raised its head. The danger is there. Yes, and it remains with us today in its enlarged, insidious form. As then, it must now be recognized and encountered, as the believer is led by the Spirit of God. Paul makes his plea on the strongest possible ground: "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; but that ye be perfectly joined together in the same mind and in the same judgment." Paul had heard that there were contentions among the Corinthian believers. Already believers were segmenting themselves and building their first ecclesiastical walls. No longer were they finding their fellowship around the Person of the Lord Jesus Christ. Rather, various groups formed their false fellow-

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ships centering around a *man* who had a personality, plan, or program to their liking. As a pivotal post some chose Paul, the Bible teacher. Others rallied around the oratorical messages of Apollos. There were those who chose the rugged leadership and individualistic preaching of Peter. Still others proclaimed that they, in contrast to those who followed men, were the followers of Christ *and would have nothing to do with these men-followers*. Thus the sects were budding into embryonic formation.

In no uncertain terms Paul points out the fact that Christ is not divided. He makes it plain that it was not Paul who was crucified for the believer, nor has any believer been baptized in the name of Paul. Thus, using himself as an example, he seeks to point a divided group of believers to an undivided Christ. He wants the body of Christ to be of *one mind* and *discernment*.

The apostle continues his message with a strong dissertation on the cross: ". . . Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness . . ." Yes foolishness, but they are not to forget: ". . . God hath chosen the foolish things of the world to confound the wise . . . *that no flesh should glory in His presence.*" Thus the crux of the matter is set forth.

In view of the ever-present danger of sectarianism, Paul wanted all believers, then and now, to realize that we can find nothing in man, ourselves or others, about which to boast. God has reduced us to faith through the message of the cross. This message, accepted by faith, assures us of eternal life in the Person of Christ, but it also excludes boasting in any sense. We cannot boast or glory in our own flesh or the flesh of another. There is no place for sectarianism arising out of over-evaluation of man. We must find our point of glorying in Christ and Christ alone. Anything we have become in the grace of God is because of the finished work of our Lord Jesus Christ. Surely sectarianism must vanish and we must acknowledge the truth of the apostle's statement: "He that glorieth, let him glory in the Lord." Man or man's organization, man's sect or man's program must not be the point of glorying. We, as believers, must realize the tremendous subtle danger of prevalent sectarian-

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ism. We must glory in nothing other than the glorified One, our Lord and Saviour Jesus Christ.

2. The Prevention of and the Cure for Sectarianism

Having pointed out the danger involved in sectarianism, the apostle proceeds to demonstrate that sectarianism may be prevented, and that sectarianism begun, may be cured. He himself has been most careful to avoid the human element, his purpose being, as expressed in chapter 2:5: "That your faith should not stand in the wisdom of men but in the power of God." Sectarianism cannot abide under such teaching. Paul thus far has decried any appeal to wisdom; but now he says: "Howbeit, we speak wisdom among them that are perfect." Is he reversing himself? No, Paul is simply saying that for the mature believer, the beliver who is able to understand the deep things of God, there is a message of wisdom. He makes it clear that the wisdom of God does not come to us through the senses. This is something for the spiritual believer, that believer sensitive to the teaching ministry of the Holy Spirit. The unsaved man or the fleshly believer (as he later denotes) does not participate in the deep things of the Word of God. In contrast, the apostle speaks of a spiritual believer who discerns all things. The mature believer *does* understand the wisdom of God as the Spirit of God imparts these things unto him. Deep truths come as, under the direction of the Spirit, the believer searches the Scriptures.

The mature believer is a very much misunderstood individual. The unsaved man is not capable of comprehending or discerning or judging the believer who is termed by the Spirit of God as "spiritual." "For who hath known the mind of the Lord that he may instruct him?" Who among natural men was ever in a position to instruct the Lord Jesus Christ? That this has something to do with understanding the mature believer, Paul, speaking in the realm of believer-maturity, states: "We have the mind of Christ."

"But how does this embrace sectarianism—prevention or cure?" someone will ask. The mature believer has an eye single to the glory of God. Having the mind of Christ, he

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says: "Not my will but Thy will be done." Thus the believer of maturity, "he that is spiritual," knows what Paul is speaking of as he maintains "that no flesh should glory in His [God's] presence." "He that glorieth, let him glory in the Lord." A Spirit-taught believer, one who continually searches the Word of God, will not be victimized by sectarianism, and a believer who is *willing* to become a Spirit-taught individual will speedily be delivered from it also. Man and man's program have no place for the mature believer. Believers having the mind of Christ do not divide into segments exalting Paul, Apollos, or Cephas. They do not even label themselves "followers of Christ" in the sense of segmentizing themselves from other followers of Christ who might have become identified by one name or another. There is *one* body of Christ, with *one* mind. No man-made fences can break down the perfect fellowship based upon the Person and work of our Lord and Saviour Jesus Christ.

3. The Reason for and Judgment of Sectarianism

(a) *The Reason*

Paul has demonstrated that the mature believer is not capable of sectarianism. Now he reveals the cause of all sectarianism.

There is only one reason for this evil. The apostle leaves us under no delusion as to what it is. Remember that he has spoken of the impartation of the wisdom of God to mature believers. Now he says, sadly: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ (3:1).

A "babe" in Christ does not designate necessarily one who is new in his born-again status. It refers, rather, to a believer who has never reached maturity in the Lord. Such a believer has never entered into the wisdom of God, the deep things of the Word of God. As Paul suggests, carnal babes in Christ must necessarily be fed on an infant's diet. The deep things of the Word cannot be digested and, indeed, they greatly upset those who must be classified as babes. None appreciates being called carnal or fleshly, but the apostle makes the classification clear. The proof is there.

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"For whereas there is among you *envying*, and *strife*, and *division*, are ye not carnal, and walk as men?" These three characteristics demonstrated their carnality and placed them in a sphere only comparable to the natural man. These babes in Christ know only one language. Paul states it in this manner: "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" The emphasis on man or man's program over against the Scriptures' emphasis on the Lord Jesus Christ can only be construed as sectarianism. Paul makes it clear that he and Apollos are nothing. They are simply instrumentalities through which the Word has been given. They are one. There is no division as far as they are concerned. The believer, in the final analysis, is the husbandry of God—the fruit of God's farming activity, regardless of the various instruments used in the process.

(b) *The Judgment*

Now Paul introduces the thought of judgment of the believers' works at the Judgment Seat of Christ. As we shall see, this judgment is strongly tied in with sectarianism and non-sectarianism. Under the figure of speech, "Ye are God's building," Paul declares: "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon." Then he exhorts: "But let every man take heed how he buildeth thereupon." Woe be to the man who presumes to build with the material of carnality or sectarianism. The sectarian enthusiast needs to remind himself that one day he is going to give an account of himself and that he will be judged as to his choice of building material. The Lord Jesus Christ will try every man's work. He will manifest the sort of building material used. "Gold, silver, precious stones" will stand the test at the burning judgment of the believers' works. "Wood, hay, stubble" will be consumed before the Lord.

The Bible is replete in the teaching that everything done in the flesh, and that includes all sectarian effort, will be burned. On the other hand, all that is accomplished by the

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enabling power of the Holy Spirit will stand the test. "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." When believers have been caught up into the presence of the Lord, when the judgment of believers' works shall have come to pass, many a Christian will have been reduced to bare salvation. He is saved but his grandiose sectarian works will have gone up in the flames of judgment.

Paul continues: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" That being true, a man ought to be extremely careful as to what material he incorporates into God's building. A person defiling or degrading God's temple with the wood, hay, and stubble of sectarianism, born of fleshliness, may expect the judgment of Christ upon his works. He shall suffer loss. God will tear down his structure at the Judgment Seat of Christ. The tremendous works of man and man's movement will be annihilated. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

In his carnality, it is easy for a man to deceive himself. He accepts the wisdom of the world, the principles of the world, the strategems of the world. Paul says: "Let no man deceive himself. If any man among you seemeth wise in this world, let *him* become a fool, that he *may* be wise." He must begin at the cross and proceed from there toward the wisdom of a mature believer, the wisdom of God.

Again, the point of the whole matter is raised: "Therefore let no man glory in men." Sectarianism arises out of fleshly glorying. It will be judged at the Judgment Seat of Christ. In the meantime, let us not circumscribe ourselves and prohibit the full blessing of God upon us. There is no room for a sectarian outlook; indeed, there can be no sectarian spirit for a mature believer, one with the mind of Christ. A carnal babe will always be sectarian in his outlook until, under the Holy Spirit, he begins to search out the deep things of God, thus acquiring, under the teaching of the Holy Spirit, a measure of the wisdom of God. Thus alone will carnality be dissipated and sectarianism destroyed.

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4. The Right Attitude toward Sectarianism

Now Paul says: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." The apostle desires that believers look upon him in this capacity. He feels that he deserves no praise from man for his stewardship of the mysteries of God. He is not worried about the judgment passed on him by men. He declares that he does not even sit in judgment upon himself. He knows that the time is coming when all his works will pass before the reviewing stand, at the Judgment Seat of Christ. Even though he is aware of nothing against himself, he knows that this does not acquit him or excuse him from the judgment scene. *He says: "He that judgeth me is the Lord."*

With this personal illustration the Apostle Paul begins to unfold the attitude which a mature beliver ought to assume in the face of prevalent sectarianism. We cannot overlook this evil and we cannot excuse it; yet it is not ours to pass judgment: "Therefore judge nothing before the time, *until the Lord come*, who will both bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." The Lord Jesus Christ will make manifest the works of those who have worked under the direction of the Holy Spirit to the glory of God. He also will make known and destroy the works of those who, out of carnality, have built the structures of sectarianism.

Paul never allows us to forget the crux of this whole matter. He tells us that he has used himself and Apollos as illustrations of the dangers involved in the exaltation of man. "And these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; *that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.*" Again we are reminded that "he that glorieth, let him glory in the Lord"; "we have the mind of Christ"; "let no man glory in men." The barriers of sectarianism crumble before the Word of God. This is the reason that sectarian elements cannot bear the Scriptures.

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Our attitude toward sectarianism is to be that of non-judgment. The Lord will judge carnal sectarianism. Now Paul again uses himself as an example, so as to show what this evil will do. He demonstrates the attitude of carnality toward the mature believer of God's Word. After having leveled a full charge of spiritual sarcasm at sectarian believers concerning their arrogancy, he says: "For I think that God hath set forth us the apostles last, as it were appointed unto death: for we are made a *spectacle* unto the world, and to angels and to men." He and the rest of the apostles have been placed upon the stage of the world that all may know what will happen to the mature believer. The world and carnal sectarianism look upon the believer of maturity as a *fool, as something weak and to be utterly despised.* Paul demonstrates that he personally suffered at the hands of sectarian elements. Surely believers of maturity today need not expect anything less in a Christendom saturated with this same sectarianism, but multiplied. Paul had to do as even today, in an age of prosperity, not a few faithful stewards of the Word of God are obliged to do. He had to finance his preaching of the Word with the work of his own hands. Sectarianism will finance man's movement and man's program, but it will cut off support from a true presentation of the Word.

Note, however, that no spirit of bitterness envelopes Paul. His attitude is the attitude of him "that is spiritual." He says: "Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the world, and are the off-scouring of all things unto this day." The mature believer will not find a place of exaltation among men. He will be regarded by carnal sectarianism as ignorance personified, as the refuse of Christendom, not even to be tolerated.

Now, again, Paul speaks to the Corinthian church with apostolic authority: "I write not these things to shame you, but as my beloved sons I warn you." The voice of the Spirit of God speaks through the Word today in a warning to sectarianism and its divisiveness. Paul exhorts the church at Corinth: "Be ye followers of me." He speaks of "my ways which be in Christ." The ways of Paul ought to be the

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ways of every believer. His concern was that he might please God. He did not seek to exalt man or man's movement. He found no place in his life for sectarianism.

Finally, the apostle points out to the Corinthian believers that he will come to them and deal with their sectarian spirit. When he arrives he will be able to determine the carnal believers from the mature. Their outlook, their actions, their talk, their power—these will formulate evidence. The believers themselves will determine whether Paul comes to them with a rod of judgment or in love and in the spirit of meekness.

Paul will not be coming to Christendom today, however; but in view of the imminent rapturing of the saints, all believers—both carnal and mature, "whether we wake or sleep" —will be in the presence of the Lord at the Judgment Seat of Christ. Our works will be manifest. Whereas sectarianism has divided upon earth, the Lord will divide before His throne. The point of division will not affect the mystical body of Christ, the true Church. Some will see their work abide while others will see their works of wood, hay, and stubble go up in the fires of judgment. The believer himself determines now how he will stand before Christ at that time, whether he will suffer loss or receive reward, whether sectarianism will have been his watchword or the Lord Jesus Christ Himself will have been supreme. "*He that glorieth, let him glory in the Lord.*"

Shall We See You in Florida?

The Editor will be speaking daily, the Lord willing, at the "Christ for America" Bible and Evangelistic Conference to be held at Park-of-the-Palms, Keystone Heights, Fla., January 30-February 7, as announced in our last issue. Other speakers will include Dr. Walter L. Wilson, Dr. John Zoller, Evangelist James Mercer, and Mr. James Vaus. The music will be directed by Mr. J. Stratton Shufelt. For information about accommodations and rates, and a program, write to the Director of the Conference: Mr. Horace F. Dean, President "*Christ for America*," 542 S. *Dearborn St., Chicago 5, Ill.*

We shall be happy to greet *Our Hope* friends at the conference.

"I hope to be in heaven but no one can be sure," said the Franciscan Monk when asked if he had

PEACE WITH GOD

by H. A. Ironside

While visiting the Franciscan Mission in Santa Barbara one day, I had opportunity to speak with one of the brown-robed monks of the monastery on the all-important subject of his soul's salvation. He had been very kindly showing our party around the grounds and through the building, and seemed to be a very friendly-spirited and approachable man; nor did he, upon my broaching the question, "Have you peace with God?" prove otherwise.

For a moment he seemed a trifle taken back, I thought, and it was evident that the query was one not often put to him. "Oh, yes, I feel quite easy, quite easy," he said, though with scarcely concealed uneasiness.

"But one might feel easy and not have peace with God at all," I answered. "I mean, as you look out upon eternity, as you think of meeting God, are you at perfect peace? Do you know you are justified so that you need have no fear?"

"Oh, I do the best I can, and I feel quite comfortable," was his reply. "I think I have peace."

"But the blessed apostle Paul *knew* he had it," I told him, "for he says: 'Being justified by faith we *have* peace with God through our Lord Jesus Christ.'"

"Yes, yes; that's right," the monk exclaimed, "I believe in Holy Scripture."

It seemed evident, however, that he had not read it often, for the passage was clearly new to him, so I pressed the question home a third time by asking: "Well, do *you* have true peace—absolutely no fear as to meeting God and as to where you will be for eternity?"

He looked grave, almost sad it seemed to me, and then replied with hesitation: "Of course I am not sure where I will be. I hope to be in heaven but no one can be sure. We

can only do all the good works possible and then hope for the best."

Poor man, I thought, you have given up possibly home and loved ones; turned your back, as you fancy, on the world to immure yourself in a monastery (which, after all, is but the world still), there to strive to put away your sin by ceaseless attention to religious rites and good works, and yet when all is done, you have no true hope for eternity!

Continuing the conversation, I sought to press upon him, what I would likewise seek to press upon you, that peace *was made by the blood of the Saviour's cross, that sins were* atoned for when Jesus died, and that "*all who believe are justified from all things* from which they could not be justified by the law of Moses," i. e., by human effort and legal works.

The Franciscan did not try to contradict exactly, but when I had *finished*, said: "Yes, I know Christ died, but then we must do good works or we cannot be saved."

"But if we depend on good works," I continued, "Scripture says we cannot be saved, for, as Ephesians 2:9 puts it, sal*vation is* 'not of works *lest any man should boast*'; and *in* Romans 4:5 we read: 'To him that *worketh not*, but believeth on Him that justifieth the ungodly, His faith is counted for righteousness'."

"Yes, but *we must do good works or we will miss it after* all."

"Well, tell me," I asked, "how will you know when you have done good works enough?"

"Ah, *no one can tell that*," he replied. "*We can only do* them as often as we are able, and hope for the best."

"And perhaps be lost after all our efforts to be saved?" I asked.

"*No one can tell. We must just do good works and pray and ask for help every day.*"

I sought to direct the monk to a number of precious Scriptures—John 3:14-18; Romans 3:19-26; 4:1-17; Ephesians 2:1-10.

Clearly we *are shown in God's Word* that the work that saves has already been accomplished. All was done when the holy Son of God went to the cross for sins not His own and died, the Just for the unjust, that He might bring us

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to God. This is the ground of peace. No other is needed, for here is one that is perfect. If Christ has borne our sins, the believing sinner is forever free from judgment.

All this the monk could not see but shook his head warningly and, saying, "Yes, but we must do good works or we may miss heaven after all," he retreated down the corridor to meet the rest of the party just descending from the tower.

I would not leave the impression upon any reader's mind that the Christian ignores good works. Not so. He but puts them in their right place: they spring from his being already saved; they characterize the true child of God. God has before-ordained that *we should walk in good works*—as a result of having divine life, however, and not in order to obtain it. Salvation is by faith in the Lord Jesus Christ, as Scripture abundantly testifies. Peace with God is the result of believing the Word of God which declares that peace was made when Jesus died.

Have you believed it? It "endureth forever," and no soul trusting it will ever be put to shame.

The Book of Life

by Alice W. Senter

We had a speaker at our church last night;
He made so clear the truths I've often heard.
Today I'm blessed with thinking once again
Of all I am in Christ! I haven't words
To praise my Lord enough; for here am I,
So prone to fail, yet longing to be true
Of sin! But think! Since I am in His Son,
In God's sight I am just as pure as He.
As far as east is *from the west, so far*
Removed are my transgressions; and my name
Is *cleared of blame and in the Book of Life.*
All this was done when to my Lord I came.

By contrast—oh, the solemn thoughts that come!
How, one day, all the wicked dead will stand
Before Him! He will open wide the books,
While I, with millions in the blood-bought band,
Will hear Him read the works which they have done,
Will see Him search the Book of Life in vain.
Their names will not be there. No faith in Christ!
No place with God! O blessed Lord, constrain
This child of Thine to care that souls are lost!
So live in me, so work through me, that some,
Who do not know Thee now, will see their need
And for salvation to my Lord will come.

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CURRENT EVENTS

IN THE LIGHT OF THE BIBLE

by THE EDITOR

The Piltdown Hoax

The Pope's Prayer

Report from Israel

Presbyterian Merger

Gnostic Documents

Cult Leader Sounds Off

Testimony to Christ's Return

Search for the "Missing Link" Receives a Rude Blow. For forty years British schoolchildren have filed by a shambling creature with a human skull and an apelike jaw that has been on display in the British Museum, and have been instructed that this was a reconstruction of "the first Englishman." For almost as long a period American schoolchildren have viewed a replica of the so-called Piltdown man in the American Museum of Natural History in New York, and have been indoctrinated with the same story. For more than a generation textbooks have misled pupils about this creation, called *Eoanthropus* (dawn man) *dawsoni*, for Charles Dawson who unearthed the bone fragments, from which this pre-historic creation was formed, in a gravel pit in Piltdown, near Sussex, in 1911. The Editor recalls hearing one of his teachers state, nearly thirty-five years ago, that *Eoanthropus dawsoni* was proof of the evolution of man from the ape. The Piltdown man was supposed to have lived somewhere between 750,000 and 950,000 years ago.

But now, almost coincident with the announcement of the unearthing at Makapansgat in the Transvaal of a nearly complete lower jaw of *Australopithecus prometheus*, "who probably lived 1,000,000 years ago," the Piltdown man is discovered to have been a hoax. *Australopithecus prometheus* (proto-man) times his appearance badly! One can hardly take this new

and too seriously after learning about *Eoanthropus dawsoni*, especially in view of the fact that the latest unearthing completes, with other fragments, only the major part of a skull, no bones having been unearthed.

But back to the Piltdown man. He was constructed from skull fragments which seemed obviously to be human, and part of a jaw, which appeared to be that of an ape. From this small evidence a reputed scientist created a creature and foisted a theory that have deceived most scientists and virtually millions of others for forty years. Whether Charles Dawson himself perpetrated the hoax, or whether some anthropological students did so and used him as the butt of their joke, is undetermined.

Recently the British Museum's Dr. K. P. Oakley, and Professors J. E. Weiner and W. E. Le Gros Clark of Oxford University, became skeptical and began to analyze the relics from which *Eoanthropus dawsoni* was constructed, to discover that the skull fragments did not have sufficient fluorine to be extremely ancient. They have reduced the age of the fragments from approximately 850,000 years to 50,000 years, a mere matter of 800 millennia. The way the years are bandied about by scientists reminds us of the story of the old lady who, with a party of sight-seers, was being shown some fossils of indefinite age. The guide, in speaking of one display, stated that it was 10,000,000 years old. The old lady interrupted him excitedly, saying: "You're wrong! It is 10,000,003 years old. I was here three years ago and was told then that its age was 10,000,000 years."

Investigation of the jawbone of the Piltdown man brought to light even more startling information than the analysis of the skull fragments revealed. The jaw proved to be that of a modern ape, probably an orangutan, which had died at the age of ten. It had been artificially colored with potassium bichromate and an iron salt to make it look old, and its teeth had been pared down to cause them to seem to be more or less human.

The Piltdown man was a giant hoax. Anthropologists still hold that Neanderthal man, discovered in 1857, Javan man, found in 1891, and Pekin man, unearthed in 1928, are

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genuine. But Piltdown man, supposed to have been the *oldest sapient man, is no more.*

Science will continue to look for the "missing link" between the ape and the human. But he will not find him. There is room, between verses 1 and 2 of Genesis 1, for life to have existed pre-historically, but not for man. Adam was created "in the image of God" (Gen. 1:27)—created as a "man." And Adam was "the *first* man" (I Cor. 15:45)—there was none before him.

The Pope Composes a Prayer. As had been anticipated, the year 1954 has been proclaimed by Pope Pius XII as a Marian Year, to celebrate the centenary of "the promulgation of the dogma of the Immaculate Conception of the Blessed Virgin Mary." This dogma requires that all Roman Catholics *must* believe that Mary, even from the moment of her conception, was free from original sin; in other words, not only was the Lord Jesus Christ born of a virgin and free from sin, but Mary herself, according to this doctrine, was also free from sin. This dogma denies that the "all" of Romans 3:23 includes Mary.

Only our blessed Lord was sinless: He "did no sin"; He "knew no sin"; He was "without sin" (I Pet. 2:22; II Cor. 5:21; Heb. 4:15). He alone was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26). Nothing of this kind is written in the Scriptures concerning Mary.

The Marian Year began on December 8, 1953 and will end on December 8, 1954. During this time special "indulgences" will be granted to Roman Catholics who journey to Rome or attend rites to be held in the principal shrines that are dedicated to Mary through the world.

For the Marian Year the Pope has composed a special prayer that is as tragic as it is idolatrous. This is its text:

> Enraptured by the splendor of your heavenly beauty and impelled by the anxieties of the world, we cast ourselves into your arms, O immaculate mother of Jesus and our mother Mary, confident of finding in your most loving heart appeasement of our ardent desires and a safe harbor from the tempests which beset us on every side.
>
> Though degraded by our faults and overwhelmed by infinite misery, we admire and praise the peerless richness of the sublime gifts with which God has filled you above every other mere creature from the first moment of your conception until the day whereon,

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after your assumption into heaven, He crowned you queen of the universe.

O crystal fountain of faith, bathe our minds with the eternal truths!

O fragrant lily of all holiness, captivate our hearts with your heavenly perfume!

O conqueror of evil and death, inspire in us a deep horror of sin which makes the soul detestable to God and a slave of hell!

O well-beloved of God, hear the ardent cry which rises from every heart in this year dedicated to you.

Bend tenderly over our aching wounds. Convert the wicked, dry the tears of the afflicted and oppressed, comfort the poor and humble, quench hatreds, sweeten harshness, safeguard the flower of purity in youth, protect the holy Church, make all men feel the attraction of Christian goodness.

In your name, resounding harmoniously in heaven, may they recognize that they are brothers and that the nations are members of one family, upon which may there shine forth the sun of a universal and sincere peace.

Receive, O sweet mother, our humble supplications and, above all, obtain for us that one day, happy with you, we may repeat before your throne the hymn that today is sung on earth around your altars.

You are all beautiful, O Mary. You are the glory, you are the joy, you are the honor of our people! Amen.

We Protestants esteem the memory of the mother of our Lord but we do not worship her. She is not divine. She cannot appease men or convert the wicked. She did not conquer evil and death. She did not ascend bodily into heaven to be enthroned as queen of the universe. She is not our glory. There is not one jot or tittle in all Scripture to substantiate a single thought here expressed about her and her exaltation. Were she able to speak to mankind today, we can be sure that Mary, who acknowledged her sinfulness when she spoke of "God My Saviour" (Luke 1:47), would exclaim: "*Do not worship me! Do not pray to me!* I am a woman who had like passions with other men and women when I was on earth, like passions with you. I am but a sinner saved by grace."

The believer does not pray to Mary or in her name, but to the Father through the Son and in the Holy Ghost. Surely the Holy Spirit is grieved by a prayer such as the Pope composed. And if it is possible for "the spirits of just [women] made perfect" to be grieved, then Mary, the mother of the Lord Jesus, is grieved also.

Brief Notes from Israel. It is reported that archeology is attracting considerable attention in the State of Israel.

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Many Israelis are attending archeological schools and conventions, and news regarding archeological finds gets prominent space in the newspapers in the Holy Land.

* * *

A special news bulletin to *The New York Times* from the Israeli Sector of Jerusalem, dated November 18, 1953, reports the finding of a large terracotta scarab on the biblical battlefield where David fought and defeated Goliath, the Vale of Rephaim, not far from Jerusalem. The scarab, uncovered by Arieh Wittenberg, a teacher of agriculture, has been identified as the seal of the commander of the Philistine army.

* * *

The Continental Oil Company of Canada has begun a search for oil in Palestine, down in the Negev. This is the first oil boring to take place in the State of Israel. It may lead, some experts believe, to untold wealth in this vital commodity.

Merger in the Making. A joint conference of about sixty representatives of the Presbyterian Church in the U. S. A. (Northern), the Presbyterian Church in the U. S. (Southern), and the United Presbyterian Church of North America approved a plan of the union of the three denominational bodies, in a meeting held in Cincinnati in mid-November. The plan is to be submitted to the respective general assemblies that are to meet in May, 1954.

If the union is effected, the name of the new church will be The Presbyterian Church of the United States whose membership is expected to be approximately 3,500,000—2,500,000 from the Northern Church, 720,000 from the Southern Church, and 220,000 from the United Presbyterian Church.

There is some indication that not a few in the Southern Presbyterian Church are not at all happy at the prospect of merger with the Northern Church (Presbyterian Church in the U. S. A.) because the latter body has been controlled for some years by liberal theologians. There are, of course, still many conservatives in the Northern Church just as there are a number of liberals in the Southern Church, but

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the proportion of the liberals is greater in the northern branch of Presbyterianism.

Individuals here and there among the Southern Presbyterians have already departed from the denomination. Others state they will not be a part to merger if it is voted. One church, The Central Presbyterian Church of St. Petersburg, Fla., has recently withdrawn from the denomination, the pastor (Dr. Edward R. Barnard) and congregation voting 4 to 1 for dissociation at a duly called congregational meeting. Among the reasons given for the action were (1) the church could not conscientiously support the National Council of Churches any longer; (2) the denomination's official opposition to the use of the *Scofield Reference Bible*; (3) the denomination's endorsement of the *Revised Standard Version* and *The Interpreter's Bible*; and (4) the denomination's movement toward merger with the Presbyterian Church in the U. S. A. and the United Presbyterian Church in the United States, "in the forms of which some 1,200 ministers stated they did not consider essential certain fundamental truths which are embodied in our [Presbyterian] standards."

It is possible, though hardly likely, that the union of the three Presbyterian bodies will not be effected in 1954. There can be little doubt, however, that it will come to pass eventually, for merger is the mood of the denominations generally, and this is in accord with Bible prophecy. It is the merged churches, Protestant as well as Roman and Greek Catholic, that will compose the apostate church of the last days, depicted in Revelation 17.

Yes, Romanism and Protestantism will unite one day. Indirect allusion to this union is made in *Infallible Fallacies*, a publication of the Anglican Society for Promoting Christian Knowledge, commended most heartily by the Archbishop of Canterbury recently (see "Current Events," December issue, p. 354) at the convocation of Canterbury in October. For while the statement in the book reads: "The doctrinal errors of the Roman Church are a formidable obstacle in the path of any great movement of Anglicans toward the Roman Church," the very fact that a "great movement" of Anglicans toward Rome is mentioned is tacit acknowledgement that

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such a union has at least received some amount of consideration.

Gnostic Gospels of A.D. 150 Found. The Jung Institute of Analytical Psychology of Zurich, Switzerland, announced lately the finding of a book of writings dating from about A.D. 150. It is one of thirteen volumes of Gnostic manuscripts containing forty-eight texts or gospels, originally discovered in 1945 at Nag Hamadi on the Upper Nile. The find had somehow disappeared.

These writings . . . considered to be among the most important original documents bearing upon the early history of Christianity in its relation to religions of the time. Gnosticism (from the Greek word *gnosis*, meaning *knowledge*) was in apostolic days a fusion of legalism, oriental mysticism, and Greek philosophy into which there was poured a small measure of Christian doctrine. The Gnostics denied the Deity of our Lord Jesus Christ, however, claiming that He was a created being. It was to refute such teachings that the Apostle Paul wrote the Epistle to the Colossians, in which Christ's headship and pre-eminence are so clearly revealed.

How Can People Take Him Seriously? It is a bewildering thing that anyone can take seriously the blasphemous pretensions of the little cult leader, "Father" Divine. Yet some men and women do, yes, supposedly intelligent men and women. The only explanation is that they are deluded.

The latest publicized utterance of the little man came as a result of his disapproval of a book which tells the story of Divine and his cult. Although the work treats the cult leader and his followers with considerable sympathy, it was too much for the "Father," who issued this blast at all and sundry:

> [I condemn the] Writers, Publishers, Republishers, and those concerned, All Publications, Readers, Sympathizers, Harmonizers, Believers, Critics, Followers, Preachers and Priests, as well as Nations and others that coincide with those lies published in that book . . . They are cursed with consumption, with fever, with inflammation, with the sword . . . They shall be smitten with botch of Egypt, with fire, with burning, with emerods, with madness, and blindness, and heart trouble . . .

> I am a dynamo of salvation and yet destruction to those who contact me inharmoniously . . . I have cursed them down to the bottomless pit on earth . . . I curse them without mercy. I curse *them without pity. I curse without compassion or any sympa*thetieness . . . Aren't you glad?

It is reported that the applauding congregation who heard this diatribe responded: "Yes, Father, we are so glad!"

An Astonishing Testimony to Christ's Second Coming. *Intelligence Digest* is a monthly review of world affairs, edited by Kenneth de Courcy, published in London, and obtained by private subscription only.* It is a secular paper that is read by many people in high places. It gives substantiated reports on world events and the editor's comments concerning the men and movements whose actions will have much *to do with the course that the political world is to follow.*

Intelligence Digest has been quoted from time to time in these pages for a number of years. Many times we have observed a spiritual perception in its editor's writings that one rarely sees in the secular press and, although we have not always agreed with Mr. de Courcy's statements or conclusions, we honor him for his courage to state his convictions without reservation.

In the issue of December, which reached the Editor's desk by Air Mail from London on December 3rd, there appears a commentary, written by one of the editorial contributors, which is a remarkable testimony to the second advent of Christ. Concerning its publication Mr. de Courcy writes:

> *Intelligence Digest* publishes this commentary because it represents the outlook of an important section of public opinion in many parts of the world. We are well aware that it is an opinion rejected by many people of great personal integrity and intellectual capacity. *Intelligence Digest* feels that it devotes much space to the purely material problems involved in great affairs; and that the views of those who see another, and, to them, a more important factor involved, should likewise find their full place in these reports, which are intended to cover a wide field of thought and fact.

Our Hope readers are not to expect to be 100% in accord *with every statement in the article, nor will they find that* it abides by the terminology that we American evangelicals

*14 Old Queen St. Westminster, London S.W. 1, England. Subscription price $10.00 a year.

are accustomed to using. Yet it denotes in clear language what the expectancy and only hope of the world are. We quote the article in full and verbatim:

It is estimated that during the next 70 years—a short period indeed—the world's population will double. To whom are these vast new masses going to turn? What will they be taught? The Christian Gospel, or Marxism? Are they to be free or enslaved?

More than 1,950 years after the first Christmas, the world is faced by immense problems without precedent in history on this one score alone, without taking account of the supreme problem as to whether the world is going to become involved in another war.

A Widely Pondered Question

Many ask exactly what practical effect the Christian message has had if, at this distance of time from the first Christmas, the world faces greater and graver problems and dangers than ever before? It is, perhaps, because this question is so widely pondered and so seldom answered that there is a worldwide tendency to consider the Christian message as merely the most agreeable philosophy yet proclaimed—but one having little relevance because it is too widely rejected.

Indeed, very many people adhere to the Christian message only because it is so pleasant an ideal; and some ideal is better than none. They have no real conviction that there will ever be a reign of peace.

Only Part of the Advent Dogma

Perhaps it is permissible to remind ourselves that the Christmas message is only a part of the Advent dogma. A growing number of people think that unless that dogma is proclaimed as a whole, the conventional Christmas message must wear thinner and thinner. It is too often torn from its context, and, for that reason, seems to be a mere pious aspiration which, in terms of A- and H-bombs, food shortages, and other alarming problems, seems almost to mock us.

By no means everyone feels thus; but there is some evidence to suggest that many thoughtful people do. In these circumstances, therefore, it may not be out of place to recall what the whole Church, in fact, teaches about Advent.

Two Advents

The Advent has two parts: the first and second Advents. They are closely related in all dogma and in Scripture. The first Advent occurred at the first Christmas; the second Advent has not yet occurred.

The second Advent is the chief expectation of the Church. It is mentioned over 1,700 times in the Scriptures, with over 300 references in the New Testament alone.

It is to be the terminating factor to the supreme Sacrament of all Christian Churches; and is mentioned as such at every service of the Holy Communion.

It is referred to in all Christian burial services; and is the age-long and supreme anticipation of all branches of the Church.

Opinions differ as to the precise form which the second Advent will take; but there are few, if any, differences of opinion as to its

certainty. Opinions likewise differed as to the precise form which the first Advent would take; though of that also, there was an age-long anticipation.

World Wide Influence of First Advent

When it occurred, a light blazed which was to shine for nearly two thousand years with ever widening beams, until every part of the world had, in some degree, felt its influence.

No human being exists on this planet, in however remote a place, who is not in some way influenced by the Christian Gospel. This may sound an exaggeration; but if it is closely examined it will be found to be true.

A Period of Supreme Tribulation

In connection with Advent dogma, the Christian Church has always anticipated a period of supreme tribulation for mankind. If the course of world affairs had gone smoothly—if we now found ourselves in a period of expanding peace and world-wide goodwill—the entire Christian anticipation would have been falsified.[1]

What is now happening and what now threatens is in precise conformity with age-long Christian anticipation. The present situation was expected by all the Fathers from the very first. In fact, therefore, the Church finds its dogma more relevant than would have been the case if what is popularly called the Christmas message had been accepted and implemented by the whole world.

A Situation in Accord with Expectations

What is now happening was expected; it is according to anticipation; it was an inescapable prelude to the completion of the Advent. Many people wonder why the Church does not make this clearer; because it provides a very powerful aid to faith.

The Church fully expects the condition of affairs to become worse rather than better up to and until the second Advent, which will be the sole herald of the final reign of peace which the Christian message promises.

Perhaps the greatest mistake made by modern philosophers is that they have expected the golden age without expecting—or perhaps without even desiring—the events which, according to Christian dogma, must first occur.

The Church Is Not Distraught

The Church, therefore, is neither surprised at nor distraught by the seemingly overwhelming events which threaten humanity. The Church believes in the certainty of intervention at exactly the appointed hour, in a form known to God alone so far as its more precise details are concerned—but, nevertheless, broadly described in the Scriptures, and stressed in the historical liturgies.

The Expectations of the Believer

This anticipation creates a profound difference in outlook between the unbeliever and the full Churchman. The former, appalled by reason of the world's growing problems, often—though

[1] St. Matthew 24; St. Mark 13; St. Luke 17.

not always—seeks to hide from the truth which seems to portend disaster; while the believer sees each crisis as the herald of a coming peace which is destined to embrace the entire world in its splendor and healing influences. Yet, he expects increased tension before that hope materializes.

Conditions Fulfilled

Before this peace finally comes, evil is expected to make its last desperate stand. No one ventures to predict the period of this troublesome time, nor the extent to which evil will be allowed to go before the expected dawn breaks clear and cloudless.

Nevertheless, very many devout persons whose lives are dedicated to their Faith are convinced that the promised time lies no great distance away. Devout people argue that while there was a general anticipation of the first Advent for several thousands of years, just before it occurred at least two saintly persons knew of its imminence—Anna and Simeon.[1] Moreover, certain prophetic conditions had been fulfilled. It is said by some persons, now alive, who are noted for their saintly lives and devout practices, that the conditions foretold for the completion of the Advent have now been largely fulfilled.

A Matter of Faith

All this is essentially a matter of faith, but so too—for that matter—is the ordinary celebration of Christmas. Few of us realize that all Christmas preparations and the keeping of this Feast, involve at least an implicit faith in some kind of supernatural occurrence.

Why it should take greater faith to believe in the culmination of the Advent it is hard to explain; particularly since we stand face to face with the most precise anticipations of the early Church.

Something Thought-Provoking

These are, perhaps, questions which could usefully be contemplated this Christmas. Perhaps the Biblical account of the whole Advent doctrine could profitably be studied afresh. Perhaps it is true that the Christmas message and world politics have never been so closely linked as they now are. It is at least thought-provoking that the believer has never been so hopeful or optimistic as now; and the worse the news gets, the nearer does he believe we are to the only true and lasting peace which this exhausted world will ever see.

No Human Peace

It was—he argues—never destined that peace should be established by men, however well intentioned. God is leading us on until we realize that peace can be established only when He intervenes by a Sovereign act at the completion of the Advent which—so the Church proclaims—began and must end in Christ.

Tasks to be Done

In the meantime, there are tasks to be done. The Churchman is taught to believe that he must account for his talents, whether

[1] Luke 2:25-32, 36-38.

they be many or few. Why God should choose to use men whom He can displace or replace within a moment of time, is not for the Christian to ask. The Christian does—or should do—as he is told.

Awakening Essential

The work to be done is great; the time, perhaps, short. Above all tasks, is that of awakening the unbeliever to this supreme anticipation of the Church. Hardly less important is that of awakening the public to their present perils, which are great in both the spiritual and physical senses. The Churchman is convinced that the awakening is essential, because God requires to be called upon before He can intervene.

Why that should be so is another matter of faith. The awakening process and that of calling upon God, have without doubt raised men and women to the highest spiritual experiences throughout all ages; and [illegible] the explanation of this law—as Christians believe.

Evil Has No Power over the Christian

If public [illegible] awakened to the facts—and thus to the perils—and [illegible] then call upon God in sincerity, the course of affairs [illegible] changed. Evil has not the slightest power over the Christian unbeliever who is clad in the full armor. But Evil has very great effect over the man or nation unaware of the dangers and perhaps, therefore, unresponsive to God.

Physical Talents Must Be Used

Indeed, to a large extent, the issue hangs upon the awakening of public opinion—or at least of a powerful minority. Once awakened should it make any material preparations? Or should it rely solely upon the miraculous? The Church teaches that, while the final issue depends upon God, the physical talents entrusted to men and nations must, nevertheless, be fully used, unless there is special Divine direction not to do so.

Only Faith to Offer

All these reflections are matters of faith. No one who respects his fellow men wishes to force such ideas upon others. The Churchman merely states his faith that these beliefs represent Divine Law. Without faith, it is impossible to make the Christian case—and the Churchman tries to avoid causing the unbeliever any offence, by at once admitting that his convictions cannot be proved in the laboratory, and that his watchword is faith, beyond which he has little to offer.

Material Aids to Faith

Yet that faith is often so strong that it has raised the weakest men and women to the supreme heights of achievement and conduct. Moreover, it may be argued that, in this particular phase of the world's history, there are more material aids to faith than has been the case since Apostolic times; for the Churchman thinks he sees all the great Biblical anticipations unfolding before his

eyes, and he finds it difficult not to claim that contemporary events are aids to faith.

"Nevertheless, the effective Churchman desires, above all, to walk with circumspection and humility, and does not wish to cause grave offence to those who cannot share his faith and do not see in contemporary events the things which the believer sees. Thus, he hopes to state his case, and then to leave it to stand the test of time—avoiding argument, while quietly proclaiming his Faith.

As intimated earlier, there are certain statements in this treatise with which we cannot fully agree but the article's appearance in the secular press is noteworthy as well as timely.

Is there "a sound of going in the tops of the mulberry trees"? For not only in the instance cited but elsewhere also one hears, in unexpected places, comment about the second advent of our Lord. For example, at the second General Assembly of the World Council of Churches, to be held in Evanston, Ill., in August 1954 the theme is to be: "Christ—the Hope of the World." Now the word "hope" in *this theme has to do, not primarily with man's individual* salvation but with future things, with Christ's return. This is made very clear by what has taken place in preliminary considerations about the forthcoming General Assembly, for the key word of these discussions has been "eschatology" which, in brief, has to do with *the last things*—Christ's return, resurrection, and judgment.

Bear in mind that the World Council of Churches is the super-church, the ecumenical church, which claims to represend 168,000,000 Protestant and Orthodox "Christians." The World Council is the National Council multiplied. What do they know about eschatology? What do they believe about Christ's return? Not much, we suspect, in the American membership; the European theologians, however, generally hold much closer to biblical doctrines about future things than their associates on this side of the water.

These allusions to the return of Christ, in the secular press and in the theme of the World Council's convention, do not imply revival but they do hint at an expectancy—an anticipation or apprehension in the world such as that which is said to have existed immediately prior to the first advent of Christ. The coming of the Lord for His Church may be very near indeed!

"By works a man is justified"—"A man is justified by faith." Did James contradict Paul? How can these statements be reconciled? Dr. Gaebelein discusses these matters fully in this instalment of

THE NEGLECTED EPISTLE OF JAMES

by Frank E. Gaebelein

Chapter 2

While the first chapter of James contains a variety of themes, being, as we have seen, the seed plot of the entire epistle, the second chapter is devoted to a consideration of two chief subjects. In the first thirteen verses, the writer concerns himself with Christian democracy. After laying down the principle (vs. 1) that the faith must not be compromised through a snobbish respect for wealth and position, he draws a picture from the life of the church at Jerusalem (vss. 2-4). Then he applies the lesson to his readers (vss. 5-7) and concludes by revealing the true nature of un-Christian respect of persons (vss. 9-13). The second half of the chapter (vss. 14-26) James devotes to an exposition of the relation of faith to works. In doing this, he writes a passage that has been misunderstood and debated, not through the fault of James but because of the failure of his interpreters to relate it to the whole pattern of the epistle's thought and purpose.

My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand

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thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts? (James 2:1-4). James begins his discussion of true Christian brotherhood by declaring that "respect of persons," by which he means unwarranted deference to people of wealth and position, is incompatible with "the faith of our Lord Jesus Christ, the Lord of glory."

Observe that James now gives his divine brother His complete and rightful title. No longer does he have any question of the full lordship of Him he had known in the bosom of the family but rejected in days past. In vivid words James shows us how, even in the very first Christian assemblies, *brotherly love had given way to snobbish deference* to the rich and unfeeling contempt for the poor. His picture of the lavishly dressed man, fingers resplendent with many gold rings (a badge of wealth in those days) in contrast with the poor man in ragged clothing; his portrayal of eagerness to give the place of honor to ostentatious wealth while relegating the poor to some corner or to the floor—these are drawn from life. James had actually seen such things enacted, and his indignation had been stirred.

And have we not seen the same thing in our churches *today? The human heart does not change;* we of this twentieth century have also held the faith of our Lord Jesus Christ, the Lord of glory, in respect of persons. Thinking of the rich as potential sources of money for our work, we have sometimes lavished upon them undeserved attention and flattery, while treating the poor with scant courtesy. The plain fact is that such actions, whenever found in the Christian church, reveal deplorable lack of faith. Were we looking wholly to God for help, we should not be making these distinctions. And it must also be *admitted that few things in the New Testament are more* disregarded in Christian work than this principle of not respecting persons. We can only accept the rebuke, saying with new determination to trust God more completely: "Brethren, these things ought not so to be."

With verse five the apostle points the lesson straight at his readers. "Hearken, my beloved brethren," he says, and proceeds to show that God has chosen the poor for special

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blessings; their poverty leads to riches in faith, for they are heirs of the kingdom. Yet those who despise the poor presume to reverse God's estimate. It was F. B. Meyer, the saintly British expositor, who pointed out that there is nothing men dread more than poverty. They will break every commandment of the Decalogue rather than be poor. But poverty was our Lord's chosen lot. He had one opportunity only of living in this world, and He chose to be born in a home so poor that His family could present for Him in the temple merely two doves.

Not only is contempt for the poor a reversal of God's estimate of men, it is also, James continues, unreasonable in view of the actions of the rich. For it is the rich who, because of their oppression of the common man and their blasphemy of the name of the Lord, really deserve contempt (vss. 6, 7). How foolish, therefore, to defer to the rich, when they are so often unworthy of respect! At heart they, too, are sinners, just as much, if not more, in need of God's grace as any other human beings.

A story told of Prebendary Wilson Carlisle, founder of the Church Army which ministered to the down-and-out men of London, illustrates this essential quality of all of us. Carlisle was honored by the friendship of King Edward VII, and paid a visit to the king during his last illness. As he stood by the royal bedside, the king said: "Well, Carlisle, what are you telling your men now?" And, before there was time to reply, he continued, "Tell them, Carlisle, that kings and tramps need the same Saviour."

Having revealed the unworthiness of many of the rich, James unmasks the true nature of snobbishness. It is, he shows (vss. 9-13), nothing less than downright sin. It is sin, because it breaks "the royal law" of loving one's neighbor as oneself. Fully as much as flagrant law-breaking like murder or adultery, snobbery makes a person a transgressor. Far from being, as so many think it, a half-permissible social lapse, a small thing in a different category from the "bigger" sins, it is an offense against the very heart of Christianity which is love. Therefore, to indulge it convicts the snob of violation of the holy law of God. James's dissection of the sin of snobbery is the classic treatment of

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this subject in the Bible. He closes it with a stern warning (vss. 12, 13). We are, he says, to speak and act as those who are about to be judged by "the law of liberty." The phrase looks back to the twenty-fifth verse of the first chapter and is synonymous with "the royal law." He who has been unmerciful—and the snob is indeed without mercy—will be judged without mercy; he who has treated his neighbor according to the royal law, the law of liberty, will find that mercy for him will triumph over judgment.

What doth it profit, my brethren, though a man say he hath faith and have not works, can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also (James 2:14-26).

We are now face to face with the passage that so many, the great Luther included, have misunderstood. Every student of the New Testament knows that Paul teaches the justification of the sinner before a holy God by faith and not by works. In Romans, Galatians, Ephesians, all through his epistles the apostle to the Gentiles drives home this central truth of Christian theology. But here is James seemingly teaching the very opposite. For does he not say, "Faith, if it hath not works is dead" (vs. 17), and does he

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not conclude this second chapter by declaring that "faith without works is dead" (vs. 26)?

What, then, are we to say about this apparent conflict? In the first place, let us see it for what it is—not a species of theological puzzle but a living issue taking us close to the heart of personal Christianity. Like everything with which James deals, it is related to practical life. In the next place, let us view it as a representative example of other Bible difficulties. Looking at it in this way, we may learn something of what to do with the hard places in the Scriptures, and there are not a few such places.

How then are Bible difficulties to be dealt with? Always first of all by facing the problem prayerfully in the light of all the Scripture evidence. The facts must be brought into the open and none suppressed. There may be an answer, as *in this case of the supposed conflict between James and* Paul. Or there may not seem to be any satisfactory answer.

In the latter case, what are we to do? An anecdote will show the Christian attitude in the face of difficulties beyond our present power to explain. The story is about an Episcopal clergyman who took a seat in a dining car on a train traveling along the Hudson River. It happened that opposite him was an atheist. Seeing the clerical collar of his companion, he set out to argue with him and began thus: "I see, sir, that you are a clergyman."

"Yes," was the reply, "I am a *minister* of the Gospel."

There was a pause, after which the atheist said: "I suppose, then, that you believe the Bible."

Now the clergyman was a man of sound, scriptural faith, so that he replied: "I do indeed believe the Bible to be the Word of God."

Immediately there came the query: "But don't you find things in the Bible you can't understand?"

The minister answered humbly: "Yes, there are places in Scripture too hard for me to understand."

Whereupon the atheist retorted with an air of triumph, thinking he had his companion cornered: "Well, what do you do then?"

Quietly the minister went on eating his luncheon, which happened to be Hudson River shad, a delicious fish, but

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noted for the over-development of its bony structure. Then he looked up and said: "I do, sir, just as I do when eating this shad. When I come to the bones, I put them to the side of the plate and go on enjoying my lunch, leaving the bones for some fool to choke on."

The moral of the story is plain. Of course there are hard places in the Bible—problems not yet solved, discrepancies unreconciled, difficulties not fully explained. The wise thing is sometimes to lay them aside, as one goes on with the study of the great truths of Scripture that nourish the soul. Such a procedure is not evasion, provided that the difficulties have been honestly considered. It is rather the exercise of a suspended judgment. And it may well result in problems being solved as, later on, they are attacked anew in the light of fresh evidence.

But we must come to grips with the problem before us. Are James and Paul in irreconcilable conflict? That is the question. Four considerations will show that the two are not locked in opposition, as so many have thought.

1. James is not answering Paul. The epistle is too early (c. A.D. 45) for this to be the case; in A.D. 45 none of Paul's letters had yet been written. Nor can it be said that Paul in Galatians and Romans, where he so plainly affirms justification by faith, is answering James. While chronology does not forbid this, it is psychologically unlikely. We know quite enough of Paul to realize that, had he felt James to be wrong in his teaching about justification, he would have said so. The apostle, who did not hesitate to withstand Peter "to his face, because he was to be blamed" for his compromising attitude toward the Judaizing party,[1] would not have kept silence regarding James's teaching, were it really incompatible with the great principle of faith. But rather than opposing James, Paul apparently held him in high respect.

2. The apparent contradiction is not accidental. The Bible is the inspired Word of God, and there are no accidents with Him who inspired it. Consequently, we must conclude that this passage is in the New Testament for a purpose.

[1] Galatians 2:9-21.

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And that purpose can only be to fix our attention upon an important but neglected truth.

3. The contradiction, so-called, is merely formal—in words but not in underlying truth. At bottom, there is no clash in the Pauline and Jamesian views of justification. Rather do they complement one another, fitting together to give the complete view of the subject.

4. This being the case, the key to the problem is two-fold. It depends, first, upon the principle of language that the same word may have in differing contexts and varying meanings and, secondly, upon the fact that Paul and James look upon justification from quite different points of view.

Let us consider for a moment the principle that the same *word has various meanings. There is,* for example, the word "church." In one context, it means *a group of believers* gathered together for worship and service; in another case, it means *an edifice* set apart for worship. Or, take the word "temptation," so prominent in this Epistle of James. Sometimes it means *solicitation to evil,* while in another setting it implies *testing* or *trial.* But illustrations could be multiplied indefinitely. The plain fact is that the significance of words depends in good part upon their context.

With this in mind, we turn to the key words in the passage before us—"faith," "works," and "justify." As he discusses its relation to works, James uses faith in the sense of *mere intellectual orthodoxy,* the assent of the head but not the committal of the whole being. This is clear from verse 19: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." But for Paul, faith, as his epistles abundantly show, means *trust in the atoning work of the Lord Jesus Christ;* in his thought, it relates to the developed doctrines of grace and implies full committal to the Saviour.

When we come to "works," we find a similar diversity of usage. With James works mean *the works of the believer;* they are the outward evidence of a saved life, the fruit that proves that the individual partakes of the root. On the other hand, Paul, writing somewhat later, gives us a more highly developed doctrine of works. Throughout his epistles, he uses the word of "dead works," i.e., *the deeds of the unre-*

generate man, whereby he vainly hopes to acquire a meritorious standing before God—and of "good works," by which he means *the fruit which the justified man must bring forth*. In the former case, he generally uses "works" without an adjective; in the latter case, corresponding to James's "works," he usually adds "good," making his term "good works."

Finally, we look at the verb "justify." Here we examine first Paul's usage, because of its depth and comprehcosiveness. In his thought it is a legal, positional term. As the Westminster Catechism puts it: "Justification is an act of God's free grace, wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone." It relates to the initial momcot of the Christian life, aod is a once-and-for-all act. In contrast is James's concept of justification; for him it pertains to any after moment of the Christian life and describes the vindication of a man before his fellow-men, not before God. Or, to put it in another way, in their views of justification Paul and James complement one another. Paul desls with the root of initial acceptance with God which is wholly by grace through faith; James is concerned with the subsequent and continuing proof of the reality of the initial transaction. It was the great expositor Bengel who said that upon the definition of twenty words the understanding of the whole of Scripture depends. Surely among these twenty words the three we have been considering—"works," "faith," and "justify"—must be numbered.

We now turn to specific comment on verses 14-26. The tooe of the passage is set in verse fourteen. Observe that James begins by asking what profit there is if a man "say" (tlie word with its connotation of externality is significant) he has faith and has not works. "Can that faith [in the original the definite article precedes 'faith'] save him?" Clearly it is a mere verbal faith that the apostle has in mind.

The next two verses (15, 16) illustrate the futility of empty words when deeds of charity are demanded. It is worthy of note that John uses a similar illustration in his First Epistle (3:17, 18), but that he does so in relation to love

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rather than faith. In the following verse James drives home this illustration: "Even so faith by itself, if it has not works, is dead" (vs. 17). Again the emphasis is upon the externality of the kind of faith that says much but does nothing.

A vivid little conversation (vs. 18) follows, in which the man who claims to have faith is challenged by one who possesses the works that support faith, after which (vs. 19) James refers to belief in one God as being held also by the demons. Obviously he does not have in mind saving faith but simply intellectual orthodoxy. So he draws the conclusion that faith of the kind just described is "dead"[3] apart from works (vs. 20).

In the succeeding five verses James points to two well-known Old Testament characters, both of whom are used elsewhere in the New Testament as outstanding examples of faith. The first and most important of these two is Abraham, and upon him James places chief emphasis. Here for the first time in the epistle the word "justified" is used. It is Abraham's supreme act of faith in offering Isaac upon the altar that James cites as the "works" whereby Abraham was justified. But in Hebrews 11:17 this same act on the part of Abraham is given as the culminating evidence of his faith. And indeed James recognizes (vs. 22) the indissoluble union of faith and works in this instance, his point being that it was by works (action) that Abraham's faith was perfected (completed, or fulfilled).

All this is, of course, not incompatible with the Pauline doctrine of justification by faith alone, provided that we keep in mind the fact that throughout this discussion James is thinking of works as the outward evidence of faith. And surely it is no accident that James goes on to quote the same verse (Genesis 15:6) which Paul cites in Romans 4 in proving justification by faith from the life of Abraham.

Much the same can be said of the reference to Rahab (vs. 25). Like Abraham she, too, appears in Hebrews 11, the classic faith chapter, and with her also it is the deed of

[3] The word for "dead" in this sentence means *barren*, as of a field that fails to produce, not dead in the physical sense.

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faith that gives external evidence for others to see the belief she held.

With a striking figure of speech, James concludes the passage. Just as the body without the living spirit is a corpse, so, he says, faith without works is also dead (vs. 26). He has stated the principle with startling force, much as his divine Brother spoke at times in powerful hyperbole. But his emphasis is wholesome and greatly needed by many in orthodox Bible-believing circles today. The idea is paradoxical; by a strange reversal, faith, which is something essentially intangible, is compared to a physical body, while works, which have to do with material things, are compared with the spirit. And there is a sense in which faith *is* a body, as in a system of doctrine or "body" of truth. When so regularized and systematized it comes alive, James reminds us, only by being put into practice, acted upon, or done.

Finally, let us remember that James does not set forth the final New Testament word on the relation of faith and works. His teaching is a greatly needed corrective to the unreal, verbalistic kind of religion that claims allegiance to high doctrine but issues in living on a low and selfish level. Yet for the full synthesis we must turn to the Epistle to the Ephesians. Here Paul resolves once and for all any seeming contradiction between faith and works. We can do no better, therefore, than to conclude our discussion by quoting his words: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8-10). Nothing could be stronger than Paul's repudiation of any other way of salvation than by grace through faith, wholly apart from works; nor could anything be more irresistibly logical than his insistence that the fore-ordained purpose of our creation as Christians is that we who believe *must* produce good works, the latter being the truth stressed by James.

(To be continued, D. V.)

QUESTION BOX

No. 1391. Who is the prophet spoken of in John 1:21?

It is quite evident that "that Prophet," alluded to by the priests and Levites who questioned John the Baptist as to his identity, was the Prophet spoken of by Moses, as mentioned in Deuteronomy 18:15: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, like unto me; unto Him ye shall hearken." "That Prophet" was Messiah, our Lord Jesus Christ. It appears that the priests and Levites were themselves confused, however, for they asked John: "Why baptizest thou then, if thou be not that Christ, nor Elias, nor that Prophet?" (John 1:25). They spoke as if Christ and "that Prophet" were two different persons rather than one and the same. However, the Holy Spirit confirmed that the Deuteronomy passage refers to our Lord—through both Peter (Acts 3:22, 23) and Stephen (Acts 7:37).

No. 1392. Two prophets are spoken of in Revelation 11:10. Who are they?

These are identical with the two witnesses of verse 3. The Bible does not identify them. Some commentators believe them to be either Moses and Elijah, or Enoch and Elijah, but there is no positive confirmation of this in the Scriptures. The Editor is of the opinion that the designation, "two witnesses," is a symbolic one in a highly symbolic book, and that the two witnesses represent the witnessing remnant of Jews during the Tribulation, two being the number of testimony (Num. 35:30; Deut. 17:6). See the Editor's comments on Revelation 11:3 in the April, 1953, issue.

No. 1393. In Genesis 4:3 Cain brought an offering from the ground to the Lord, and it was not acceptable (vs. 5). Cain no doubt brought the best of his fruits as Abel brought the best of his flocks. Did Cain have any knowledge, before he brought his offering, that it would not be acceptable?

Cain and Abel certainly knew what kind of an offering was expected of them, for we read, in Hebrews 11:4: "By faith Abel offered unto God a more excellent sacrifice than Cain . . ." He could not have made such an offering "by faith" unless God had spoken to him. Presumably He spoke to Cain also, else the latter's offering would not have been rejected. For how does faith come? "So then faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17).

No. 1394. Does the Bible tell who Cain's wife was?

No. However, he could only have married his sister since there is no record of any others than Adam and Eve who were directly created by God.

No 1395. Will any except those who are killed for Christ's sake (Rev. 20:4-6) have part in the first resurrection?

Yes indeed! Our Lord Jesus Christ is Himself "the firstfruits; afterward they that are Christ's at His coming" (1 Cor. 15:23). The first-

fruits of the first resurrection is past but there are still three parts of the same resurrection that are future. (1) At the time of the Rapture, all who have died in faith (as well as a living generation of believers) will be caught up to meet the Lord in the air—"the dead in Christ shall rise first" (I Thess. 2:16); "the dead shall be raised incorruptible" (I Cor. 15:52). (2) Prior to the setting up of the image during the Tribulation, there will be seen, under the altar, "the souls of them that were slain [in the first part of the Tribulation] for the Word of God, and for the testimony which they held" (Rev. 6:9-11). Since white robes are said to be given them, we can assume that they will have already received, at the time here denoted, their resurrection bodies. (3) At the conclusion of the Great Tribulation, when the Lord comes again in power, those are mentioned "who were beheaded for the witness of Jesus, and for the Word of God" (Rev. 20:4). All of these groups will have part in the first resurrection and "on such the second death hath no power" (vs. 6). To this present time and henceforth all men (apart from Enoch, Elijah, and the translated Church) are subject to the first death, the death of the body: "it is appointed unto men once to die" (Heb. 9:27). Those who have part in the first resurrection, however, will not be bound by the second death, eternal separation from God.

No. 1396. Does any Christian cease to sin while on this earth in a mortal body?

No. Read I John 1:8-10. The old sinful nature, with which we were born, remains with us as long as we are on this earth although, at the new birth, we receive a new nature also (II Pet. 1:4). But while we possess the old, sinful nature we shall not be free from sinning, in fact, not until we see in Christ's presence when, seeing Him, we shall be like Him (I John 3:2). Thank God, it is true that "if we confess our sins, He [God] is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." That is due to the advocacy of the Lord Jesus Christ (I John 2:1, 2), who shed His blood to pay sin's penalty.

No. 1397. Would you say that Paul had greater gifts than other Christians in speaking in enraptured or ecstatic language? See I Corinthians 14:18, where he said: "I thank my God, I speak with tongues more than ye all."

Only a portion of the apostle's statement is quoted in this query. Read the next verse also. Unless we are gravely mistaken, Paul was not referring to "speaking in enraptured or ecstatic language." He was alluding rather to the fact that, as he journeyed in various lands, God enabled him to speak to the various nationalities in their own languages.

No. 1398. Is not Nahum 2:3, 4 a prophecy about automobiles—chariots with flaming torches raging in the streets?

No! No! No! This question comes to our desk again and again, and since it comes so frequently we answer it once more as we have before. Read the context in Nahum's prophecy. He was writing concerning the destruction of Nineveh and not about today. There were no automobiles in Nineveh. Neither do automobiles flame like torches—at least, not good automobiles!

Is the so-called Lord's Prayer for today? Can the Church pray this prayer? These and other questions are answered in

THE MODEL PRAYER

by John B. Marchbanks*

Both Matthew and Luke record the model prayer which our Lord gave His disciples in answer to their request: "Lord, teach us to pray, as John also taught his disciples" (Luke 11:1). And although this prayer is almost universally referred to as "The Lord's Prayer," such a title is not true to fact if, by it, we think of it as His personal prayer. The Word of God never tells us that our Lord Himself prayed this prayer, nor could He ever pray it, for one of its petitions is: "And forgive us our sins; for we also forgive every one that is indebted to us" (Luke 11:4). The blessed Son of God, the Lord of glory, could never Himself utter such a prayer! For He "knew no sin" (II Cor. 5:21), He "did no sin" (I Pet. 2:22), "and in Him is no sin" (I John 3:5). He "is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26).

The prayer recorded by Matthew and Luke is not the Lord's personal prayer then but is, rather, a pattern for prayer, given by our Lord to His own. It may well be called "The Model Prayer." In fact, there is no Scripture which tells us that the disciples themselves ever prayed this prayer verbatim. Perhaps our Lord did not even intend that it should be so prayed but that it should be, rather, a guide and pattern for Spirit-directed prayer.

Surely the Lord never intended that the Model Prayer should be used in the thoughtless way that it is so often employed in public meetings, where saved and unsaved alike are asked "to repeat the Lord's Prayer." It is noticeable that,

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when our Lord gave this pattern for prayer to His own, He prefaced it with these words: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6).

Is the Model Prayer for our day? Can God's children of the Church age pray it intelligently and meaningfully? Or was it for the disciples of our Lord's earthly ministry only? These are questions which concern all of God's children, and about which there is much diversity of opinion. In seeking to answer them, we should bear in mind the truth that, while all of God's Word is *for* us, it is not all addressed directly *to* us; and, in our study of God's precious Word, we must observe this distinction if we are to understand the things of God.

When the Lord Jesus came to this earth as a Man, it was as "a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. 15:8). The Old Testament prophets had promised the coming of Messiah, who would be both the Son of David, and Jehovah manifest in the flesh. A sample of these promises is the one found in Jerem 23:5, 6: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS."

In due time the Messiah came with the message that He was ready to set up the God-promised and long-awaited kingdom. His message was: "Repent: for the kingdom of heaven is at hand" (Matt. 4:17). After thus calling Israel to repentance, the Lord Jesus gave what has well been called "the constitution of His kingdom," telling how it would be entered into only by those who repented in reality; and showing also the principles of governmental righteousness *which would prevail when the kingdom was set up.* These things are found in chapters 5-7 of Matthew, the section of Scripture commonly referred to as "the Sermon on the Mount."

It was at this time of His ministry that the Lord Jesus gave to His disciples the Model Prayer: "*After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: [for Thine is the kingdom, and the power, and the glory, for ever. Amen*"] (Matt. 6:9-13).

First, the disciples were taught to address God as "*our Father which art in heaven.*" This was a new revelation to them, for while it is true that God reveals Himself in the Old Testament as the *Father* of Israel nationally, we never find an individual Israelite addressing Him thus. They knew Him rather as "the God of your fathers," "the God of Abraham, the God of Isaac, and the God of Jacob" (Ex. 3:13, 6).

When our Lord taught His disciples to address God as "our Father," it showed that their relationship to God was now not merely a corporate and national one but, rather, personal. It showed them, too, that this personal relationship is the basis of true prayer. God's redeemed ones are to go to Him as children to their Father, just as a child would go to its earthly father. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" (Matt. 7:11).

As we consider these various petitions of the Model Prayer, let us remember that, while all Scripture has but one primary interpretation, it may have many applications. Thus, while the Model Prayer was given primarily to those Jewish disciples who were awaiting the Messianic kingdom, it is nevertheless applicable to us, the saints of the Church age. We, too, address God as "Father," since we have been "born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (1 Pet. 1:23). However, we need to see that there are also important distinctions between the principles of the Model Prayer and the *principles of prayer taught to us who make up "the* Church, which is His body, the fulness of Him that filleth all in all" (Eph. 1:22, 23). We shall seek to point out both the applications and the distinctions.

"*Hallowed be Thy name.*" This is an ascription of holiness to the name of God, as well as an ascription of worship and praise. The Jewish disciples would remember the words of the Psalmist: "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him" (Psa. 89:7). And surely we believers of this day hallow the name of Him who is "the God and Father of our Lord Jesus Christ" (Eph. 1:3), and "God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace" (II Thess. 2:16).

"*Thy kingdom come.*" This was indeed a suitable prayer for the disciples to whom this model was given, for they were awaiting the Messianic kingdom and were seeking to call Israel to repentance that the kingdom might come. But Israel refused her King, as indeed God knew she would; that kingdom will yet be established, however, at the return of our Lord to this earth. Just prior to His return, and after the translation of the Church to glory, there will again be a remnant of Jewish disciples proclaiming the Gospel of the kingdom: "Repent: for the kingdom of heaven is at hand," and praying: "Thy kingdom come."

"*Thy will be done on earth, as it is in heaven.*" This petition, linked with the previous one, will never be true, in the absolute sense, till the second coming of Christ, when "the kingdoms of this world . . . become the kingdom of our Lord, and of His Christ" (Rev. 11:15).

Today, we believers look forward not so much to the coming of the kingdom as to the coming of the Lord into the air for His own. "For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20). So instead of praying: "Thy kingdom come," we pray: "Even so, come, Lord Jesus" (Rev. 22:20). It goes without saying that this should be an application of the petition: "Thy will be done on earth, as it is in heaven," in our daily lives. While the will of God will never be done universally until the Messianic kingdom is set up, the delight of the believer's heart ought ever to be to "prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

"*Give us this day our daily bread.*" It is the precious privilege of God's people, of whatever dispensation, to look to Him for supply of daily needs, both spiritual and material. But this petition will have a special meaning for the persecuted Jewish believers of the tribulation period who, having refused the mark of the beast, will be unable to secure the means of daily existence. But though "no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (Rev. 13:17), yet God will miraculously provide for His own, in answer to their prayer for daily bread, so that they will testify: "Thou preparest a table before me in the presence of mine enemies" (Psa. 23:5).

"*And forgive us our debts, as we forgive our debtors.*" God always forgives judicially, not because of *what we do* but because of *what Christ has done*. And we are to forgive others on this same basis. "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). However, we believers need to face the truth that if we hold in our hearts an unforgiving spirit toward others, it is sin, and "if I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18) in the confession of my own sins, for such confession would be only from the lips and not from the heart. This principle, applicable to the children of God in any dispensation, is amplified by our Lord in the verses immediately following the Model Prayer: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14, 15).

"*And lead us not into temptation, but deliver us from evil.*" For the Jewish saints of our Lord's day or of the future, and for us of this day, this is a needed prayer. None of us, within ourselves, have the power to resist temptation. It is only as we look to the Lord for strength that we can overcome temptation and find deliverance from the evil one and his wiles. "But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13).

"*For Thine is the kingdom, and the power, and the glory, for ever. Amen.*"* Surely the saints of all ages should be able to say a hearty "amen" to this benediction. For His is "the kingdom," and when it comes upon this earth, "and the government shall be upon His shoulder" (Isa. 9:6), it will not be by man's effort but "the zeal of the Lord of hosts will perform this" (Isa. 9:7). "Power belongeth unto God" (Psa. 62:11), and we prevail "not by [human] might, nor by [human] power, but by My Spirit, saith the Lord of hosts" (Zech. 4:6). "The glory" is His, likewise, and when the time of the kingdom comes, "the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it" (Isa. 40:5).

Let us notice, in summary, that the Model Prayer is not in the name of the Lord Jesus, as we have been instructed to pray in this age: "And whatsoever ye shall ask *in My name*," said the Lord Jesus, "that will I do, that the Father may be glorified in the Son" (John 14:13). What a privilege it is to be able to draw nigh to the throne of grace in that Name which is above every name!

Neither does the Model Prayer contain thanksgiving, whereas we are told: "Be careful for nothing; but in everything by prayer and supplication *with thanksgiving*, let your requests be made known unto God" (Phil. 4:6).

Strictly speaking, then, we may say that the Model Prayer is a kingdom-prayer rather than a Church-prayer; and, while it may be used by us in application, it is not for us primarily. Just as Church truth generally goes beyond kingdom truth, inasmuch as the Church is heavenly and the kingdom earthly, so we Church saints have a deeper revelation concerning prayer than that made known in the Model Prayer.

"Pray without ceasing" (I Thess. 5:17). "Whatsoever ye shall ask the Father in My name, He will give it you. . . . Ask, and ye shall receive, that your joy may be full" (John 16:23, 24).

*While we are aware that this portion of the Model Prayer is not in some of the oldest MSS, we treat it here since it does appear in some of them.

BOOK REVIEWS

by E. Schuyler English

Peloubet's Select Notes on the International Bible Lessons. Edited by Wilbur M. Smith, D.D. W. A. Wilde Co., Boston. Cloth binding, 439 pages, indexed. Price, $2.75.

Dr. Smith has done it again! Of course a publication that has been issued for eighty years without interruption must have merit. Certainly this can be said of *Peloubet's Notes*, now in its twentieth year under Dr. Smith's able editorship.

These Sunday School Lesson helps for 1954 contain, as usual, an enormous amount of instructive and helpful material, including a splendid bibliography of commentaries and biographies to be used throughout the full twelve months (and of value in your library for years to come), plus specific reading suggestions for each of the fifty-two lessons.

Each lesson is developed in the following fashion: The Teacher and His Class; The Lesson and Its Setting; The Teacher's Library; The Plan of the Lesson; Verse-by-Verse Commentary (containing Dr. Smith's remarks and quotations from the writings of many others); The Lesson in Life, Literature, and Archeology; and A Truth for the Class to Carry Away.

Needless to say the theology is thoroughly sound. *Peloubet's Notes*, in the reviewer's opinion, is by far the finest commentary on the Sunday School Lessons that can be found in book form.

by John B. Marchbanks

The Typology of Scripture. By Patrick Fairbairn. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 900 pages, plus List of Contents and Indices. Price, $6.95.

The study of scriptural types is most interesting and profitable, and this book will be of great help to the serious Bible student. Long recognized as outstanding in its field, it has been out of print for a number of years and is now issued as one of Zondervan's "Reprint Classics."

The author discusses typology from almost every conceivable angle. He points out the value of such study, its dangers, its rewards, its relation to Bible doctrine, its relation to conduct, etc. Best of all it points out the rich teaching to be drawn from the types themselves.

There will be minor points of disagreement with some of the author's assertions, such as, for example, his reference to the "Old Testament Church." These things, however, do not materially weaken the quality of the work in its treatment of typology. All who make such a study from the Word will find this volume a real tool.

The First Epistle of John. By Robert S. Candlish, D.D. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 577 pages. Price, $3.50.

Robert S. Candlish (1806-1873) was a Scotch theologian, and this book, long out of print, is the reprint of somewhat of a classic on First John. It is a worthy volume, and the publishers have done the Christian public a real service by making it available. Exhaustive without being exhausting to read, this volume expounds John's First Epistle in a scriptual way, often by the quotation of Scripture itself. It is clear and fundamental.

Not all of us will agree with every point, of course. In his comments on chapter 2:4, Dr. Candlish suggests that the law is the rule of life for the believer. Also, he seems to go too far in saying of Christ that "there was much, very much, of the joy set before Him, that His human soul, in its earthly condition, could not comprehend. The Father had in store for Him as His beloved Son such a recompense, such a fulness of consummated joy and glory; that, Son as He was, He could not beforehand comprehend or imagine it" (p. 243).

Good expositions of First John are all too few, however, and this is a good commentary which will be of value especially to the preacher and teacher.

by RAY C. STEDMAN

Hastening the Day of God. Compiled and edited by John W. Bradbury. Van Kampen Press, Wheaton, Illinois. Cloth binding, 262 pages. Price, $3.00.

Not for many years has the nation seen a gathering of distinguished Bible teachers such as came together at the International Congress on Prophecy held in Calvary Baptist Church, New York City, during November 9-16, 1952. The thirty-six messages of this book are a somewhat condensed reporting of the messages delivered at the congress by thirty-one speakers. All the speakers were prominent Bible teachers and leaders including educators such as Dr. John F. Walvoord, Dr. Wilbur M. Smith, Bishop William Culbertson; pastors such as Dr. James McGinlay, Dr. Oswald J. Smith, Dr. Robert G. Lee; and editors such as John W. Bradbury, and Philip E. Howard, Jr.

As might be expected from such leaders, the messages of this book constitute a strong defense of the pre-tribulation return of the Christ. Almost ever aspect of that return is explored in the light of Scripture and evaluated against the background of world-shaking events such as the rise of the State of Israel, the Korean conflict, and the growing impact of Asia in world affairs, etc.

This "trumpet of no uncertain sound" is a welcome voice in the clamor of uncertainty that has arisen concerning the pre-tribulation return of Christ.

When God fixes our position for us, we may rest assured that it is a wise and salutory one; and even when we foolishly and wilfully choose a position for ourselves, He most graciously overrules our folly and causes the influences of our self-chosen circumstances to work for our spiritual benefit.—*Selected.*

LETTERS

Editorial Requested

To the Editor:

For a long time I have been wanting to write to you expressing our appreciation of the gift subscription of your good magazine, *Our Hope*. Both my wife and I read and enjoy it and we do thank those who have made it possible for us to have it.

We are 100% with you in your stand concerning Christmas. It gives us much pain to see so many celebrate the day by feasting and drinking without ever recognizing the Christ of Christmas . . .

In the October issue of *Our Hope*, which came yesterday, I was much interested in your editorial "Congratulations Moody Monthly." It is always encouraging to see those who dare to stand against the crowd in such matters. Perhaps you could give us an editorial some time in *Our Hope* on Christ and Publicity. Many times after a great miracle our Lord would say: "Now do not publish it." If I am not mistaken some of the publicity stunts of our day are out of line with Christ's methods and I suppose He would be considered old-fashioned and His methods outmoded. The apparent willingness on the part of some Christian workers knowingly to misrepresent the facts and unscrupulously exaggerate and distort the truth in order to make a good showing seem regrettable. In our opinion those are decidedly the methods of the world and do not, therefore, bring honor and profit to Christ and His work. It seems His work would be a great deal better off without those methods.

F. R. Hess

Kinkonzi,
Congo Belge

¶We trust that the editorial in this issue on the subject of publicity meets the need. It was written, by the way, before Reader Hess's letter was received.—Ed.

"One Baptism"

To the Editor:

Several months ago there appeared in *Our Hope* a most illuminating article by Ray C. Stedman on "One Baptism" (Eph. 4:5). It evidently represents considerable thought on and study of many pertinent Scriptures on the subject of baptism—admittedly one of the subjects about which have raged controversies without end (though each "side," we believe, has represented the sincere convictions and much study, at least where real Christians were involved), ever since the Apostle Peter registered doubt regarding the propriety or right to baptize Cornelius (Acts 10:47).

Hence, I and probably others are surprised that no comment on the above article, *pro* or *con*, has appeared in this column. Here, however, is one adverse and yet, we trust, constructive criticism of Stedman's noble attempt to integrate, according to the principles of I Cor. 2:13, R.V.; II Tim. 2:15; and II Pet. 1:20, the abstruse subject of baptism. Thus, he interprets (pp. 299–300) I John 5:6, 8 as referring not only to the subject of witnessing (which vss. 6–11, as he says, proves) but to water baptism, since the purpose of the latter is witnessing to the world. But is not this putting "the cart before the horse"?

By so doing he magnifies the witness of water baptism rather than that of Christ, of the Spirit and of the Father, as seen in vss. 6, 7 and 9 respectively. That we may not seem self-opinionated by such disagreement with Brother Stedman, we cite as our authority F. W. Grant's *Numerical Bible*

(vol. VI, pp. 251-2) and A. C. Gaebelein's *Annotated Bible* (vol. IX, pp. 158-9).

G. R. FITZGERALD

Oak Park, Ill.

Reward

To the Editor:

I am writing once more to thank you for the Missionary Gift Subscription I have been enjoying for another year. This is not just a polite acknowledgment. Your kindness in keeping my name on your list has been greatly appreciated. Your paper has been a source of inspiration and help to me.

You may be interested to know, Dr. English, that I have been blessed by reading your book, *The Life and Letters of St. Peter*. I am considering making it the basis of some studies I have to give to a group of students in an advanced Bible School we hope to have in this area next month.

I should like to acquire your *Matthew* and *Mark*. Could you let me know the name and address of any agent for your books that you have in India? Thank you.

Needless to say I shall be glad to have *Our Hope* for another year if the Lord makes it possible for you to supply it.

May the Lord cause your "bow to abide in strength, and your hands to be continually made strong by the hands of the Mighty One of Jacob."

G. L. FOUNTAIN

Nanthancode, Trivandrum—1
T. C. State, South India

¶Letters such as Reader Fountain's show the value of literature sent to mission fields through our Missionary Book and Subscription Funds and are a reward to the kind donors.—Ed.

Bouquets

To the Editor:

Our Hope is not perfect—nothing is here. Nevertheless it is such that the eulogies it receives are like fading bouquets thrown into a garden of fragrant and lasting roses.

Dr. J. A. BORRIS

Turks Island,
British West Indies

¶By way of explanation, let us say that we generally refrain from publishing highly commendatory letters but have printed some, upon occasion, to give comfort to many dear friends in our reader-family who sometimes suspect that no one ever writes us a nice letter. They suppose that all of our communications are like the one that follows! But take heart, they are not.—Ed.

Idle Words

To the Editor:

I just got your December issue this morning. Of all the nonsense I ever read, your editorial, "Idle Words," is the worst. Of course I knew Dr. A. C. Gaebelein was dead! I just made a mistake in addressing the letter the way I did, and then you charge me with idle words...

NAME WITHHELD

Philadelphia, Pa.

FEBRUARY
1954

OUR HOPE

Vol. LX
No. 8

Frank E. Gaebelein, Publisher E. Schuyler English, Editor

Editorial Notes

THE Lamb of God! Blessed and glorious title of the Son of God, our adorable Lord Jesus Christ! How much the Bible tells us concerning Him as the Lamb. All the lambs which were offered in the Old Testament—and the offering of lambs is more prominent than of any other animal—foreshadowed the Lamb of God. Perhaps it was a lamb which had to die while our parents were still in Eden, to provide their needed covering. Perhaps the better offering which Abel brought was also a lamb. Abraham, too, must have brought lambs as sacrifices, for when Isaac carried the wood to the altar, he asked his father: "Behold the fire and the wood; but where *is the lamb for a burnt offering?*" And Abraham, the great man of faith, answered him: "My son, God will provide Himself a lamb for a burnt offering." Perhaps it was then when "he saw His day and rejoiced," the day of the Lamb of God (John 8:56).

Who does not know the story of the passover lamb, a blessed type of the Lamb of God, our Passover, and His precious blood? It covers all who believe on Him, so that we know it is as true of us as it was true of Israel: "When I shall see the blood, I will pass over you."

Isaiah, over seven hundred years before the true Lamb appeared, spoke of Him: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed and He was afflicted, yet He opened not His mouth:

He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth" (Isa. 53:6, 7).

John, the forerunner, knew Him as the Lamb. "Behold the Lamb of God who taketh away the sin of the world!" John cried, with great rejoicing in his heart. And when the next day he pointed to Him again, "Behold the Lamb of God," two of his disciples followed the Lord Jesus and enjoyed His fellowship as they came to Him. The message of the Lamb of God still has the same attracting power, whereas no other message has any power. And Peter writes of redemption that it is not "with corruptible things, as silver and gold," but that it is "with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Peter 1:19, 20).

The Lamb of God is worthy of all worship, of all honor, of all praise! The last book of the Bible tells us of this worship. Twenty-eight times the Lamb is mentioned in this wonderful capstone of the Word of God. Here we read of the Lamb that was slain; that blessing, and honor, and glory, and power belong to Him; that the Lamb opens the seven sealed book; that the great multitude of redeemed ones have made their robes white in His blood; that overcoming power is in the blood of the Lamb; that there will be a marriage of the Lamb; that the light of the New Jerusalem will be the Lamb; and that the throne of God and of the Lamb will be in it.

Worship of the Lamb is the outstanding message of The Revelation. What a scene it is we find in the fifth chapter of this book: "And I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb [lit., *a little Lamb*] as it had been slain, having seven horns and seven eyes, which are [symbolically] the seven Spirits of God sent forth into all the earth. And He came and took the book out of the right hand of Him that sat upon the throne. And when He had taken the book, the four living creatures and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of the saints. And they sung a new song, saying,

Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God *by Thy blood out of every kindred, and tongue, and people* and nation; and hast made us unto our God kings and priests; and we shall reign on the earth" (Rev. 5:6-10).

But with this the worship does not end. All heaven is worshiping Him and ultimately all creatures everywhere join in. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor and glory, and blessing" (Rev. 5:14). Such will be the worship in heaven; such will be the future worship in all creation; *such will be the worship of all eternity.*

Worship without the Lamb is impossible. But that future worship-song is going on today on earth, in the hearts of those who know Him, in the midst of His blood-washed people who worship Him in spirit and in truth. Even now He is in the midst of those who gather unto His name.

How small is the number after all, who in this dark earth give Him the praise and the homage which belong to Him! In the midst of Christendom dishonor to His worthy name *is constantly increasing. The enemy* of the truth of God, Satan, hates three words: the "cross," the "Lamb," and the "blood." This hatred becomes more and more prominent. In the camp of that most subtle infidelity which goes by the name of Modernism, these three words are detested. So it is in the anti-Christian cults, like Christian Science, Theosophy, New Thought, Bahaism, and others. They reject the Lamb of God; they sneer at His blood.

Still the Lamb up yonder, in the midst of the throne is silent. *He still waits in infinite patience for men to repent* and come unto Him; but, while the Word of God speaks of the Lamb, His love and His patience, His kindness and long-suffering, it also speaks of His wrath.

We wonder if those who deny the gracious Lord who bought them, who refuse to accept the Lamb of God and refuse to worship Him, ever think of the possibility that they might be wrong and that the worshiping, true Church is right. And the Church of Jesus Christ, who worships the Lamb, *is right. Then what, ye modernists and cultists?* The wrath of the Lamb! You refuse to worship Him now

but there will come an awful prayer meeting on earth, which is described in Revelation 6:12-17. All the Lamb-rejectors, in that day, will go to the mountains and pray: "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." Such will be your fate.

And we, His people, whose sins have been washed away in His blood? Oh, let us sing as never before the glory-song: "Unto Him who loveth us, and washed us from our sins in His own blood and hath made us kings and priests unto God and His Father, to Him be glory and dominioo for ever and ever. Amen."

Crown Him with many crowns, the Lamb upon His throne;
Hark, how the heavenly anthem drowns all music but His own;
Awake my soul and sing of Him who died for thee,
And hail Him as Thy matchless Lord through all eternity.

—*From the writings of the founder, A. C. G., 1927.*

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A Miserable Failure

At the turn of the year, in the press and on the radio, the accomplishments of the passing year were extolled and the expectations of the new year were expressed in hopeful terms. Occasionally sparing acknowledgements of failure during 1953 were pronounced, but the onus of such failure was placed upon the broad shoulders of the late Josef Stalin; passing and scant admissions of doubt concerning 1954 were divulged, but the blame for whatever misgivings there might be for the coming year were charged to Georgi Malenkov. Apart from the nefarious influence of these two figures, commentators seemed to think that mankind is progressing in large strides toward a glorious estate of economic bliss, social welfare, religious tolerance, and humanitarian idealism. The fact of the matter is, however, that man in himself has always been, is now, and ever will be a wretched failure who is not capable of meeting the simplest tests that his Creator has given him. Left to himself man gravitates to ruin. God's mercy alone can reach out to [illegible] restore him in grace.

"So God created man in His own image, in the image of God created He him; male and female created He them"

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(Gen. 1:27). Thus created, our first parents were placed in a delightful garden in surroundings in which all that could satisfy their eyes and gratify their tastes was freely supplied. One simple test of obedience was assigned them. However, they chose rather to believe the serpent's lie than to believe God and submit to His single prohibition, and they were driven from the garden under the doom of sorrow to a sin-cursed earth, to toil in sweat and tears amid thorns and thistles, and to die. Thus ended the first dispensation. Under his first test man proved himself to be a miserable failure.

Another era was introduced, some centuries in length, during which the human race multiplied exceedingly. It was an age of simplicity, before invention and science had developed to any marked degree, and one would suppose that, under such circumstances, there must have been considerable innocence and piety. But not so; for we read: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). Of all the vast multitudes that peopled the earth in this antediluvian period, only one man, Noah, was seen to be righteous. God sent judgment upon the earth in the sweeping deluge of the flood, and none but Noah and his house was saved. Under his second test man once again proved himself to be a miserable failure.

There followed the age of the early patriarchs. At the beginning of this era a holy God was compelled to confound the language of the people and scatter them abroad because of their pride and presumption. However, in grace God called Abram as His witness and, putting up for a time with his friend's weaknesses and those of his posterity, God at length was obliged to humble Abraham's seed by sending them down to Egypt to a servitude of bitterness, anguish, and despair. The people turned from their appointed leaders into a state of sullen unbelief. Thus, under his third test, man once more proved himself to be a miserable failure.

Was a better age ahead? It should have been, for by a mighty miracle the deliverance of the children of Israel was divinely wrought. Again and again in their wilderness

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journey, they saw Jehovah work on their behalf. So they bound themselves by a solemn oath to obey His commandments: "And all the people answered together, and said, All that the Lord hath spoken we will do" (Ex. 19:8). Yet even before Moses had time to receive the precepts written in stone by the finger of the Almighty, they apostatized *and gave worship to a golden calf, saying: "These be thy* gods, O Israel, which brought thee up out of the land of Egypt" (Ex. 32:8). The history of Israel's career under the law is, with exceedingly rare exceptions, one of a nation with hearts utterly estranged from God. They could not get along together, divided themselves into two hostile kingdoms, and, even when both were overthrown, they did not repent but persisted in their folly. The fourth test of man resulted in his proving himself to be, as before, a miserable failure.

But oow something new, something wholly different, something amazingly gracious, something beyond the full comprehension of the human mind took place. God Himself, in the Person of His Son, came down to earth and took up His abode among men. Was He received with wonder, thanksgiving, praise, and worship? How could it be otherwise? But, no! The record tells us: "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not" (John 1:10, 11). Although He was full of grace and truth, only a handful would believe on Him. His nation as a whole, mankind as a whole, despised and rejected Him. When He was born, there was no room in the inn at Bethlehem. When He died, it was upon a malefactor's cross. When He was buried, it was in a borrowed tomb. His solemn warnings were ignored and His tender invitations were spurned. Treating Him as an offense to their religious and moral pretensions, His people and the world crucified the Lord of glory. Man's fifth test proved him to be, more than ever, a miserable failure.

Christ arose! Surely this vindicated Him in the eyes of the world! Well, God's gift of the Holy Spirit was bestowed upon believers on the day of Pentecost, and then and there the Church was formed. Now nineteen centuries have

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passed. Through these centuries the Gospel of Christ has been proclaimed upon land and sea, at home and abroad. Yet there are even now a billion and more people who have never heard of Christ and His saving grace. And even though the Bible has been translated, as a whole or in portions, in more than a thousand tongues, there are perhaps as *many languages in which no part of the Holy Scriptures has* ever appeared. Within Christendom there are far more who are indifferent to the claims of Christ than there are who are reclaimed unto Him. In a multitude of the churches today there is tragic unfaithfulness in the pulpit and worldliness in the pew. More and more the prediction of the Apostle Paul concerning the last days is taking effect, wherein men are seen to be "lovers of pleasures more than lovers of God" (II Tim. 3:4). "Nevertheless when the Son of man cometh, shall He find [the] faith on the earth?" (Luke 18:8). The answer is: "No." Under his sixth test man will prove himself to be what he has always been—a miserable failure.

Is man a total failure? He might argue that, while it is true that he has failed under the circumstances detailed and may yet fail in this age, he has an excuse. *He* is not responsible. It is *God* who is at fault, for had God not permitted Satan the freedom to tempt him, man would not have stumbled and fallen as he has. Give him righteous government and peace, and he will be all right. How foolish to argue thus! But God has anticipated such reasoning. When the Lord comes again, as He surely will, to reign upon this earth, there will indeed be justice upon the throne and peace throughout the world. What, then? Will man succeed where he failed before? During the millennial reign of the Lord Jesus Christ Satan will be chained and evil repressed. Yet at the end of the thousand years, when the devil is loosed for a season, he will be able to rally a vast multitude to his side, "to gather them together to battle: the number of whom is as the sand of the sea" (Rev. 20:8). Satan and his myriads of deceived, wicked followers will be defeated, of course, but not until man has again proved himself to be a miserable failure.

As there has been no heart for God among mankind universally in the past, as there is no heart for Him uni-

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versally now, so it will be even in better days when the Son of God will Himself sit in the place of power on this earth. That the obedience of multitudes during the Millennium will be merely feigned submission is evident, for until man is done with the flesh forever, he must fail wretchedly. Yet the great need of this world is the return of our Lord Jesus Christ. By His Holy Spirit He lives in individual hearts of believing saints today, but the only hope for mankind now is that which it has ever been—the interposition of God in mercy. This He will graciously do when He sends His beloved Son to the earth a second time, this time to judge and to reign in righteousness and peace.

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The Future Will Tell

Twenty-five years ago there appeared, in one of the liberal theological publications of the day, a short editorial entitled "The Future Will Tell." It was composed of one paragraph which we quote:

> The God of the fundamentalist is one God; the God of the modernist is another. The Christ of the fundamentalist is one Christ; the Christ of the modernist is another. The Bible of the fundamentalist is one Bible; the Bible of the modernist is another. These are one thing to the fundamentalist and another thing to the modernist. Which God is the Christian God? Which Christ is the Christian Christ? Which Bible is the Christian Bible? Which church, which kingdom, which salvation and Christian consummation? The future will tell.

We wonder how the writer of that editorial feels today, a quarter of a century later. True, Modernism has not turned to the God of the Bible, the Christ of the Bible, or the Gospel of the Bible. But there are faint indications that some of the liberals have found that the bloodless, lifeless, powerless gospel that they have been proclaiming is not satisfying. Do not expect, however, that they will turn to the truth as it is in Christ. Apostasy will increase and not decrease as the age advances.

Yes, the future will tell. When the Lord Jesus Christ comes again, as He surely will, the man-made god of the modernists, their counterfeit christ, and their spurious social gospel will be seen for what they are, a sham and a mockery.

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The future will tell. It is God's true Church, which holds to the fundamentals of our most holy faith, that can afford to wait patiently and expectantly for that future.

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Apples of Gold in Pictures of Silver

It is the wonderful privilege of every believer in the Lord Jesus Christ to bear witness to Him and His saving grace. God honors His Word thus spoken. It will not return unto Him void but will accomplish His purpose. And while we may not see the results in this life, it is sufficient that we be obedient.

Many years ago there was a young naval officer, James Haldane, who was in command of the "Melville Castle," a man-of-war. In a fierce battle with an enemy ship the captain ordered new men on deck to take the places of those who lay by their silent guns, bloody and dying. Some of the replacements, seeing the mangled bodies of their fallen comrades, and hearing them screaming in agony, fell back momentarily. Their commander began to swear at them in frightful tones, and he expressed the wish that all of them would go to hell.

After the battle, a young sailor, a Christian, approached Captain Haldane and said: "Sir, if God had granted your wish, where would we all be now?" This faithful word of rebuke led the officer to inquire further and resulted in his conversion.

Haldane abandoned his career in the navy. He became an evangelist and preached the Gospel of Christ for more than half a century. He led his brother Robert to Christ. Robert, in turn, was God's instrument to effect the conversion of Felix Neff, a philanthropic Swiss leader of Protestantism; Merle D'Aubigne, the famed historian of the Reformation; and Frederick Monod, an eloquent French Protestant preacher. These four men, and hundreds of others to whom they testified of God's saving grace in Christ, will be stars in the crown of the unknown Christian seaman, and will be his rejoicing when our Lord comes and rewards His own.

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"A word fitly spoken is like apples of gold in pictures [*baskets*] of silver" (Proverbs 25:11).

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The Gate of the Fountain

"But the gate of the fountain repaired Shallun the son of Colhozeh, the ruler of part of Mizpah" (Neh. 3:15). God needs and uses all sorts of people to carry out His work on earth. He needs *you*.

The Book of Nehemiah tells of the work that God's servant did in leading a group of Jewish captives back to Jerusalem from Babylon, in order to rebuild the walls of the city and set up a government. In the third chapter of the book will be seen some of the varied types of people who fulfilled this task—priests (vs. 1); goldsmiths and apothecaries (vs. 8); young women (vs. 12); rulers of the people (vss. 9, 15-19); etc. There were some who were earnest workers (vs. 20) and others who were too lazy to work (vs. 5). Among all these was Shallun, the son of Colhozeh, who repaired "the gate of the fountain."

Apart from the historical fact here recorded, there is spiritual truth that we may glean from this act that Shallun performed. He who is a child of God through faith in Jesus Christ is indwelt by the Holy Spirit (Rom. 8:9; 1 Cor. 3:16). The gift of the Spirit to believers is symbolized by the words of our Lord when He spoke of the living water that His own would possess: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14); "he that believeth on Me, as the Scripture saith, out of his belly shall flow rivers of living water" (John 7:38).

All of us then—that is, all who are Christians—have within us a fountain of living water, the blessed Holy Spirit. But not all of us are filled with the Spirit; for self has come to the fore, or habits have held us, or we have been living in disobedience to God's Word, or we have been neglecting the Scriptures and the priceless privilege of prayer. We need, therefore, to become like Shallun. We need to repair "the gate of the fountain." How can we do this? By confessing

and forsaking our sins, by abandoning ourselves to the indwelling Spirit, by spending time with the Bible wherein God speaks to us, and by going often to the throne of grace. Then it will be that within us a full fountain of living water will spring forth, and from us high and surging rivers of living waters will flow to the salvation of souls, refreshment of saints, and the glory of God.

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A Suggestion to Pastors

The following notice appeared in the church bulletin of the First Baptist Church, Shamokin, Pa., of which our brother Charles B. Bowser is the faithful pastor:

> We are glad for the increasing number of subscribers to *Our Hope* in our church. Instructed Christians are the ones who render best service to our Lord. It would be fine if you would make one or two of your 1953 Christmas gifts count for the Lord by subscribing to *Our Hope* for your friends.

We are most grateful to Mr. Bowser for this announcement about the magazine. Particularly noteworthy is the statement that instructed Christians are the ones who serve God best. We believe that other pastors, who know that this is so, might do well to encourage their people to subscribe to a Bible study magazine. Of course, we will hope that the publication that you recommend will be *Our Hope!*

✠

Discovered in a Y. M. C. A.

Last month we published an editorial entitled "Magazines for Fellowship," in which we urged members of our reader-family to subscribe to *Our Hope* for reading rooms in their local libraries. Subsequently we wrote to Dr. Robert R. Fritsch, the well-known Bible teacher who is Professor Emeritus of English Bible at Muhlenberg College, Allentown, Pa., and asked him to tell us of his introduction to *Our Hope* in a Y.M.C.A. reading room more than a half century ago, and what the magazine has meant to him since that time. Dr. Fritsch most kindly complied with our request, and we publish his article, "My First Contact with *Our Hope*," on page 472 of this issue. Read it. It will

encourage you to see to it that the "Y" 's and libraries in your own community receive *Our Hope* regularly.

Missionary Subscription and Book Funds

Thank you very much for the donations to our Missionary Subscription and Book Funds during November. Next month we shall give a summation of the contributions for 1953. You have been most generous and we, as well as the recipients of the magazines and books, are grateful to you. Below is the tabulation of gifts received in November.

Our Hope Missionary Subscription Fund, November, 1953: Nos. 53-102M, $2; 53-103M, $2; 53-104M, $3; 53-105M, $7; 53-106M, $3; 53-107M, $4.25; 53-108M, $3; 53-109M, $3; 53-110M, $3; 53-111M, $5; 53-112M, $1; 53-115M, $6. Total, $42.25.

Our Hope Missionary Book Fund, November, 1953: Nos. 53-23B, $10; 53-24B, $9. Total, $19.00.

Speaking Engagements

(For Your Information and Prayers)

Dr. Frank E. Gaebelein:

Feb. 21—Boston, Mass.: Tremont Temple Baptist Church; a.m. and p.m.

Dr. E. Schuyler English:

Jan. 31—Jacksonville, Fla.: Fellowship Bible Church (Harry W. Giles, Pastor), Pearl St. at 41st; a.m. and p.m.

Feb. 1-6—Keystone Heights, Fla.: Park-of-the-Palms (Christ for America Conference, Horace F. Ocan, Director); 10 a.m. daily.

Feb. 22-28—Orlando, Fla.: Orlando Bible Church (Hayes Minnick, Pastor); evenings, 7:45; Sunday, afternoon and evening.

Some painful experience of self will always be necessary, as in Peter's case, as regards our importance; and perhaps a thorn in the flesh, too, that we may be brought to nothing, before God can use us in His service.

To be resumed next month, *D.V.*

The Revelation, Verse-By-Verse

by THE EDITOR

Crowds will flock to see the President of the United States or a royal personage, but what are they in comparison to what Isaiah saw in his

HEAVENLY VISION

by HERBERT HENRY EHRENSTEIN*

1. In the year of the death of King Uzziah, I gazed upon the Lord of all—established upon the throne, exalted and lifted up, and the hem of His garment filled up the Temple.

2. Seraphim hovered over it; each of them had six wings: with two he covered his face; and with two he covered his feet; and with two he flew.

3. And one called to another saying: "Holy! Holy! Holy! The Commander of the Armies! Full is the whole earth with His glory!"

4. And the foundations of the threshold vibrated at the voice of the spokesman, and the house was filled with vapor.

5. And I said: "Woe to me! I am struck dumb, since I am a man of polluted lips, and I live among a people whose lips are also polluted. My eyes have gazed upon the King—the Commander of the Armies."

6. Then one of the Seraphim flew to me, and he had a hot stone in his hands, taken from the altar with a pair of tongs.

7. And he placed it upon my mouth and said: "Behold, this has been placed upon your lips, and your depravity is removed, and your shortcomings are covered."

8. And I heard the voice of the Lord of all, saying: "Whom shall I send? Who will go for us?" And I responded: "Behold, me! Send me!" (Isa. 6:1-8—*Author's translation from the Hebrew*).

As we look at the words of this text, we come to one of the most beautiful and most significant passages in the whole of the Old Testament. Indeed, when we approach Isaiah 6 we are standing on holy ground, for we are ushered into the very presence of the Lord Himself.

I have repeatedly said in my ministry that no one can possibly get a vision of the holiness of God and his own inner sinfulness, and still be the same. There is a transforming power in such a view of the Lord which beggars description. Most people know the thrill that comes when one is privileged to see some outstanding celebrity. We have all read

*Mr. Ehrenstein, Pastor of Bethany Baptist Church, Fox Chase, Philadelphia, is a frequent contributor to these pages and to other religious journals. This is the first of four studies in Isaiah 6.

about the long lines of autograph-seekers that gather at stage doors or ball parks. When the President of the United States comes to one's own city, the crowds line in the streets to watch him drive by. And then they can say: "I saw the President of the United States."

Well, we have something infinitely greater than merely seeing a president. For here, Isaiah says, "I saw the Lord!" and he makes his experience so graphic that we may also see the vision with the prophet. Now I am sure that we recognize that it would not be possible to do justice to these eight verses in one message. Rather, we shall give four studies, D. V., considering the various phases of the text. In this present meditation, we can only begin the chapter and shall, in all likelihood, not get beyond the opening verse. But the chapter is so important that it is well worth the time to discuss it slowly.

It is significant that the vision made so great an impression on Isaiah's life that he dated it, put down the date when the transaction took place. For it was through this vision in the temple that the prophet received his call to the prophetic office, and he never forgot the occasion. This was a spiritual milestone in his career; it changed his whole life thereafter.

Those of you who may have had any dealings with evangelistic work—personal work—leading souls to Christ, know that one of the important factors oftentimes, is to get the person with whom you are dealing to put down the date of the transaction. Most business contracts are consummated by signatures and the date. Consequently, it is generally wise to let the new convert sign his name on the decision form, and mark down the date. This will always enable him to look back to the moment of his great spiritual awakening.

That is what Isaiah did at this point; he set down the date when the vision of the Lord came to him: ". . . in the year that King Uzziah died . . ." (vs. 1). And yet it was more than the dating of a personal experience; it was the passing of an epoch! Uzziah's reign had been a good one. Prosperity had crowned his efforts; building programs, conquests, and so-called cultural advances had been the

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order of the day. And, above all, he kept faith with the Lord and endeavored to live a godly life. The Kingdom of Judah was never the same after Uzziah died. His death was the beginning of the end for the people. Thus, "in the year that King Uzziah died," Isaiah's eyes were turned away from all confidence in earthly kings and became fixed upon the true King, the Lord of hosts.

Secondly, the prophet said that he ". . . saw the Lord . . ." We know from other Scriptures that no man can see God and live. In the Gospel of John, for instance, we read: "No man hath seen God at any time; the only begotten Son, He hath declared Him" (John 1:18). So, what Isaiah actually saw was not God, but some manifestation of Him—some visible evidence of Deity. Perhaps he may have seen some preincarnate manifestation of the Lord Jesus Christ. If you observe the text carefully, the prophet does not describe the *Person* of the Lord but he does emphasize the *surroundings:* the throne, the hem of the garment, the temple, the Seraphim, the door posts, the vapor. So, what Isaiah actually saw on the throne, we do not know. I am inclined to think it may have been a radiant brightness indicating the holiness and perfection of God.

If you turn for a moment to the book of The Revelation, chapter 1, you will see another similar vision which was given to John. Here, too, the spiritual experience was so important that it was dated: it was "on the Lord's day" that it took place. Look at these verses:

9. I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ.

10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11. Saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12. And I turned to see the voice that spake with me. And being *turned, I saw seven golden candlesticks;*

13. And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire;

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15. And His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters.
16. And He had in his right hand seven stars; and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in his strength.
17. And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not: I am the first and the last:
18. I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death. (Rev. 1:9-18).

In reading passages like this, we must remember that symbolism is predominant in much of the prophetic literature—i.e., the books of The Revelation, Daniel, Ezekiel, Amos, Hosea, etc. In Daniel, there are beasts, images, handwriting on the wall, dreams and the like. Ezekiel confronts us with flying wheels, living creatures, and dry bones. Thus, we cannot think of a literal scene in this portion from The Revelation. Our Lord does not have wool for hair, brass feet, eyes flashing sparks, or sword-like tongue. Rather, this is a picture, in symbolism, of the character of the Lord Jesus Christ. Each of the items mentioned by John has some special significance: the garment represents His perfect righteousness and holiness as over against the filthy garments of our own self-righteousness; the golden waist-band involves the kingly character of Christ; the white hair symbolizes the purity of His nature, and recalls for us a scene in Daniel 7:9 where the "Ancient of Days" has hair like white wool, thereby linking Jesus Christ to God Almighty as being One with Him. The eyes of Christ, like a flame of fire in John's vision, symbolize judgment and testing with which fire is always connected in prophetic language. His eyes, therefore, are penetrating and have a judging quality which none can avoid. The brass feet would also point to judgment, for brass is used in connection with divine judgment in Scripture symbolism. The voice of many waters was not a gurgling brook which the apostle heard, but a thundering cataract of water with the consequent roar, much like Niagara Falls. So, the sound of the voice of the Lord will silence all lesser voices of protest against His judgment.

Observe that, having seen this vision, John fell flat at Christ's feet as one dead and, like Isaiah, he could have well cried out: "Woe is me! I am struck dumb!"

Now, returning to Isaiah's description, we can perhaps better understand something of the symbolic vision he saw of the Lord. *Notice that he saw a throne in the temple.* This was not, of course, the earthly temple at Jerusalem; it was the heavenly temple seen in this heavenly vision. One of the great mistakes so many Christians make is to use, as an invocation verse, the text in *Psalm* 11:4: "The Lord is in His holy temple; let all the earth keep silence before Him." Many times in church bulletins, or in Sunday school exercises, this text is used by those who misunderstand its meaning. They think it means: "Well, it's Sunday morning! Here we are at church at 11 a.m. Now, the Lord is in His holy temple here; let's keep quiet." The verse does not mean that at all.

Isaiah could tell you the meaning of that verse, for He saw the Lord in His holy temple. Isaiah was struck dumb with awe at the brilliance, the magnificence, the perfection of the sight. God was in His holy temple, not for a Sunday morning worship service but for judgment. His holiness had been violated. He had come to judge the offenders. Let all of them keep silent before Him. This is the meaning of the throne in Isaiah's vision—a throne of judgment; "high, exalted, borne aloft."

We also note that "the hem of His garment filled up the temple." Of course, you can see that this is only a figure of speech; no garment would be that large. The idea conveyed is that the power, the holiness, the influence of the Lord filled the whole place. Robert Browning, in describing a Christmas Eve scene in one of his poems, has some lines which might well describe what Isaiah saw:

> . . . no face; only the sight
> Of a sweepy garment vast and white
> With a hem that I could recognize.

Thus it was with Isaiah. I do not believe that as he gazed upon that awe-inspiring scene, he saw any face of the One upon the throne. But, like Browning, he saw the sweepy garment, vast and white with the hem that he could recognize.

We are going to stop our study at this point and continue it, D. V., in a near issue. But let us draw some conclusions now. We have watched the prophet as he gazed upon the

vision of the holiness of God. I wonder: Have *you* had such a meeting with the Lord as Isaiah did? Have you seen Him seated on His throne, exalted in the heavens, lifted up, holy, righteous, His garment of perfection filling all the heavenly temple? Then, have you realized that this same Lord—enthroned in glory above—left that glory to go to a cross of shame for you? Have you seen Him there, suffering, bleeding, dying on a rude, wooden cross, so that you might have life? There is a beautiful hymn that aptly describes this idea:

Thou didst leave Thy throne, and Thy kingly crown,
When Thou camest to earth for me;
But in Bethlehem's home, there was found no room
For Thy holy nativity.

O come to my heart, Lord Jesus
There is room in my heart for Thee.

Have you said that to Him? Have you invited Him into your heart as your Saviour? If you have, then you can not only say, as Isaiah, "I *saw* the Lord"; but also, "I *know* the Lord." But, if Christ is still a Stranger to you, right now you can invite Him to be your Saviour. Just admit to Him that you are a sinner, and that you need Him as your sin-bearer and Saviour. Believe on Him. And right where you are, He will save you!

The Eye; The Foot; The Hand

Few men of modern times have been given to know the meaning of faith in personal experience more than was George Mueller, the founder of the Orphan Houses, of Bristol, England. Mueller's whole life and life's work were a demonstration of implicit faith in God and His unfailing faithfulness.

Mr. Mueller often likened faith to some of the organs of the body. Faith, he would say, is the eye, for by it we look to the Lord Jesus. An eye that is dim is still an eye, and an eye, though it be tear-filled, is an eye none-the-less.

Faith is the foot also, for by faith we go to the Lord Jesus. A foot that is lame is still a foot. It may cause a halting walk and delay progress, yet it does not prevent eventual arrival at a set destination. He who walks slowly nevertheless walks.

And faith is the hand with which we lay hold of the Lord Jesus. A hand may tremble, but it is still a hand. It was a trembling hand that touched the hem of the Saviour's garment, yet that faith resulted in the healing of a stricken body.

Faith, then, is that disposition of trust that looks toward Christ, walks to Christ, and lays hold of Christ, finding in Him the answer to every need. It is founded not upon feelings but upon the promises of God; and His Word cannot fail.

"Covet earnestly the best gifts." Among these, says the author, is

FAITH AS A GRAIN OF MUSTARD SEED

by Douglas C. Hartley*

When our Lord responded to the prayer of the apostles, in Luke 17:5, "Lord, increase our faith," with the suggestion of "faith as a grain of mustard seed," He was emphasizing not lack of quantity but of quality.

From the human standpoint, to direct the fervent aspirations of these men to anything so small as a mustard seed would indicate that the Lord Jesus considered that they possessed no faith whatever. From the divine aspect, however, it was further proof that Jesus Christ is God's Son, and that, in the words of John 12:49, He did not speak of Himself but that the Father which sent Him, He gave Him commandment, what He should say, and what He should speak.

"If a son shall ask bread of any of you that is a father, will he give him a stone?" (Luke 11:11). How much more, then, will God, through our Lord Jesus Christ, give in place of "increased faith," faith as a grain of mustard seed? For there is a wealth of meaning in these few simple words spoken by our Saviour, as there always is in any of His utterances, proving that He is indeed "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20).

In the first place, it is questionable if there is actually such a thing as *quantity* in faith. The dictionary defines "faith" as *complete confidence*. Either we have it, or we have not. But the *quality* of it is something else! Once it begins to waver, we are lost. Our prayer, therefore, must be that

*Mr. Hartley, who lives in Victoria, B. C., has been a student of the Scriptures for many years. He has written for us upon an earlier occasion.

we may never lose our faith, our *complete confidence in God* and we must pray for "faith as a grain of mustard seed."

Faith in God before He revealed Himself in His Son was actually a greater act of confident love and devotion than it is on this side of the cross; and it was easier for those who lived with Christ and *saw* than for those of us who are living now. "Thomas, because thou hast seen Me thou hast believed," the Lord Jesus said. "Blessed are they that have not seen, and yet have believed" (John 20:29).

It is fitting here, perhaps, to select a few quotations from the Old Testament to show that God's pronouncement on faith is not less than, but much more than the human definition of *complete confidence:*

"The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect towards Him" (II Chron. 16:9). Here the all-seeing eye of God, on behalf of all who put their trust in Him, seeks out the secret places of the earth to disintegrate fully any threat against their eternal safety and happiness.

"For they that know Thy name will put their trust in Thee: for Thou, Lord, hast not forsaken them that seek Thee" (Psa. 9:9). The eternal integrity of the Godhead, culminating in the unsurpassable expression of the Father's love—the birth, crucifixion and resurrection with power of His only begotten Son for our atonement—is the basis and fulfilment of "faith as a grain of mustard seed."

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee" (Isa. 26:3). Perfect peace, of necessity, includes assurance for eternity *now.* Hence our "faith as a grain of mustard seed" tells us that we may "know that [we] have eternal life" (I John 5:13) and, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father which gave them Me is greater than all, and no man is able to pluck them out of My Father's hand" (John 10:28, 29).

Thus we see that it was not the increased faith for which they prayed that the apostles had need, but that "faith as a grain of mustard seed" was alone sufficient in their case, as well as in our own, because the Lord Jesus Himself says so.

"*Faith as a grain of mustard seed*" is the *ultimate in* faith in the Supreme Object of faith, even Jesus Christ Himself. Faith, like a lovely diamond, has many facets, each revealing another and still more wonderful phase of the hidden value and inherent beauty of the perfect whole. Much has been written about faith, including much revelation in the Scriptures themselves. Many sermons have been preached upon it. But we shall never appreciate all *that faith means until we taste of the eternal Presence of* God, when Christ comes to redeem our faith by taking us to be forever with Himself.

From our biblical and human knowledge, what do we know about this mustard seed to which perfect faith is likened?

1. *Though small, if properly planted in our hearts, it must grow large.* This automatically answered the prayer of the apostles beyond their fondest hopes, "exceeding abundantly above all" that they asked or thought. Elsewhere our Lord spoke of the mustard seed as "the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree" (Matt. 13:32). Whatever else the parable of Matthew 13 implies, it indicates the power of the mustard seed to grow.

2. *It is among the most rugged of plants.* For almost any other seed, conditions must be ideal for propagation. Not so with the mustard seed, which can be crushed or cut into the most minute particles, and each of the pieces will germinate and grow into a complete plant. The more it is abused, the more it thrives and spreads. Is your faith like that? Is mine?

3. *It is practically impossible to eradicate.* Once wild mustard gets started on a farm, it requires years of hard and persistent work, and sacrifice of possible returns, to kill it and eliminate it. Satan is just as discouraged by a thriving, conquering faith as is the average farmer by a heavy infestation of wild mustard. The devil will prefer to move to an easier subject for temptation to sin. Wild mustard runs rampant and chokes out all competition. Oh, for a faith that will overcome all obstacles!

4. *It has curative properties.* Most of our readers are old enough to have experienced, or at least to have heard, what an old-fashioned mustard plaster can do for a heavy chest cold. The case would be hopeless indeed that failed to respond to such vigorous treatment. Similarly, sin and temptation that can overcome the strength of a fervent, vigorous faith, "faith as a grain of mustard seed," simply does not exist. "Wherefore, I say unto thee, Her sins, which are many, are forgiven . . . And He said to the woman, Thy faith hath saved thee; go in peace" (Luke 7:47, 50).

5. *As mustard enriches certain foods, so faith enhances spiritual values and pleasures.* "The just shall live by faith: but if any man draw back, my soul shall have no pleasure in him" (Heb. 10:38). "Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). "But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him" (Heb. 11:6). Faith enables the Christians to say with Paul: "I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that [through faith as a grain of mustard seed] love His appearing" (II Tim. 4:7, 8).

Like the apostles, we can be weak and seek a lesser blessing by asking simply for an increase in faith. We can be sure to be in God's complete will and to be the possessors of an implicit, salvation-producing and soul-satisfying faith, a faith that will leave everything in the capable hands of our Lord, if we ask for the most effectual faith known to God: "faith as a grain of mustard seed."

Will you be satisfied with less than the best? We can be sure that the apostles were not, once Christ had helped their infirmities of praying simply for increased faith, no matter how well-meaning they were in their petition. "For we know not what we should pray for as we ought: but the Spirit Himself maketh intercession for us [just as the Lord Jesus did on this occasion for the apostles] with groanings which cannot be uttered. And He that searcheth the hearts

knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God" (Rom. 8:26, 27).

Ask the Spirit to make intercession to God for you that you may have His best: "faith as a grain of mustard seed."

Last Convert

On April 15, 1912, the greatest ship ever built to that time, the 45,000-ton *S.S. Titanic*, on her way from Liverpool to New York on her maiden voyage, sank after colliding with an iceberg. She carried 1,635 men, women, and children down into the sea with her.

In 1915, in Hamilton, Ont., a young Scotsman stood in a gathering of Christians and gave this testimony:

"I was on the *Titanic* when she struck the fateful iceberg. Not many minutes afterward I was drifting alone on a spar in that cold, black water. A wave brought John Harper, of Glasgow, close to my side. He also was hanging on to a piece of the wreckage. He shouted at me: 'Are ye saved, mon?'

"I told him: 'No!'

"As he drifted away, he called out: 'Believe on the Lord Jesus Christ, and thou shalt be saved!'

"In a matter of short time the waves washed Harper toward me again, and again he asked me: 'Are ye saved, mon?'

"Once more I confessed that I was not saved, and once more he called out: 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Then he lost his hold on the spar and sank from view.

"Alone in the night, and with two miles of water beneath me, I believed, receiving Christ as my Saviour. I am John Harper's last convert."

John Harper (who was, by the way, sailing for America to assume the pastorship of the Moody Memorial Church, Chicago), like the Apostle Paul and Silas, whom he quoted, being dead yet speaketh: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31).

More than a half-century ago a lad, now a well-known and beloved Bible teacher, discovered a copy of this magazine in a public reading room. He tells of his experience and its later influence upon him in this article.

MY FIRST CONTACT WITH "OUR HOPE"

by Robert R. Fritsch*

Sometime ago the Editor told me that he had been informed, by our mutual friend, Dr. Frank E. Gaebelein, the publisher of the magazine, that I had seen my first copy of *Our Hope* on a table in a Y. M. C. A. reading room. He has asked me to tell, in a few words, some of the details of the story.

As to the time, I cannot give the exact day or year, but it must have been in the late "nineties." I had three uncles who were working in the publishing house of the Evangelical Association, then located in Cleveland, O. One of them, who retired earlier than the others, came to live for the rest of his days in my home town, Allentown, Pa.

One day my uncle asked me, then a boy, to accompany him to the Y. M. C. A. rooms which, at that time, were on the second floor of the Stiles Building, at Hamilton and Law Streets, for the "Y" did not have its own building, as it does now, but operated on a small scale in very humble quarters.

I remember the keeper of the rooms, an elderly man by the name of Newhard, but little else except *the impression* made upon me by what I read in the copy of *Our Hope* which was lying on a table with a few other publications. I do not know whether the organization itself subscribed to

*Dr. Fritsch is Professor Emeritus of English Bible at Muhlenberg College, Allentown, Pa. He is still very active as a Bible expositor in churches and conference centers.

the magazine or whether some interested person had placed it there, after he had finished with it, for others to read. *One thing is certain: I have been thankful many times that* I was led to read that copy that day.

At the time I was going to school and was not earning any money, so I could not afford to subscribe to *Our Hope* then. However, I did so later, when I began teaching in our high school fifty-four years ago.

Upon receipt of the Editor's recent letter, I went up to the third floor of my home, where I have a large part of my library, including hundreds of books in five or six languages and, what is more to the point, many volumes of religious magazines such as *The Biblical Review*, then published by the Biblical Seminary of New York; *The Record of Christian Work*, containing the addresses then being given at the Northfield Conferences; *Our Hope*; and the war issues of a very fine German magazine, *Daheim.*

Out of sheer interest I took one of the earliest copies of *Our Hope* from the shelf, dated *July, 1905*, Number 1 of Volume XII, which means that the magazine was founded by Dr. Arno C. Gaebelein in 1894. One thing is sure: I did not dare, back there in 1905, to entertain the thought that I would some day make the personal acquaintance of Dr. Gaebelein, which in time ripened into real friendship. This resulted in a number of invitations to me to teach the Bible at his conferences held on the campus of the Stony Brook School, Stony Brook, Long Island, N. Y. Dr. Gaebelein and Dr. D. M. Stearns were real influences in my life, having had much to do in determining my life-work.

But the sequel of this acquaintanceship is that I have found a real friend in the person of the son of the founder of the magazine, Dr. Frank E. Gaebelein, Headmaster of the Stony Brook School, where I have had the privilege of speaking for many years at a Sunday morning chapel service.

I also value the friendship of the present editor of *Our Hope*, who took on no easy task in succeeding Dr. A. C. Gaebelein in the high standard which he set and maintained for many years.

I mention these personal details because I can refer all of them back to a little magazine lying on a table in a very

modest Y. M. C. A. room more than fifty years ago—*Our Hope* which, as a Christian magazine, has established the faith of many believers, has increased their love for and appreciation of God's Word, all the while encouraging them to continue in the faith, with a hope which will never make ashamed. Perhaps some one, or more than one, will consider seriously the idea of subscribing to *Our Hope* to be placed in reading rooms of our Y. M. C. A.s, colleges, and public libraries.

I cannot close without mentioning that Dr. A. C. Gaebelein was interested in dispensational teaching. This is what particularly impressed me those many years ago. A brief excerpt from page 20 of the July, 1905, number, mentioned earlier, will illustrate what I mean. The founder is discussing the story of Hagar in the light of Paul's commentary in Galatians 4. He says:

> Here once more we have, besides spiritual lessons, a dispensational picture. According to the passage in Galatians, Hagar corresponds to Jerusalem which is now the one who is in bondage with her children. As Hagar wandered in the wilderness, so the natural descendants of Abraham have become wanderers. It is on account of that "covenant of grace," that rich grace in the Lord Jesus Christ which they rejected, that they are cast out. But they are, like Hagar, in the wilderness of Beer-sheba, which means, "well of the oath," reminding us of the oath of God and His gifts and calling which are without repentance. Like Hagar's eyes, their eyes are blinded, and they see not the "well of water" which is for them. A time, however, will come when their eyes will be opened and when they will draw water out of the "wells of salvation" (Isa. 12:3).

Glorious Exchange

by Charlotte A. Stark

I brought Him all my sorrow
And all my falling tears;
I brought Him all my loneliness
And all the wasted years.

He took them all upon Himself,
With all my load of sin,
And gave me in exchange His love,
His joy, His peace within.

He took away my sorrow,
And gave me back a song,
And now my heart can only praise
My Saviour all day long.

One of the vice-presidents of a great Christian institution tells of the wide activities of that organization, and through his eyes

"OUR HOPE" LOOKS AT THE MOODY BIBLE INSTITUTE*

by R. L. CONSTABLE

ONE of the principal difficulties in evangelistic work has always been in the "follow-up." It was that way when D. L. Moody had a campaign in the roller-skating rinks of Chicago many years ago. The campaign had wonderful results, but the problem that bothered Mr. Moody was framed in a question that he asked his associates: "What are we ever going to do with all these people whom the Lord has called and spoken to in these days?"

It was decided to begin some Bible institutes, that is, short courses of study wherein the converts could be taught something of the Word of God. Workers were sought but very few were found who were able to conduct these simple courses. This disturbed Mr. Moody a great deal. So a *training program was begun* to instruct Christian workers. During a later campaign, Moody again called for help and, instead of the twenty that he hoped would respond, he was amazed to have 200 volunteers offer their services. He was so encouraged that he began what was first known as the Chicago Evangelization Society.

The new organization was for the training of lay people. The need was for lay workers, men and women to deal with souls after an evangelistic campaign; men and women who could open the Word of God in the Sunday schools and *bring people along in their knowledge of the Bible.* It was not meant to be a seminary. There were seminaries for the

*This is the first of a series of articles that will appear in these pages from time to time to acquaint our reader-family with various evangelical enterprises as a guide for prayer and stewardship. Those who may desire still fuller information about the Moody Bible Institute may obtain it by writing to Mr. Constable, Moody Bible Institute, 820 N. LaSalle St., Chicago 10, Ill.

training of preachers which were, in those days, generally sound in the faith. But as time went on many of the seminaries drifted away from the evangelical position that they once held, with the result that soon there was not only a need for teaching lay workers but preachers too. Men were being educated to preach but they were not being given a message. So a pastor's course was added to the other things that were being taught at the Society, now called Moody Bible Institute.

That is one thing that the staff of the Institute seeks always to keep in mind: we are in the business of training Christian workers, of preparing men and women to know the Word of God and how to use it. When Moody led a man to Christ, he thought of him as one who would go out and win others. Apparently he did not approve the idea of men confessing Christ and then not doing anything for Him. That is why he had the idea of instructing Christian workers —not just so that they would get to know the Word better, but so that they would learn it well enough to use it in the winning of other men and women. Everything that has happened at the Institute since Moody's day has been to that end.

Dwight L. Moody was an evangelist. His opportunities for schooling had been limited. It was also inevitable that he was required to be "on the road" much of the time. He was astute enough, therefore, to put the operation of the Moody Bible Institute into the hands of a man who was exceptionally able. Reuben A. Torrey was at that time the superintendent of the Congregational City Missionary Society in Minneapolis. Mr. Moody asked him if he would come to Chicago as the superintendent of the new Bible institute, and Torrey accepted.

Dr. Torrey, a graduate of Yale University and Divinity School, as well as of the Universities of Leipzig and Erlangen, in Germany, was especially well qualified in many ways to undertake the work that Moody had in mind. Yet, as he puts it in his book, *Why God Used D. L. Moody*, Torrey was just an office boy when Moody was around. If he questioned anything Mr. Moody said, Moody's reply would be: "I didn't ask for questions. I asked you to do some-

thing; do it!" And it got done. That is one of the reasons why the Moody Bible Institute has been successful under God's care. It has been in charge of able men who have known where they were going. They have charted a course; they have known what they have wanted to accomplish.

After Dr. Torrey came James M. Gray who, for many years, was the president of the Moody Bible Institute. Almost everyone who knew Dr. Gray held him in great esteem. He established the character of the Institute as probably no man in his generation could have done it. President Gray was one of the most able expositors of the Word of God of his generation, and the Word of God became the foundation and core of the Moody Bible Institute under his administration. God is to be thanked for a heritage like that, because it established M. B. I. once and for all upon the Word of God.

Following Dr. Gray came Will H. Houghton, a totally different type of man. It is remarkable that Dr. Gray should approve a man so different from himself to follow him in the presidency of the Institute. Dr. Houghton was not overly concerned about what went on locally but was a man of outward vision. He took the Moody Bible Institute, with its rock foundation, its establishment in the Word of God, opened it up and made it the world institution that it is today. He had the world vision that Moody had, and he developed it. He was a great promoter, and he built the Moody Bible Institute into a great and solid structure.

It would help to examine the Institute's present operating organization. Dr. William Culbertson, a man with deep spiritual discernment, is now the president. Mr. H. C. Crowell is the executive vice-president and general manager under whom the work is divided into three areas or branches: the education branch, the treasury branch, and the development branch. The three men responsible for the work of these branches report to Mr. Crowell, who guides and coordinates their efforts.

In the educational branch of the Institute are the day school, the evening school, the correspondence school, the summer school, and whatever other educational efforts are made by the Institute.

Under the direction of the dean, Dr. S. Maxwell Coder, the educational standards of the Institute have steadily risen, the curriculum has been strengthened, and the faculty is being enlarged. However, with over 1,000 day school students, and 900 in the evening school, there is need for *more space and better facilities.* The first summer school last year brought over 450 students to the Institute, and hundreds more are expected in future years. The present increase in correspondence school students, which already numbers over 20,000 each year, bids fair in the very near future to outrun the present ability to care for them. These things, even though they present problems, give occasion for praise to God for His hand of blessing upon the Institute.

In the treasury branch of the Institute are the departments that have to do with the inward working of the organization, and it is equally as important to an institution like M. B. I. as are the vital parts of the physical body; one has to have them to keep going. The students must be housed and fed. It is necessary to have a department that cares for the purchasing of the many things needed to operate the Institute, to care for the dormitories, dining rooms, etc.

It is vital to have an over-all control of expenses. So the control division is in the treasury branch; and the special services and procedures department, to establish the best way to do things within the organization. Then there is the accounting department. Careful and exacting accounting is needed in Christian organizations, and this is the rule at Moody. When God's stewards put their money in the Institute, it is used for the purpose for which it is given.

One of the things that Dr. Gray emphasized very strongly was the necessity of inward integrity. There is so much profession, so much "front" in the world, that Christians need to keep clear of this attitude. We need inward integrity, not only in our work but in our lives, not only in our lives but in our work. And it is needed as well in a Christian institution. God's work needs a core inside that is honorable right down to the dotting of the "i" and the final decimal point in accounting. And this is the case at the Moody Bible Institute.

The work of the development branch is two-fold: it is to obtain students for the Institute, and to secure the money to train them. It sounds very simple but it is not as simple as it sounds. Most of the ministries of the development branch of the Institute are designed, however, to accomplish one or both of these aims. The departments composing this branch reach out of the Institute to the public.

The extension department's principal function is to interest young people in the Moody Bible Institute. The extension work is not expected to make any money. Bible teachers and evangelists are on the road constantly, preaching in churches, holding campaigns in various towns, and doing conference work, with the idea that they will interest young people in coming to Moody. If they do that, they are doing the job that they are supposed to do. And the best way to interest young people in coming here is to reach their hearts.

If, in the ministry of the Word of God through the men on the extension staff, hearts are touched and young people are challenged and called to His service, then they belong at the Institute and will go there.

But there are still other departments of the development branch of the Institute. For example, one of the things that is needed to train Christian workers is literature. In the early days of the Institute few good evangelical books were available, and those that could be had were quite expensive. Concerned about this, Mr. Moody set his hand to make Christian literature easy to secure. In such a way the Colportage Library was conceived.

One of the first books for that library was Moody's *The Way to God.* The first printing was 100,000 copies, in 1895, and in four years it had been translated into German, Danish, Norwegian, and Swedish, and requests came for it in Spanish, Polish, Bohemian, Dutch, and French. So it became apparent that not only was he able to write for people who could read the English language but in such a universal tongue that men everywhere wanted to read his message.

Just think of ordering 100,000 copies of a book in 1895 which is still, today one of the most widely distributed Christian books there is. In the Colportage Library that

book is being distributed by the hundreds of thousands in almost every language known to man, all over the face of the earth. And think of the power of a man's preaching when it goes on like that! He preached that message once, put it down in print, and in all the years since 1895 millions of men and women have read it, and through it undoubtedly hundreds of thousands have found the way to God.

Since Mr. Moody believed in magazine ministry, it was not very long before the Institute had a monthly publication. In 1891 it began as *The Institute Tie*. It continued until 1893, when it went out of business because of the financial panic. In 1900 it was again published as *The Institute Tie* until 1910, when it became *The Christian Worker's Magazine*. In 1920 the name was changed to *The Moody Bible Institute Monthly*, and in 1938 this was shortened to *Moody Monthly*.

Moody Monthly has its roots way back there in the conviction of D. L. Moody that there ought to be some regular ministry of the Word of God to the people of God. When we think of The Moody Bible Institute and its many ministries, there are three things that really began with the Institute: the school, the colportage work, and the magazine. And why is *Moody Monthly* published? Because Christian people need the inspiration and the help of the magazine. Sixty-five thousand people, more or less, are getting that magazine, which means that perhaps 200,000 every month *are reading something about or from the Moody Bible* Institute. Every month their hearts are blessed because this school exists, and every month there are those among them who pray for the Moody Bible Institute and give to this work of God.

Times change and there have been many advances in science and, with them, new media of expression have developed and new fields of service have opened. Motion pictures, radio, and television were unknown when Dwight L. Moody had the vision of training Christian workers. For example, as soon as radio became a significant force in this country, the Moody Bible Institute began to explore its potentialities for proclaiming the Gospel of Christ. It was not long before a radio department was established and now 315 programs go out every week over the Institute-owned

and operated radio station WMBI. There are thousands of people in the Chicago area who love the Moody Bible Institute and support its ministry because their hearts have been touched and their families won to Christ through the radio messages that they have heard.

Torrey Johnson spoke on the radio recently and several men in the Cook County jail received the Lord Jesus Christ as their Saviour though his message which, by the way, was not especially intended as an evangelistic address. That sort of thing takes place again and again and again as Station WMBI operates to the glory of God.

Yes, there are multitudes in the Midwest who pray every day for the Moody Bible Institute because of its radio work. If they never contribute a cent to the Institute's ministry, WMBI still pays; for as I get along in years I am more and more persuaded that prayer has a tremendous effect on behalf of people and institutions. What would have become of the Institute without the sincere and earnest prayers of God's people I cannot say, but I know that without prayer the Moody Bible Institute could never have accomplished for God what it has, could never have been the influence that it has been in the lives of countless men and women.

Or again, why does the Moody Bible Institute issue motion picture films? It is because it developed, during World War II, that motion pictures became one of the greatest means of propaganda in the world. What better use could be made of films than to use them to preach Christ? I have a letter on my desk from Chaplain Daniels at Lackland Air Force Base in Texas, in which he tells about the hundreds of thousands of young fellows who have recently been called into the Air Force or have volunteered. They all go to Lackland for their basic training; they have all seen at least three of the Moody Bible Institute films. We are reaching them with the Gospel in this way, and it is important that they should be reached.

Another part of the work of the development branch of the Institute is the stewardship department. The full ministry of the institution is financed by donations from God's people, from annuities, and from bequests. It is the responsibility of the field representatives of the Institute,

directed by the stewardship department, to show Christian people that God is doing great things in these days, and that He is using the Moody Bible Institute to do them. The field representatives approach God's people about the Institute, not with the plea, "Look, we need money; please give us some," but to tell them of the work in the hope that, if their hearts have been warmed and moved by the Institute's witness to Christ, they will give of their means so that the work can continue.

Mr. Moody once said: "I'll never let this school be endowed. I'll never let a lot of money pile up with which to pay bills." He had in mind what many of us have learned: God will supply each need as it arises. Furthermore, when great sums of money accumulate in the treasury of a Christian institution, there is a tendency for that organization and its leadership to lose sight of the fact of their dependence upon God, of the need of prayer on their part and on the part of friends. The way to prosper in God's work is to walk close to Him and to let Him supply the necessities day by day through the sacrificial giving of prayerful friends of the work.

This has been a very brief outline of the multiple activities of the Moody Bible Institute. We have been called to labor in many fields. Some people wonder why we expand so much. Do we not have enough to do? No, and we are not doing enough as long as there is someone who is not saved. There are lost people yet to be reached. Of course there are limitations. We cannot accomplish all that we should like to do, because we do not have the means. We look to the Lord to indicate, by what He gives to us, how far He wants us to go forward in the direction in which we are moving. And everything is planned and wrought to the end that men may know Christ and His redeeming love.

The Promotion Department is now preparing a folder, "The Story of the Faithfulness of God." That is what the Moody Bible Institute is—a story of the faithfulness of God. Not our faithfulness but His faithfulness is what has brought us this far. And we look to Him to supply, not only the financial need but the need of vision, the need of wisdom, the need of power, and the need of ability to do the job that He has given us to do.

There is something that everyone possesses that can be as devastating and irresistible as a flaming forest. What is it? And how can it be controlled? An early Christian letter tells us about it, and Dr. Gaebelein analyzes the subject in

THE NEGLECTED EPISTLE OF JAMES

by FRANK E. GAEBELEIN

CHAPTER 3

MY *brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body* (James 3:1, 2). Having concluded his analysis of the relation of faith and works, James turns to the one member of the human body most difficult of control. In vivid words he pictures the evil potentiality of the tongue. There is impressive logic in the location of this passage in the center of the epistle, immediately following the great discussion at the close of chapter 2. The writer is saying to the believer something like this: "You claim to have saving faith. Very well, my friend. But what about your tongue? Is it being controlled by the Lord in faith?"

The Bible never makes mistakes in emphasis, and this epistle is no exception to the rule. In Scripture idle words, profane speech, malicious and lying communications are not regarded lightly. Therefore, James is in the mainstream of biblical ethics as he gives us this classic treatment of the tongue.

The chapter begins with a warning that, in the Authorized Version, is quite unintelligible to the modern reader. The difficulty is with the word "masters," which simply means

teachers. The writer is first of all reminding his readers *that they should not be over-anxious to take up the ministry* of teaching, because those who teach, being in a place of special responsibility, are especially accountable to God. In the wider sense, most of us are at one time or another engaged in teaching. Parents, whether they realize it or not, are teachers, and the home cannot escape being a place of instruction. Moreover, teaching goes on constantly in everyday living, in business or profession. Wherever it is done, it carries with it responsibility for the control of our words to God's glory.

After an acknowledgment that we are all transgressors, James uses a startling proposition to show the crucial importance of the tongue (vs. 2). The man who does not offend in word, he says, is a perfect man; managing his tongue, he is able to manage his whole body. Worthy of comment is the original word for "man." It is not the generic term *anthrōpos*, meaning mankind in general, but *anēr*, designating "man" in distinction from "woman" and meaning also "husband." Apparently James does not share the common male belief that women are chief offenders in the misuse of the tongue. While it would be poor exegesis *to press his use of anēr to the point of absolving women* from wrong use of the tongue, for they are certainly included, yet a moment's reflection shows that men, in their proneness to profanity, blasphemy, and impurity of speech, may well be the greater offenders.

Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison (James 3:3-8). In swift succession James flashes upon the imaginations of his readers a series of pic-

tures, ranging from zoology to deadly poison. Like a set of *vivid carvings they illustrate the complete intractability of* the unregenerate tongue.

We can control the great strength of the horse by means of the bit in his mouth. So also with the ship, a very small rudder enables the captain to steer her. But, the implication seems to be that, *whereas a horse or ship is controlled* through the one managing the bit or rudder, in the case of man it is the tongue itself that is the arrogant master of body and soul. No wonder James bursts out with this exclamation: "Behold, how great a forest [not *matter*, as in the Authorized Version] a little fire kindleth." A chance spark can set a forest fire on its blazing way through thousands of acres of woodland; and James is quick to point the comparison by declaring that the tongue is "a fire . . . defiling the whole body and inflaming the course of nature [literally, *the wheel of birth*], and is set on fire of hell."

The picture is not overdrawn. We have only to recall the havoc wrought in recent years by men, like Lenin or Hitler, possessed of the dangerous gift of eloquence. Whole nations —in fact the majority of the globe—have been set on fire through the demonic power of men with tongues devoted to iniquity. Then, passing the animal kingdom in review, the writer reminds us that, while there is no creature not tamed by man, the tongue is beyond human power to subdue, intractable and full of deadly poison.

Therewith bless we God, even the Father: and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? Either a vine, figs? So can no fountain both yield salt water and fresh (James 3:9-12). These four verses illustrate the tragic paradox of the tongue, as used both for blessing God and cursing men. Of the objective reality of this paradox, so aptly illustrated by the fountain, fig tree, and vine, there can be no doubt. During World War II, *The New York Times* had an editorial about a famous general in which the statement was made that General ——, who was widely known as a "colorful" personality, was at the same time both "deeply religious and

violently profane." What nonsense! What the world calls colorful, the brother of the Lord condemns as a sinful anomaly, exclaiming with shocked emotion: "My brethren, these things ought not so to be!"

There is a curious story of a nobleman of olden times who one day said to his butler: "John, tonight I should like to have the best thing in the world." The hours passed; dinner-time came. The butler set before his master a covered platter. He lifted the silver cover, and there, on the platter, was a cooked tongue. "Good," said the nobleman, "you have done well. But now go and find for me the worst thing in the world." At dinner the next evening, the silver platter was again brought in, the cover lifted, and there was another cooked tongue. Yes, the tongue is both the worst and, if used for God, the best member of the human body.

But how can it be controlled? And is James right when he says, "The tongue can no man tame"? What, in short, is the answer to the problem of the tongue? Some have given a radical reply to questions like these. There was, for example, Armand de Rancé, who founded the order of Trappist monks with their vow of life-long silence. But asceticism is an escape from reality, not a victorious solution of a problem. James is right; so far as man goes, the tongue *is* incorrigible. Yet as James's divine Brother declared: "The things which are impossible with men are possible with God" (Luke 18:27). The fact is that many Christians through the ages have been given the grace to control their tongues and use them constructively to God's glory. They have not retreated into monasteries, but in the temptations and difficulties of daily living they have been given victory over the unruly member. And they have done it, not in their own strength but through submission of mind and heart to the indwelling Christ.

Tongue control? It will never be achieved unless there is first of all heart and mind control. The tongue is the servant of the mind and the emotions. In II Corinthians 10:5, Paul gives us in a single magnificent phrase the key to victory over the tongue: "Bringing into captivity every thought to the obedience of Christ." Whence come our

words? They come, of course, from our minds. Antecedent to the word is thought or emotion. Christ only is worthy to have full control of a man's mind. And He who is worthy is also able to do what no man can do for himself. Salvation applies to the whole man. The cleansing of the soul includes also the cleansing of the mind. When any Christian comes to the point of yielding to the Lord—in full sincerity, cost what it may—control of his thought life, the problem of managing his tongue will be solved, provided that such a surrender goes deeper than the intellect and reaches the *emotions and the will. For the Bible makes a distinction* between mere intellectual knowledge of God and the trust of the heart.

It was our Lord Himself who said: "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34). Words that are truly godly come only from a godly heart. And such a heart is one that is possessed first of all by a deep love for Christ. The heart of the man who really trusts the Lord will express itself in words that are true and edifying.

It is a humbling thing candidly to consider the totality of what comes from our mouths. We are Christians. Therefore, let us say, we sincerely endeavor and generally succeed in eschewing malicious gossip and impure speech. Nor do we use profanity. But are we therefore perfect in respect *to our speech? Well, there is a verse in the last book of the* Old Testament that will help us answer that question: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name" (Mal. 3:16). In the light of these words, we see that it is not enough to avoid overt sins of speech. The Lord looks to His children to use their tongues to His glory in a positive way. "They that feared the Lord spake often one to another." Those words were written of the Jews at one of the lowest ebbs of their national history. Yet there was among them a remnant who really loved the Lord enough to talk frequently about Him.

How much there is that passes for Christian fellowship that is *nothing of the kind! We meet with other believers* and pass the time in discussing mere trivialities with never

a word about Him who should be the very center of our affections. "But," some one says, "are we never to engage in pleasantries? Surely all our speech cannot be religious." That is quite true. Christianity is a religion that hallows the common things of life; our Lord sanctified by His presence happy, normal human relations, as at the marriage feast at Cana. But the danger with us is not that of neglect of this aspect of fellowship; it is the opposite danger of leaving the Lord almost completely out of our speech. Honestly now, how often do we speak of Him? How large a place do His blessings, His goodness, and His wonderful grace have in our everyday conversation? Malachi reminds us of the fact that the Lord not only hears us when we speak of Him but that He also treasures our words and writes them in "a book of remembrance." It is easy to sing in a meeting, "O for a thousand tongues to sing my great Redeemer's praise." Futile wish! We shall never have a thousand tongues. And if we had them, we should not know what to do with them—not when the one tongue we have is so strangely silent respecting the Lord who loves us and gave Himself for us.

Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace (James 3:13-18). This passage is a transition to the next chapter. Verses 13 and 14 refer back to James's discussion of the tongue, but do so in a general context. The connecting link is the idea of wisdom, introduced by the adjective "wise" in verse 13. Observe the double mention of "wisdom" in the end of this verse and also in verses 15 and 17.

The writer introduces the transition by pointing out that the truly wise man will demonstrate his works through

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a good manner of life.[1] Essential to such behavior is a controlled tongue. There follows (vs. 14) a contrast, introducing the thought of strife, so powerfully elaborated in the opening verses of the fourth chapter. The spirit of envy and strife is referred to as a special kind of "wisdom," described by three adjectives—"earthly, sensual, devilish." The first and last require no comment, but the second adjective "sensual," better translated "natural," gives us pause in an age which, equating the natural with the right, makes morality subservient to common practice rather than God's moral law. Once more (vs. 16) envy and strife are mentioned, this time as sources of confusion and evil. Certainly one of the most minimized of sins is envy. But the place of envy in the crucifixion unmasks its real nature. As Mark puts it: "The chief priests had delivered him for envy" (Mark 15:10).

From this brief view of the wrong kind of wisdom, James turns to wisdom of the right kind, which he describes as being "from above." He pictures it as the opposite of the earthly wisdom he has just analysed. It is, he declares, "first pure." Now in the precedence the apostle gives to purity there is an abiding lesson. The Christian, who today would live in accord with "the wisdom that is from above," can do no better than to ask regarding any doubtful thought, word, or action this plain question: "*Is it pure?*" If the thing is not pure, it can have no place in Christian life and service. The test is a needed one, especially in an age when purity is being assaulted by a sophistication that degrades some of the most sacred human relations to a lower than animal level.

Not only, however, is the heavenly wisdom pure; it is also, James says, peaceable and gentle, as well as merciful, productive of good works, scrupulously fair and straightforward. Its crowning fruit is peace. And with this emphasis upon peace, James has completed the transition to his next chapter.

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[1] The word used here and in many of the other epistles and translated in the King James Version, "conversation" means *manner of life, behavior.*

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CURRENT EVENTS

IN THE LIGHT OF THE BIBLE

by THE EDITOR

European Parliament — *Early Simplicity*

Making Merchandise — *Russia and Israel*

Pope's Prayer Again — *Archeological Display*

Television Voice Needed

United States of Europe. Students of Bible prophecy are ever on the alert for news that indicates in any way the coalition of nations in Western Europe. For years certain statesmen have dreamed of such an association of European powers as the best defense against war. In our own times we have seen community effort upon the parts of some of the Western European nations, notably in such organizations as NATO and EDC. More important, however, than the dreams of statesmen are the predictions of the Bible which lead us to expect, as this age draws toward its close, a revival of the Roman Empire in a ten-kingdom power, as suggested by the ten toes of the image of Daniel 2, the ten horns of the fourth beast of Daniel 7, and the ten horns of the beast of Revelation 17. The biblical league of nations will doubtless not come into being in our day; certainly it will not fulfil its appointed task until after the Church is taken. However, any tendency toward such an alinement of the powers of Western Europe is a foreshadowing of the biblical coalition.

It is with deep interest, therefore, that we read recently certain pronouncements of Paul Reynaud, long Vice Premier of France. M. Reynaud's opinions are not to be taken lightly. He is considered by many to be the most influential member of the French Cabinet. His political acumen and foresight are well known. It was he who, in 1937, warned France that she was asleep while the threat of invasion

hovered over her. It was Reynaud alone in France who, in 1938, opposed strongly the appeasement of Hitler at Munich. When France fell before the Nazis in 1940, Paul Reynaud went to prison rather than to sign a truce with Germany.

Late in 1953, when interviewed by Robert Kleiman, Western European editor of *U. S. News & World Report*, M. Reynaud stated freely that he believed definitely that the French National Assembly will eventually, if not immediately, ratify the treaty that will create a European Defence Community, so that German troops can be recruited for a European Army.

It must be remembered that there is much talk of a United States of Europe and that, in Strasbourg, there is an organization for the development of such an association of nations, now spoken of as the "Parliament of Europe." The six governments involved in this prospective confederacy at the present time are France, Germany, Italy, Belgium, Holland, and Luxembourg.

Six is not ten but the time is not yet wholly ripe for the formation of the Revived Roman Empire. Many students of the Scriptures hold that this ten-kingdom power will embrace exactly the territory of the old Roman Empire at the height of her power. The Editor looks for a far wider and more comprehensive empire, composed of ten kingdoms but including, within the ten, the British Isles and certain nations of the Western Hemisphere, as Canada, the United States, and certain South American countries.

The Scripture behind the Editor's reasoning is Revelation 17. There we see the woman who is arrayed in purple and scarlet riding upon a scarlet-colored beast. Whom do these figures represent? The woman is symbolic of the apostate church of the Tribulation; the beast is emblematic of the Revived Roman Empire. Since the former is seated upon the latter, where the one goes the other must go also. Now the apostate church will embrace all Christendom, and Christendom reaches out to the West from Rome not only into Europe but to the British Isles and to North and South America. Therefore, if the apostate church is to be in these places, the empire must also include these lands and countries; for the woman and beast whom she rides go together.

How this will all work out we cannot say but God knows. Doubtless we shall not have the answer in this life, since we do not expect the consummation of this prophecy until the Church is taken. Coming events cast their shadows, however, and there are distinct shadows of federations of nations as A.D. 1954 begins its course.

Commercialization of Christmas Condemned. Many Christians, aware of the origin of "Christmas," do not believe in observing the day in any way. Others, bearing in mind that December 25th, even though it is probably not the date of the birth of Jesus Christ, is a time when Christ's birth is acknowledged, commemorate the day in thoughts of Him in all His attributes, and they exchange good wishes and gifts. Still other Christians are thoughtless and careless in their attitude about the day. Generally speaking, however, those who truly love the Lord have become increasingly grieved at the commercialization of Christmas by the world, of the substitution of Santa Claus for Christ, and of the utter irreverance of unbelieving men and women who use the Saviour's name and yet give no thought to Him, and who make merchandise of the occasion.

This last Christmas saw something new however; some of the commercial houses, several secular publications, and even leaders of religions where Christ is not acknowledged as God's only begotten Son, made strong protest against the desecration of the day. The *Reader's Digest* reprinted an article that appeared in *The Saturday Evening Post* several years ago, entitled: "Whose Birthday Is It?" in which a call to a return to the Christ of Christmas was sounded. A Jewish rabbi in New York preached a sermon against the commercialization of Christmas, stating that, even though he and his people do not believe in Jesus Christ as Israel's Messiah, His birth should not be capitalized upon, even by those of other religions than Christianity, or with no religion at all.

The *Norfolk and Western Railroad* ran a full page announcement in a number of national weeklies, with the caption, "Let's Keep Christ in Christmas." Here is the content of the notice:

Christmas . . . and
The lights will burn brightly, and the bells will ring out;

The streets, and the stores and shops will be filled;
The gifts will be stacked high under the tree, and the festive board heavy under the Christmas feast;
There will be merriment in homes throughout the land, and the laughter of children to infect us all;
The doors of our homes will be open, and friends will visit and clasp hands.
But more than any of these,
Let each heart become a chapel,
Remembering that on this Day one thousand, nine hundred and fifty-three years ago,
God gave to the world the greatest Gift of all,
His only begotten Son,
Our Lord and Saviour Jesus Christ.
Yes, more than anything else,
Let us remember this, and keep Christ in Christmas.

We cannot legislate the world but let those Christians who feel it right to commemorate Christmas keep Christ in it in every respect.

Substitute for a Wife. In these pages last month ("Current Events," p. 416) we alluded to the prayer that Pope Pius XII composed for the R. C. Church's Marian Year, 1954. *The Church of England Newspaper* has also made some remarks about this prayer to Mary, finding in it, and rightly so, implications of rank heresy.

"This prayer transplants faith from Christ to the Virgin Mary," said the *Newspaper*. "And what, we may legitimately ask, is left for the Holy Spirit? 'The Virgin Mary, apparently, displaces the Third Person of the Trinity' as well as the Second."

Such extravagant devotion to Mary, the writer added, "is what might be expected of a church under the domination of a celibate hierarchy. The normal development of their personality through family life is forbidden them; they must perforce find a substitute to occupy the place a wife should have in their imagination."

Departure from Early Simplicity. Speaking at the National Council of Churches' Division of Foreign Missions, which met at Buck Hill Falls, Pa., in December, Anthropologist Absolom Vilakazi, of Natal, South Africa, pointed to a growing movement in South Africa toward what are called "separatist churches." This separatist movement has had its origin, in part, said he, in the great desire of the colored people to be free of the domination of the whites, but it is

also due in great measure to "the apostasy of the missionary churches from the early simplicity of Christianity and of the first *missionaries."*

If we mistake not, the apostasy is actually from God and the Christ of the Bible.

Potpourri. The following items are not directly related to Bible prophecy insofar as we are aware. However, all movements along the diplomatic front, within or between nations, are of interest to students of the Bible because of their potential influence upon later developments in the world of politics.

* * *

There appears to be a new shift in Soviet policy toward Israel, as suggested by (1) the resumption by the Kremlin *of diplomatic ties with Israel; (2) Russia's abstention from* voting on the U. N. resolution to censure Israel for the Kibya massacre; and (3) the U. S. S. R.'s evident readiness to recognize Jerusalem as the Israeli capital. What is behind this bid for Israel's friendship?

* * *

It is reported that British agents in Hong Kong are fairly well persuaded that the Chinese Reds are prepared and poised to take the first step toward invasion of Formosa. First the Reds contemplate, according to this report, advancing to some fifty islands, Nationalist held, that are off China's coast. These islands could then be used as stepping-stones to Formosa.

* * *

Soon Iran is to resume official negotiations with Britain *about oil. But there may be some more trouble within* Iran. Her powerful religious leader, Mullah Kashani, is violently anti-British. He has a wide and fanatical following and may endeavor to disrupt Anglo-Iranian relations, which have been improving of late.

* * *

Jews in the News tells of an experience of Dr. Mazar of Hebrew University, a professor of archeology, who had lectured on the identification of certain mounds where Old Testament scenes took place. When he was asked by a

journalist as to the status of the Society for Research into the Antiquities of the Land of Israel, of which the archeologist is a member, the learned professor replied: "Status? We have no status. I'm afraid that if we had an official status we shouldn't be able to get *anything* done."

Smithsonian Display. The Smithsonian Institute in Washington opened to public view during January a collection of rare archeological finds, many of which provide material testimony to the reliability of the Old Testament. The Christian needs no confirmation as to the truth of God's Word, but such exhibits are of value to dispel the doubts that may be raised, in the minds of the young especially, by critics of the Bible.

Most of the items shown were unearthed during the past twenty years, among them a bit of copper from King Solomon's mines; a slingshot dating to the time of David's conflict with Goliath; and a weapon formed from the jawbone of an ass, like the bone that Samson used to slay the Philistines. The "Dead Sea scrolls" of Isaiah, discovered in an abandoned cave by a Bedouin shepherd in 1947 and acknowledged to be the oldest known Bible manuscript, had a prominent place in the exhibition.

Said Archeologist William F. Albright of Johns Hopkins University: ["These relics] revolutionize our understanding of the Bible." He added that the new data will give strong support to the fundamentalist interpretation of biblical stories.

Television Voice Needed. On the morning that these paragraphs were being prepared we had just finished reading a notice in *Time* magazine that the Council of Bishops of the Methodist Church, having come to the conclusion that their church has "a message more important than any being offered to televiewers today," have agreed to take steps toward raising funds to initiate their own program, when there was a knock at our back door. It was a man who does some work around the house from time to time. In the course of our conversation he inquired: "Did you hear Bishop Sheen last night? He was convincing." We discussed what Sheen had to say. Then the man said: "My wife is a

Catholic and so I *have* to listen. But we Protestants ought to do something about getting someone as effective as Bishop Sheen on television."

America is not Christian but it is receptive to religion. If proof of this statement be needed, the fact that four of the six non-fiction best sellers in 1953 were *The Revised Standard Version; The Power of Positive Thinking*, by Norman Vincent Peale; *Life Is Worth Living*, by Fulton J. Sheen; and *A Man Called Peter*, by Catherine Marshall should be sufficient evidence. Furthermore, the popularity of Bishop Sheen's television talks shows that men and women will listen to programs of a religious nature.

Bishop Fulton J. Sheen speaks of God and His love, of sin and forgiveness, but he does not preach the Gospel and is, of course, a Roman Catholic. Dr. Normal Vincent Peale, who is outstandingly popular among Protestants, is more a psychiatrist than a minister of the Gospel. In fact, the Editor has never yet seen, in any of Dr. Peale's writings, any suggestion as to the Deity of Christ or that salvation is through faith in His Person and work of redemption on the cross.

It is time that a Protestant voice is raised, through the medium of television, that will reach the multitudes as Bishop Sheen is reaching them on television and Dr. Peale is reaching them by his writings—a voice that speaks the truth, as it is revealed in the Scriptures and in Christ, with authority.

In the field of evangelism there are excellent TV programs under the leadership of men such as Billy Graham, Percy Crawford, and Jack Wyrtzen. Their voices are needed, for nothing can be more important than that the Gospel of Christ should be proclaimed fearlessly.

There is, in our opinion, another realm of testimony to God that is important also. It is in the sphere of Christian apologetics and Bible exposition. A television program of this nature, if handled properly, would do for Protestantism what Bishop Sheen is doing for the Roman Catholic Church.

If our impression is correct and the need for this kind of telecasting actually exists, we can be sure that God will lay *His hand upon His man in His time.*

Learn concerning the brethren, and about the "haves" and "have nots" in this final section of

STUDIES IN THE FIRST EPISTLE OF JOHN

by CHARLES B. BOWSER

AND *this commandment have we from Him, That he who loveth God love his brother also*" (I John 4:21). We cannot adequately understand this portion of God's Word except we find out somewhat about Christian brethren. Our quest will, quite naturally, lead us directly to the Lord Jesus.

"Who are My brethren?" is the profound and important query proposed by the Son of God. Certainly He does not seek an informative answer from His hearers. It is, as are most divine queries, a leading question designed to provoke *interest, thought, and response.* None could answer save He. Here is His definitive and determinate word: "Whosoever shall do the will of My Father which is in heaven, the same is My brother" (Matt. 12:48, 50).

Born again believers are brethren of Christ and as a result *of this intimate relationship, brethren one of another.* The Father of the Lord Jesus Christ is our Father too: "Whosoever *believeth that Jesus is the Christ is born of God* (I John 5:1). We must never confuse the brethren *of* Christ and the Christian brethren *in* Christ with the brethren indicated in that religious propaganda that sponsors the brotherhood of man and the fatherhood of God. When Peter advises, "Love the brotherhood" (I Pet. 2:17), he speaks of the one and only Christian brotherhood that exists under God's approval. This brotherhood is comprised of those who are born again, begotten of God and members of the spiritual family of God. If we truly love our Father-God, we will love our believer-brethren. You see, beloved, we members of the family of God are bound to love one another, with a love void of all hypocrisy and pretense (cf. I John 4:20).

THESE ARE THE BRETHREN

I John 5

a—"Whosoever believeth"..... 5:1
b—"Everyone that loveth Him"..... 5:1, 2
c—"Whosoever . . . loveth Him that is begotten of Him"..... 5:1; 4:21
d—Keepers of His commandments..... 5:2, 3
e—"He that overcometh the world"..... 5:4, 5
f—"He that . . . hath the witness"..... 5:10
g—"He that hath the Son"..... 5:11, 12
h—"You that believe on the name of the Son of God"..... 5:13
i—"He that . . . keepeth himself"..... 5:18
j—"In Him that is true, in His Son Jesus Christ". 5:20

We are not left to conjecture regarding this matter—"Who are my brethren?" Nor need we wonder who are the born again ones. It is certain that the tie that binds our hearts in Christian love is *not* a congregational covenant, an associational affiliation, or some church (organization) connection. It is the bond of Life: the uncreated, eternal Life of God. It is a family relationship stronger than the ties of human blood.

John, ever a messenger of assurance, does not dally with doubtful expressions such as, "we may assume," "it is believed," "it is possible." While these may be prevalent in the pulpit and provoking to those in the pews, John is not guilty of such evasiveness. With conviction, confidence and certainty the apostle declares: "We *know*." Turn the pages of your Bible and ponder his positive phrasing in such Scriptures as I John 5:2, 13, 15, 18, 19, and 20. Christians do not need to guess; they may *know*. Spirit-directed saints of God find it is impossible to be true lovers of God and then fail to love their *brethren*.

The Apostle John not only lived a life of happy "know so" assurance but he also delighted in the present-tense application of divine truths, so dear and so real to the hearts of God's children. Observe his usage of the thrilling and suggestive expression: "This is."

THIS IS

a—"This is the love of God"..... 5:3
Here is proof that there is within us the Spirit-given and Spirit-directed love toward God. It results in a sincere desire to "keep His commandments."

b—"This is He that came by water and blood"..... 5:6
For Christ Jesus there was a double baptism:

Of water—John's baptism;
Of blood—Calvary.

"His *shed blood* . . . *first gave water baptism its* [meaning] and its spiritual significance. We are *baptized into His death;* the grand point of union between us and Him, and through Him, between us and (the Father) God." J. F. B.

c—"This is the witness of God which He hath testified of His Son"..... 5:9

By Spirit; by Blood; by Water.

d—"This is the record"..... 5:11

"God hath given to us eternal life" once and for ever. He gave it *in His Son.* We must be *in Him* to have it. Adam had life (at least potentially) and lost it.

When we are saved through Jesus' blood,
The *life* thus gained, at awful cost,
Is ours forever—safe, secure:
It's *in His Son* and can't be lost!

e—"This is the confidence that we have in Him"..... 5:14

A new and wonderful assurance, a holy boldness is ours, based *on the family* relationship that accompanies the new birth and His understanding love. Have you ever noted II Chron. 20:20-22, so illustrative of faith at its best, and extraordinary confidence in God's understanding love? Jehoshaphat so thoroughly believed that God would answer prayer that he appointed a choir of singers to praise the Lord *in advance of the victory.*

f—"This is the true God, and eternal life"..... 5:20

And *who* is the true God? John, by the Holy Spirit, points out the true God and the unity of the Trinity in these soul-inspiring words: "We *know* that the Son of God is come, and hath given us an understanding, that we may *know* Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is *the true God,* and eternal life."

Reverently and with awe we say: we that are *in Christ* are *in God.* Christ in us means *God in us.* Realizing that "greater is He that is in us that he that is in the world," we are encouraged anew to fight the good fight of faith.

We thrill to the significant statement in I John 5:1: "Jesus is the Christ." A. T. Pierson reminds us that—

1—He could not be our Jesus, our God-Saviour, unless He were *the Christ.*
2—He could not reveal the way of salvation except He were *the Prophet.*
3—He could not work out that salvation except He were *the Priest.*
4—He could not confer that salvation upon us except He were *the King.*

He could not be prophet, priest, and king except He were *the Christ.*

"*The Christ*"—this is He that came by *water* and *blood* (I John 5:6).

By water—John's baptism.
By blood—Calvary.

The institution of water baptism by the Lord Jesus Christ has its own vital significance and remains a constant seal and witness to the saved that they are incorporated *in Him*. We are possessed *of* and *by* His resurrection life. His shed blood grants water baptism its deep spiritual significance. It reminds us that there can be no newness of life except there first be cleansing. Do not be confused; water baptism neither cleanses nor saves, but ours is the witness thereby unto repentance, cleansing, death to sin, burial, and the resurrection life (cf. Romans 6).

It would naturally follow that when He, "the Way, the Truth, and the Life," promised *another Comforter*, that the One sent forth from the Father and the ascended Lord Jesus Christ should be "the Spirit," who "is Truth." This marks the perfect complement to the water and blood testimony. The authentication of Jesus Christ as the true Messiah-Saviour was—

a—By water..... (baptism)
b—By blood..... (baptism)
c—By Spirit..... (baptism)

The Spirit of Truth gave infallible authority to His witness and mission. This was manifest at Christ's baptism by John Baptist, and recorded by the Apostle John in these significant words: "And John [the Baptist] bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him" (John 1:32). The Holy Spirit ever bore and always bears witness in and through Him.

Is it not blessed to know that we, His brethren, are declared to have the witness of this same Spirit, for "he that believeth on the Son of God hath the witness in himself" (1 Jn. 5:10)? A very special proof of our having passed from death unto life is the witness of the indwelling Holy Spirit *to* us, *in* us, and *through* us. And His witness is ever unto Christ Jesus, the Son of God, our wonderful Lord.

Blessed be God for granting unto us the Son-life (1 Jn. 5:12). Who can adequately describe the joy of the new relationship and blessed fellowship that is ours in the family of God? Who can but marvel at such gracious love that grants the privilege of a new intimacy with the Son of God? O beloved, shall not we, who possess the Son-life, be so com-

pletely possessed by the Son that the great and noticeable change takes place in our lives and the beauty of the Lord Jesus is really seen in us?

We find that I John 5 lends itself beautifully to this suggestive outline:

1—Test of New Birth: Love	vss. 1, 2
2—Test of Love: Obedience	vss. 2, 3
3—Test of Faith: Overcome the World	vss. 4, 6
4—Testimony of the Trinity	vss. 7, 8
In heaven	
In earth	
5—Testimony of God: to His Son	vs. 9
6—The Great Sin: Unbelief	vs. 10
7—The Great Gift: Life *in His Son*	vss. 11, 12
8—The Testimony of John—"that ye may know"	vs. 13
9—*The Triumph of Faith*	vss. *14, 15*
Answered Prayer	
10—The Sin—Not unto Death	vss. 16, 17
11—Temptation Armor	vss. 18, 19
12—The True—"His Son Jesus Christ"	vss. 20, 21
"God"	

What a wonderful chapter this is, filled to overflowing with glorious truth for the growing children of God! From beginning to end, this portion of John's first letter challenges our hearts, bids us scan carefully our lives for increasing evidence of (1) Christian love, (2) saintly obedience, (3) overcoming faith, (4) the Son-life, (5) abiding assurance, (6) prayer power, and (7) spiritual, and physical, purity. Like the chapter, so is the entire letter a divinely given guide and an epistle of encouragement for saints in conflict, revealing—

The Certainties of the Saints
The Security of the Saints
The Source of Spiritual Help for the Saints
The Satisfaction that Comes to Saints who "Know"

Before we write *finis* to this, the last of these studies in First John, may we call attention to the distinct differences that mark the "saved" and the "lost"? In this world of fallen men the glad, good news of salvation has had a mighty impact. Out from the multitudes in the misery, muck, and mire of sin, the wooing Spirit and the wonderful Word have gained a "people for His name." Our hearts rejoice as we think of the children of God and their blessed estate. Our hearts weep as we think of the millions who will not have

the Saviour, who reject God's Son and, rejecting Him, reject LIFE.

It *is obvious that this world of peoples is divided into the* two classes: children of God and those who are *not children* of God. John clearly reveals them as—

Those who HAVE	
HAVE the Father	2:23
HAVE this hope	3:3
HAVE eternal life	3:15
HAVE ... His Spirit	4:13
HAVE the Son	5:12
HAVE ... the Father and Son	II Jn. 9
HAVE the witness	5:10
Those who HAVE NOT	
HAVE NOT the Father	2:23
HAVE NOT seen Him	3:6
HAVE NOT life	5:12
HAVE NOT seen God	III Jn. 11
HAVE NOT the Son	5:12
HAVE NOT God	II Jn. 9

What the "have nots" lack, as revealed in God's Word, shows that they are poor indeed. How rich are those who "have," is beyond all calculation, for we have not yet entered into the "glory that shall be" as heirs of God. Our *hearts are filled to over-flowing with the joy of the Lord* which He grants in such abundant portion. How can we help but love *Him!*

Now "we dwell *in Him*" (4:3), safely, securely;
"Fellowship *with Him*" (1:6), alone nevermore.
Soon, "*we shall see Him*" (3:2), Jesus, *our Saviour;*
"We shall be *like Him*" (3:2), the Lord we adore!

May it be the glad experience of everyone of us to *know Him* as well as did beloved John! Then may it please our Father-God to grant the calm, the courage, the conquering Spirit so manifest in that glorious apostle-disciple, that each one of us may he able to say, with him:

"This Is the True God, and Eternal Life."

THE END

Only when the Holy Spirit of God takes the scales off your eyes, is your real self seen and fully revealed. Then you will behold yourself as God sees you—poor, wretched, miserable, blind, naked, and needing Him.

QUESTION BOX

No. 1399. What is the exact translation or interpretation of John 13:10: "He that is washed needeth not save to wash his feet, but is clean every whit"?

The verb rendered "washed" would be better translated "bathed." Bathing has to do with the body as a whole. The verb "wash" is properly rendered thus. There is a contrast here between the bathing of the whole body and the washing of a part of the body, the feet. When one has bathed he is clean. However, in biblical times certain stains might come upon the feet from a dusty road. Therefore, upon one's arrival at his dwelling place, or as a guest in the home of another, he who has been bathed needs only to wash his feet. The superficial dirt that comes upon the feet, or hands, or face does not alter the essential cleanliness of the body as a whole body but only that part that has been soiled needs washing.

The spiritual application is obvious. He who has been cleansed in the precious blood of Christ does not need such cleansing again. However, in the daily walk of life there is contact with evil, and the feet sometimes become defiled with sin. A believer in Christ needs to wash his "feet" therefore; that is, he must confess his sins (1 John 1:9), and apply spiritual washing with the Word of God (see, i.e., Psa. 119:9; Eph. 5:26).

Specifically, in this passage, our Lord was addressing His disciples in the upper room on the night of His betrayal. He told them the spiritual truth that we have been discussing, and added: "and ye are clean, but not all." The apostles had experienced the bath of regeneration through faith in Himself and, as a body, were clean; "but not all." For among them was a traitor, Judas (vs. 11). The fact that there was one who was defiled did not alter the character of the group as a whole, any more than the dust-stains upon the feet of a man who has bathed change the general cleanliness of that man. "He that is *bathed* needeth not save to *wash* his feet, but is clean every whit."

No. 1400. When Christ cleansed the lepers, healed the sick, gave sight [illegible] raised the dead, etc., did He also save th[illegible] people?

The healing [illegible] importance than the healing of the body, [illegible] our Lord, when there was brought to him a man [illegible] their faith, the faith of the man's friends as well as [illegible] said unto him: "Son, be of good cheer; thy sins be forgiven th[illegible] (Matt. 9:2). Further examination of the passage reveals that, includ[illegible] healing of this man's soul was the healing of his body. "Arise, [illegible] thy bed, and go unto thine own house," the Lord Jesus declared [illegible] His power to forgive sins. "And he arose, and departed to [illegible]"

In Mark 5:1–20, too, there is an account that reveals the new life of one out of whom our Lord had cast an unclean spirit. All who come to Christ in faith as the Son of God and Saviour are cleansed from their sins. Surely those whom He was pleased to heal of bodily ills, during His life on earth, had such faith in Him.

No. 1401. In John 3:16 it says that "God so loved *the world* that He gave His only begotten Son," etc. Does "the world" refer to all or only to the elect?

Without meaning to be unkind, we must state candidly that this is a silly question. If the Holy Spirit had intended that John should write that "God so loved *the elect*," He would have caused him to write it thus. Do not forget that "God so loved *the world*, that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life."

No. 1402. From time to time through the years I have noticed pictures, in the fly-leaves of illustrated Bibles and elsewhere, showing our Lord nailed to the cross whereas the hands and feet of the malefactors on either side of Him are not nailed but tied with ropes. Did the Roman Government specify degrees of torment in the ordeal of crucifixion, nailing some victims to the cross and tying others?

The usual form of execution by crucifixion was to nail the victim's *hands and feet to the cross. It was the loss of blood rather than exposure* to the elements, which caused death. Furthermore, crucifixion was the cruelest method of punishment that Rome could devise, and the depth of the agony suffered by the condemned was the *piercing of the spikes* when he was nailed to the cross, and the tearing of the flesh by the weight of his body pulling against the spikes while he was hanging there. We are of the opinion that artistic license is behind the picturing of the two thieves held to their crosses with ropes, to indicate, in as graphic a way as possible, the extent of the suffering of our Lord on our behalf.

No. 1403. The fourth verse of Jude tells us that certain men were ordained to be ungodly. How can God be righteous (I know He is) in condemning these men, if it was foreordained that they should be ungodly?

You had better read Jude 4 again. It does not say that "certain men were ordained to be ungodly," but that "certain men . . . were ordained to this condemnation, ungodly men," which is quite different. Being ungodly men, they were ordained to condemnation justly administered by a righteous God.

No. 1404. In my Bible (King James Version, of course) sometimes in the Old Testament I read "LORD" in capital letters, and sometimes I read "Lord." Why is this?

The variation is to denote that different Hebrew words are in the text. The word, "LORD" is for the name *Jehovah*, the self-existent One, the eternal I AM. "Lord" is a rendition of *Adonai*, the Master. Other such uses of type to signify different words in the original are "LORD God" for *Jehovah Elohim*, and "Lord GOD" for *Adonai Jehovah*. Make a study of the names of God and it will be spiritually profitable to you. The notes in either the Scofield or Pilgrim Bible are helpful for this purpose.

Should we discard the Christ of the Gospels, as some suggest, for the Christ of the Epistles? No, a thousand times no, says the author in

AFTER THE FLESH

by A. H. Stewart*

"And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again. *Wherefore* henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more" (II Cor. 5:15, 16).

Surely knowing Christ, ascended and seated at God's right hand, "a Prince and a Saviour," does not mean we discard the wonderful revelation that we have in the four Gospels, given by inspiration and preserved for us through the ages, that we may know Him who said: "Take My yoke upon you and learn of *Me;* for I am meek and lowly of heart, and ye shall find rest unto your souls" (Matt. 11:29).

It is true that we now have added revelation and that "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor" (Heb. 2:9), but we shall never forget the Man of Sychar's well, the Man of Calvary, nor would we pass by lightly any of the scenes of His holy life from the manger to the cross.

O Blessed Lord, what hast Thou done?
How vast a ransom given!
Thyself of God the eternal Son,
The Lord of earth and heaven.

For Thou excellest all the fame
Our ears have ever heard;
How happy we who know Thy name,
And trust Thy faithful Word!

*Mr. Stewart, of Racine, Wisc., is well known in many places as a competent Bible teacher. This present article is a companion to his "All Things New," which appeared in the issue of July, 1953.

Yes, wherever we follow our Lord, adoring and admiring, we see love in action on behalf of death-doomed, hell-deserving humanity. His love could and did go to the cross of shame and loss to meet our every foe, bringing deliverance for those who "sat in darkness and the shadow of death."

There are some who tell us that we should no longer be occupied with Christ after the flesh, but rather go to the epistles where we find our Lord and Saviour on the throne of glory, the terminal for the many sons He is bringing there (Heb. 2:10, John 17:24). We do love to look up and behold Him there, but Gethsemane and Calvary should not be forgotten, nor should we ever cease to sing with increasing fervor, with Isaac Watts:

> Alas! and did my Savior bleed?
> And did my Sovereign die?
> Would He devote that sacred head,
> *For such a worm as I?*

I trust we never advance in knowledge so profound that we shall forget the holy, spotless life and sacrificial death of the "Holy and the True," who now has the "key of David" and dispenses all true riches and honors.

No one ever did know Christ after the flesh! All who ever saw in Him the eternal Son did so by the Spirit of God and a revelation from the Father. Peter's confession would give us to understand this. On that eventful day when men were likening our Lord to reformers or prophets, Peter made the noble confession on which is built the unmovable, invincible Church of the living God: "Thou art *the* Christ *the* Son of *the* living God." Then the Lord answered and said unto him: "Blessed art thou Simon Bar-jona; for *flesh and blood* hath not revealed it unto thee, but My Father which is in heaven" (Matt. 16:16, 17).

All God's truth is spiritually discerned. Like the cunning needlework in the ephod (Ex. 28:6) the natural man can never "by searching find out God" or discern His truth. It is also true that "we know no man after the flesh" (II Cor. 5:16). Apart from the Spirit of God opening our understanding, we should still be self-deceived and devil-deceived, for Satan deceiveth the whole world but will finally receive the due reward of his deeds. "The devil that deceiveth them

was cast into the lake of fire" (Rev. 20:10). Satan is the God of this age and blinds the minds of them which believe not, lest the light of the Gospel of the glory of Christ, who is the Image of God, should shine forth for them (II Cor. 4:4).

Man after the flesh, no matter how cultured or educated he may be, still sees "men as trees walking," all qualities and heights, until the second touch; then they see every man clearly (Mark 8:25). "All have sinned and come short of the glory of God" (Rom. 3:23). "Man at his best is altogether vanity," and walks in a vain show (Psa. 39:5, 6).

Did you ever know of any man, before the Spirit and Word of God enlightened him, who would acknowledge that in his flesh dwelt no good thing? No, a thousand times no! The self-improvement society is the oldest and largest society in the world. It was inaugurated in the garden of Eden by Adam and Eve. The "fig leaf" is its emblem—the symbol of the effort to make oneself fit for the presence of a holy, sin-hating God, but in vain. When Adam and Eve were called into God's presence they *knew* that they were naked (Geo. 3:10, 11)!

We do not know ourselves, nor do we know our Lord after the flesh. "But 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" (I Cor. 2:14).

"Tis hence now Christ is gone on high,
Redemption's work complete:
The Spirit brings His Glory nigh
To those who for Him wait.

And we our great Forerunner see
In His own glory there;
Yet, not ashamed with such as we
As Firstborn, all to share.

"Then shall we know if we follow on to know the Lord." We do know our Lord and Saviour—it may be as a babe, or as a young man, or as a father (I John 2:13, 14), but we only know in part the One who inhabiteth eternity. The record of His holy life is left for us to peruse and imitate, and we are exhorted to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." Only as we read the Holy Gospels is this possible.

"Beauty is in the eyes of the beholder." So it was in the experience of the gate with the mysterious name, whose tale is told in this allegory.

THE RIDDLE OF THE WROUGHT-IRON GATE

by E. W. Goodrick*

I am not at all like folks think. In fact, I refuse to be recognized by the name they give me. I will tell you what it is later. Perhaps you will guess it. I want to be called a gate, a wrought-iron gate.

I am old, quite old, born in the City of Forgesite many, many years ago. I add further, with not inconsiderable pride, that it was none other than the holy union of the forge and anvil of Peter Cain himself that begot me—Peter Cain, master of them all.

His fat, red, wet face beaming in lost concentration over my shaping, while he pounded out my red self and panted his obese strength into me, is the first memory I ever had. The first words I can remember hearing were those spoken when the liveryman across the street came after his long overdue hinges.

"That's going to make a mighty pretty gate, Tubby."

"It'll do," understated my maker. But he failed to hide the joy and pride he had in his workmanship. A heavier hammer than the one in his hand were those words; and with them he beat pride into my grain, a temper that has never waned. Though now I am old, very old.

When it was first built, New Liverpool Prison was the perfect model. I was destined to grace its main entrance. Proud was I of my might. No malefactor could ever break through me. I bear in my grain the tempered might of Peter Cain!

Permit me, please, one further indulgence. Old Tubby was an artist. And every curve in my intricate lattice-work,

*Mr. Goodrich is the pastor of the Baptist Church, Dillon, Mont.

every twist and curl, betrayed the artist's blood which raced through that big man's mighty arm.

I am strong and I am beautiful.

The prison—yes. It was a show place. When it was finished, the whole thing was the latest in those days. When it was finished, the last thing they did was swing me in place as though New Liverpool Prison must wait for me before its heart could start to beat. When it was finished, I say, the governor came and stood on a bunted platform and talked about it: to maintain a strong society, these strong buildings, this strong wall, and strong me.

Notwithstanding, had I not the memory of old Tubby, or been less strong, the people would have succeeded in debasing me in my own eyes. For they came, year in, year out, manacled—the new prisoners, uniformed; the guards, dressed up; the curious tourists and depressed visitors. And they said things I overheard. A lot of times I overheard them.

The worst part came with the sight-seeing bus from the depot along toward one o'clock every afternoon. They would get out, the unhistrionic driver would drone his drab account—memorized, both he and I. They would say things to one another, get back into the bus and drive away. "How ugly!" "Depressing!" "Let's go! I've seen all I want to here." They would peer through my fancy iron work and see the gray pavement and the gray cement buildings—sometimes the gray faces over gray uniforms pressed together in lock-step from noon's soup to afternoon's drudgery. "What an ugly sight!" "What ugly uniforms!" "What ugly buildings!" "What ugly walls!" "*What an ugly gate!*"

The gray cement and my dull iron managed to reflect in some way the misery we guarded. And I was judged by what was seen beyond me.

But I did my job. I am proud of that. I held them in.

Until the prison was condemned—and that was long overdue. There were too many prisoners and more modern ways of doing things. So the old prison was razed to make room for a new one. My cement friends broken and fallen,

were cast off in the dump. And me? Melted down and made into something else? Shade of Peter Cain, forbid!

He did.

Dr. A. A. Adams, the president of Reedmont College, said he never quite understood why he happened to drive that way that day. But I know. Old Tubby's ghost pulled at his wheel. Reedmont is a little college thirty miles east. He saw the wrecking, stopped, got out, looked around, went over to where I was flat on my back (I caught but a whisp of the conversation he had with the foreman: "I don't know why not; it's junk"). Dr. Adams got back into his car and drove off.

A host of young folks (not hundreds but a lot), more than were needed, and a great big rickety old truck; and the next thing I knew, I was gracing the main entrance of Reedmont!

Now I am open most of the time. When closed, it is to keep people out, not in. No one wants to get out. So, to do my job right (I want to do my job), to be a good sentinel, I *did a right-about-face.*

And what do I guard? Green grass and shrubbery, unaligned, ivy-softened, stone buildings and these free young people. Not squashed together back to front, no segmented serpent winding to a single destination; rather, hardly any two going in the same direction. And when they walk close together, it is arm in arm and side by side. What bright faces! What bright clothes! What a polychrome pageant! Laughter? All the time. I am made of iron and am awfully sensitive to sound. I vibrate easily. Since coming here, I have not quit from their laughter.

Folks come—students, professors, visitors, self-same sightseers in a bus. "Beautiful!" "Don't they look carefree!" "What a happy scene!" "So peaceful!" "What beautiful, stately buildings!" "What a beautiful campus!" "*What a beautiful gate!*"

Then what did you make me, Tubby Cain—ugly or beautiful? Neither. I am like a chameleon. I am what is seen between my bars. If it is sorrow, despair, misery, punishment—then I am ugly. If it is joy, peace, hope, laughter, perpetual youth—then I am beautiful. I am darkness or I am day, foul or fair, grotesque or grand.

I am Charon, son of Darkness, ferryman of the Styx; or I am Christ, Son of God, Gateway to heaven!

Oh yes—the name they give me! Have you guessed it? "Death"!

But Death's a misnomer. There is no such thing—only me, a gate through which all pass. And what joy when Passer-Through avoids the Eternal Penitentiary by making Christ his Sin-Beater, and Lord and Teacher, to keep on learning in the University of Heaven, new things wonderful and thrilling!

BOOK REVIEWS

by KENNETH O. BOUTON

The Moody Bible Story Book. By G. Ingwerson. Moody Press, Chicago. Cloth binding, 639 pages. Price, $4.95.

Stories are of interest to everyone, especially to children. Here is a book with over three hundred stories covering the history and truths of the Bible from Genesis to Revelation. It is a translation of a Dutch Bible storybook, somewhat revised and rewritten, and has a number of excellent qualities. The art work on the cover, and the 164 two-color illustrations are very good. The stories are simply but interestingly narrated. The titles are apt and appealing. An index enables the reader to find quickly the story on the various Bible passages.

Parents will enjoy reading this book to their children who will gladly listen. Sunday school teachers and children's workers will find it of great value in their ministry.

by JOHN B. MARCHBANKS

The Prayer the Lord Did Not Pray. By J. Vernon McGee. Van Kampen Press, Wheaton, Ill. Cloth binding, 95 pages. Price, $1.50.

This book contains eight sermons on prayer, the first seven of which are based upon the so-called Lord's Prayer which is, as the author so aptly points out, "the prayer the Lord did not pray." The eighth message is entitled "When Paul Prayed," and deals with the epistle prayers of the great apostle.

These messages are easily read, being in conversational style. Evidently they were delivered as sermons by the author, who is pastor of The Church of the Open Door, in Los Angeles. The book is dispensational and draws a needed distinction between the interpretation of Scripture and the application thereof. We could wish that there were more books on prayer, and other subjects as well, which seek to give a right division of the Word of Truth, as this volume clearly does.

LETTERS

Meeting a Special Need

To the Editor:

Your letter of December 10th is just at hand bringing us the welcome news that through the *Our Hope Missionary Book Fund* you are sending us two sets of *The Annotated Bible* by A. C. Gaebelein.

This is indeed good news and we appreciate it more than we can say. As a matter of fact this gift will meet a very special need in connection with the libraries of our two Bible Institutes in the Philippine Islands where we have a shortage of books and where the English language is so widely used that all the students in these two schools know how to read and write English. These two schools are the Baptist Bible Seminary, 401 Pennsylvania Avenue, Manila, and the Doane Evangelistic Institute, 45 Bonifacio Street, Iloilo City, Philippines.

Dr. Harold T. Commons
President,
Association of Baptists for World Evangelism, Philadelphia, Pa.

¶ This portion of Dr. Commons' letter is published as an indication of the value of gifts to our Missionary Book Fund. —Ed.

Pray for South America

To the Editor:

We need these days common sense in interpreting the Word. I was glad to see you had an article on "Water Baptism." Once, when young, I was almost carried away from the truth concerning water baptism, by some men in Canada.

We use many of your articles in our Bible study and teaching. Once I took a study from *Our Hope* about "The Lamb of God," and a Jewish rabbi asked me for the article after the meeting.

Since I was nineteen years old I have read *Our Hope* and I am now sixty-two. Praise God for His goodness. We have been giving out His Word in hard places for over thirty years in inland South America and are, at present, near Buenos Aires in Bible School work. Pray for South America.

Annie Fay
Florencio Varela,
Argentina, S. A.

Christmas

To the Editor:

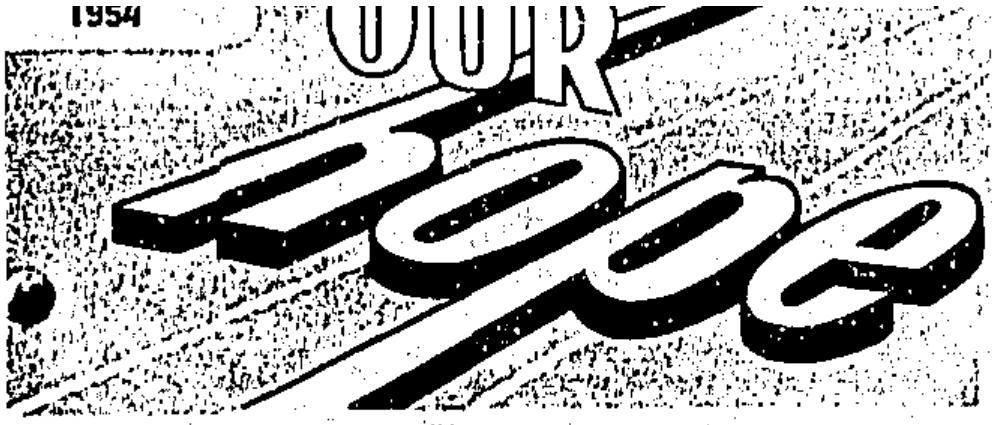
You know the Lord has *not* commanded His people to worship Him by celebrating His birth: you *know* X-mas is from X-*mass*: you *know* Rome got *this* mass from pagans: you *know* it is evil: but because the multitude does observe it, you are going to follow them. For ignorance God provides instruction; but yours is a plain case of apostasy. But our strong Lord God knows how to handle that, too: for apostasy He reserves fearful judgment.

A. C. Gaebelein always ignored the anti-scriptural innovation. I would the present editor would do so.

Anonymous

¶ Of course, Christians should rejoice every day rather than on one specific day that there was born "in the city of David a Saviour who is Christ the Lord." But Reader Anonymous is mistaken: (1) the Editor does not "observe" Christmas; and (2) Dr. A. C. Gaebelein did not ignore Christmas, as our anonymous brother would discover if he would examine the issue of December, 1938 (pp. 378, 392) which was, by the way, the last such number before the present editor became affiliated with the magazine.—Ed.

1954



Vol. LX
No. 9

Frank E. Gaebelein, Publisher — P. Schuyler English, Editor

Editorial Notes

The Epistle to the Hebrews makes known in a most wonderful way the Person of our Lord Jesus Christ and His work in redemption. To know 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 (1:1, 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" (10:5). He lived on earth holy, harmless, undefiled, and separate from sinners (7:27). But He came to put away sin by the sacrifice of Himself; He was once offered to bear the sins of many (9:26-28). He purged, by Himself, our sins (1:3). Through death, He destroyed Him that had the power of death, that is, the devil (2:14). All who trust in Him are sanctified once for all (10:10). He has become the author of eternal salvation unto all who obey Him (5:9). "Neither by the blood of goats and calves, but by His own blood, He entered once into the holy place, having obtained eternal redemption" (9:12). Through Him we have received the promise of eternal inheritance (9:15). And we have boldness to enter into the Holiest by the blood of Jesus (10:19). The God of peace brought Him again

from the dead (13:20). He passed through the heavens (4:14). He entered heaven as the glorified Man and sat down at the right hand of God (1:3). 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, will surely appear the second time without sin unto salvation (9:28). He left the earth and entered the highest heaven, taking His seat upon the throne of God. This, predicted in the 110th Psalm, is quoted a number of times in Hebrews, and it applies 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 our Lord is waiting in glory (10:13).

In the beginning of Hebrews, much is said of Christ's 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 the 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 2nd 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 97th Psalm is also mentioned as speaking of Him. "And again, when He bringeth in the First Begotten into the world [the inhabitated earth] He saith: And let all the angels of God worship Him" (1:6). This verse does not mean His first coming, when He came here as the Only Begotten, but His second coming,

when He comes as the First Begotten (from the dead) attended by the angels of God. The 97th 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.

In the 45th Psalm 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 8th Psalm is used to reveal His glory. He is the Son of man to whom the world to come will be in subjection. The world to come is not eternity but the inhabited earth during the coming age. When He comes again, all things will be put under His feet. "But now we do not yet see all things put under Him" (2:5-8). When this is done, and He receives His great inheritance, He will bring many sons into glory (2:10), 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" (2:13).

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 110th 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. 6:13). He will receive His throne and occupy that throne when He comes again. With that blessed, rapidly approaching event, His 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:

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"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. 12:26, 27). The prophecy of the shaking of the heavens and the earth was given through Haggai (2:6-9), and there we read that, when this takes place, "the desire of all nations shall come," that is, He whose right is to reign, and who alone can bring peace and rest to this earth, will return.

Surely these shaking times are almost upon us. Nations are being shaken. There are 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, will be fulfilled, we, His beloved people, will be sharers with Him in glory. What a destiny and glory are ours! What power the vision of these things 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. 10:37).

—*From the writings of the founder, A. C. G., 1917*

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Uzza Put Forth His Hand

When David was anointed king and established an united kingdom at Jerusalem, he properly recalled that the ark of God was missing from the capital city. The ark had been, throughout all Israel's wanderings in the wilderness, the symbol of the Presence of God as the center of the nation's life, but for a number of years it had been left, neglected and seemingly unwanted, at Kirjath-jearim, a city only about ten miles distant from Jerusalem. So David, after consulting with his leaders, determined to bring the ark back again. The record of this wise decision and the expedi-

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tion that went forth to Kirjath-jearim is told in I Chronicles 13.

"And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart. And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets. *And when they came unto the threshing-floor of Chidon*, Uzza put forth his hand to hold the ark; for the oxen stumbled. And the anger of the Lord was kindled against Uzza, and He smote him, because he put his hand to the ark: and there he died before God" (vss. 7-10).

The ark seemed in danger of falling, and Uzza put forth his hand to keep it in place. For this God smote him! Does it not appear to be a severe penalty for an act of thoughtfulness on Uzza's part? But our God does all things well. The circumstance was brought about because David failed to follow divine instruction as to the transportation of the ark.

In Numbers 4:15 we read, concerning the holy vessels of the sanctuary: "And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is set forward; after that, the sons of Kohath shall come to bear it; but they shall not touch any holy thing, lest they die." From among the Levites one family, the sons of Kohath, was entrusted with the service of the holy vessels. Thus, when David neglected to appoint the prescribed persons to transport the ark in the prescribed way from Kirjath-jearim, and when one of the drivers of the cart touched the ark with his hands, contrary to divine precept, immediate judgment fell. David later confessed this when he arranged a second time to bring the ark to Jerusalem. "Then David said, None ought to carry the ark of God but the Levites: for them hath the Lord chosen to carry the ark of God, and to minister unto Him for ever" (I Chron. 15:2). To the priests and the Levites, he declared: "Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord God of Israel unto the place that I have prepared for it. For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought Him not after the due order.

So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel. And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the Lord" (vss. 12-15). And the ark of God reached its destination in safety.

David's first intent to bring the ark to Jerusalem was a proper thing and a good thing, but the way in which the task was undertaken was wrong. It was in disobedience to God's Word and was irreverent toward His holiness.

There is a lesson for us in this experience of David's. It is a good thing, surely, to read the Bible but we must not handle God's Word lightly. Ever before us, as we turn the leaves of this Holy Book, must be the knowledge that this is indeed the Word of God, and when He speaks to us in it we must obey His voice.

It is a good thing, a necessary thing, to pray, but we must not enter the Father's presence irreverently or casually but in the Holy Spirit. We must remember that, through the Lord Jesus Christ our Saviour and Intercessor, we kneel in prayer before the very throne of God Almighty.

It is a good thing, and in accord with the Lord's command, to preach the Gospel, but we must never do so apart from prayer, whether it be to a multitude or an individual. No message from God is shallow or frivolous, and we must not allow ourselves to proclaim His Word in aught but a reverent way.

It is a good thing to serve the Lord in this capacity or that, according to His gifts to us, but we must never do so in a careless way but as unto Him.

We are not on equal terms with God, who is holy and majestic; consequently we must never talk or act in a way that would imply, by its very freedom, that our relationship with Him is on a man-to-man basis. Only in holy awe and utmost reverence must we hear Him or address Him. Only with godly fear and complete homage to Him must we engaged in the service in His name. For who is like unto Him, glorious in His holiness?

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Faithfulness in the Little Things

After telling the parable of the rich man and his steward, our Lord made this statement: "He that is faithful in that which is least is faithful also in much" (Luke 16:10). These are words that, as we ponder them, may bring us either encouragement or reproach—sometimes the one and sometimes the other. When we have been engrossed in the common and ordinarily dull routine of every day living, and yet have been faithful in performing the little and humdrum tasks, the Saviour's words come as a benediction to us. On the other hand, when we recall neglected opportunities of loving, if humble, service, the same words have shocked us into a feeling of guilt and shame.

There are not many who have been endowed by the Holy Spirit with numerous and great gifts. Even the five-talent servant is said to have been faithful in "a *few* things" (Matt. 25:21), so that those of us who are conscious of having but one talent realize how very little we are able to do to please Him who did so much for us. The best that we can offer Him, from our hearts and with our hands, seems too small.

At the same time, how gracious the Lord Jesus is to us! Even a cup of water, given in His name, He deems worthy of a reward (Mark 9:41). The simplest service done for the least of His followers He values as done for Himself (Matt. 25:40), and we can be sure that it will be remembered for evermore.

There is an erroneous view that the spiritual life is entirely separated from the day by day walk in the world, as if only that is religious which is related to Bible reading, prayer, meditation, and attending church services, whereas all else that pertains to the common, prosaic duties of every day are purely secular and thus of no real value in the sight of God. But this is not so. While it is service for Christ, service of the highest kind, to lead souls to a knowledge of Him through the Word, and to teach the Bible, there are lowlier opportunities of ministry to Him that are open to every one of us. The danger is that we are too frequently looking for some great things to do when, generally speak-

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ing, it is our task to be "faithful in that which is least." After all, the vast majority of Christian people are occupied, during most of their waking hours, in the duties of the office, or school, or factory, or home, or farm, or in some other bread-winning job. If we cannot serve the Lord in these places, we cannot serve Him at all. We should not despise the opportunities to witness to the Lord, however humbly, for it is equally as important that the secret and minor acts of service be fulfilled with fidelity as it is for the "big" ministry. In private prayer, private worship, when what is done is known only to God and one's own soul, conscientiousness that is consistent with our Christian profession is an assurance to oneself, if not to others, of the reality of one's faith. Such faithfulness is a testimony to Christ even though we may never understand why this is so. When none but God can see, are we faithful to our trusts even though they may be but little ones. If we are "faithful in that which is least," we will doubtless one day be entrusted with much. The one may be the preparation for the other.

There will be some great surprizes in the day when we stand before the judgment seat of Christ, when the little offices that we have been able to do in the home or place of business—for the sick and distressed, or simply by honorable and conscientious performance of the routine tasks—will be crowned with the commendation of Christ: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

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More About the New Look

From the communications that have reached the Editor's desk since the January number was issued, it would appear that about three members of our reader-family like and approve the new cover and format, to every one member who dislikes or disapproves the changes. Most of the unfavorable observations are in regard to the new cover.

Quotations from some of the earliest letters received are published in the "Letters" columns this month. Not printed

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there, but on the Editor's desk, are comments from some who are genuinely grieved because of the change. These readers feel that *Our Hope* has lost something in altering its appearance, and they have expressed themselves as follows: "I wept when I saw the new cover"; "Are you trying to imitate the world?"; "Why change from the cover that *Our Hope* has always had?"; "Dr. A. C. Gaebelein would certainly not have approved the change"; "You have dishonored the Lord by omitting A Testimony for Our Lord Jesus Christ"; and, "What next? Already your design is modern. Soon it will be your doctrine."

We regret exceedingly whatever grief or disapproval that the "new look" has occasioned. It may help if we give a few details as to the reason that we thought it to be time for a change. First, however, we should like to correct certain misconceptions on the part of some of our critics.

(1) We are not trying to imitate the world, either in the design of the new cover or in the format of the reading material in the magazine. Insofar as we are aware, there is nothing "worldly" in what is now being presented.

(2) We have not changed the cover that "*Our Hope* has *always* had." The cover that was discarded for the new one was first used in July, 1946, after Dr. A. C. Gaebelein's Home-Call, and is only one of a number of designs that have been employed over the years.

(3) It is difficult for anyone to say what another would or would not have sanctioned. Be that as it may, we are not at all sure that "Dr. A. C. Gaebelein would certainly not have approved the change." Assuredly none of our reader-family knows as well as Dr. Frank E. Gaebelein what his father would have liked; and, next to Dr. Frank E. Gaebelein, we are of the opinion that the Editor probably best knew his predecessor's mind on matters of this nature.

Our readers had no way of realizing, of course, that the Editor was responsible for all four of the last cover designs, dating back to 1933. For even before the present editor became affiliated with *Our Hope*, Dr. Gaebelein asked him to prepare a new cover for the magazine. Furthermore, the Editor designed or arranged the art work for the jackets of all of Dr. Gaebelein's books (with one exception) from 1933

until his death. Not one of the cover or jacket designs was ever rejected or altered by Dr. Gaebelein.

It should be remembered, too, that the Lord called Dr. A. C. Gaebelein Home in 1945. While the present publisher and present editor honor his memory and hold in highest esteem the ministry that Dr. Gaebelein had, God gave them their own gifts and their own ministries, and not the gifts and ministry of the founder.

(4) If we have dishonored the Lord by omitting from the outside cover the words, "A Testimony for Our Lord Jesus Christ," we certainly hope that He will reveal the fact to us. Assuredly there was no such intention on our part. It was our thought that the words fit much better where they now appear, with the Table of Contents on the inside of the front cover.

(5) It is, of course, preposterous to suggest that, because the format of the magazine has been modernized, its message and teaching will change and its staff will become modernistic. Fearful that some might imagine just such a thing, we stated, in the editorial "The New Look," in the January issue: "It [*Our Hope*] has been modernized in style but not in doctrine, for it will carry the same old truths that it has always made known."

Let readers look at some photographs of the founder, taken about 1895, and others made around 1940. Men's styles change over the years, and Dr. Gaebelein always dressed in conformity with the current, conservative fashion. Because he no longer, in his late years, wore the high straight collars that he did in the 19th Century, or because he discarded the Prince Albert coat of the turn of the century for the shorter suit-coat of the 20th Century, it did not mean that his teaching changed and became modernistic. The same staff and the identical writers that have been preparing the articles for *Our Hope* for a dozen and more years will continue to do so. They have not altered their doctrinal views in the slightest degree.

Why, then, the present change in cover and format?

Circulation is the life's blood of a periodical. While we have been unusually fortunate in holding a very high percentage of our old subscribers, we are not getting new sub-

scribers and we need them. With many of the readers, the staff was satisfied with the old-style cover and format, but there is some reason why we do not secure new readers and it has been our thought that *Our Hope's* "get up" might be the cause.

For example, the Editor has noticed frequently that at book tables and free literature tables at Bible conferences, where copies of *Our Hope* have been displayed along with other evangelical magazines, that the stacks of one after another of the other publications have diminished while the pile of our own magazine has hardly decreased at all. It is our thought that the new cover may draw attention to *Our Hope* and that, if people take a copy and read it, they may subscribe. Any book publisher will tell you that it is the jacket that sells the book, and the cover that sells the magazine.

As to the inside format, we believe that the new headings and the introductory lines at the beginning of each article may awaken interest in the articles themselves. After all, these studies are written so that they will be read. One who expressed himself as not caring for the "new look" unconsciously confirmed this view. This friendly critic is required, in his work, to do a great deal of book reading. In telling us that he did not care for the new cover, he wrote: "I have read quite a bit of *Our Hope* with interest (a record for me). Don't misunderstand me; I have to read so much that I do not usually get around to periodicals." It is our supposition that the reason that this friend did something out of the ordinary in reading "quite a bit of *Our Hope* with interest" was that the new format whetted his appetite. We trust that it will do the same for many others.

So, then, the change in *Our Hope's* appearance is for the purpose of securing new readers without which we cannot survive. We believe that the Lord is going to enable us to find new readers and to increase the circulation. At any rate, there is nothing unalterable about either the new cover or the new format. Doubtless they will be changed again from time to time. Be assured, however, that we shall not alter the teaching of the truths of God's Word that we all hold as being so extremely vital and dear.

Satan's Preference

Out of the British periodical, *Punch*, come these lines about the Hydrogen Bomb:

"A pretty toy!" the devil shook his head;
"I still prefer the human heart," he said.

There is a great truth in this little verse. Satan does not need to destroy men by their use of the weapons of carnal warfare, however mighty these weapons may be. It is in the spiritual warfare that the devil does his greatest damage. All the wicked powers of the unseen realm are at his command (Eph. 6:11, 12), and their force is great. If Satan has a man's heart, he does not care about any earthly invention. He will bind that heart, that life, to himself as tight as he can and, humanly speaking, there is no way of escape.

But let any man turn to Christ, believing on Him and trusting his soul, his life, his eternal destiny to the Son of God, and Satan is powerless to hurt such an one. And as for the believer in Christ, he fears no evil, though his walk may be in the valley of the shadow of death; for the Lord is with him (Psa. 23:4). What fear can there be of any enemy when we are in such hands?

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The Time That Remains

When John Wesley was at the height of his glorious ministry, a friend asked him: "John suppose you knew that you were going to die by midnight tomorrow! How would you spend your time until then?"

"I would spend it," Wesley replied, "exactly as I expect to spend it now. I would preach tonight in Gloucester, get up early tomorrow morning and proceed to Tewkesbury, where I would preach in the afternoon. Then," he continued, "I would go to the Martins' house in the evening, as they are expecting me, talk with Mr. Martin, pray with the family, retire, putting myself in the Father's care, and wake up in heaven."

To live in such a way that we would not need to change a single engagement or plan, if we knew that the Lord would come tomorrow or would take us Home by the gateway of



physical death within the next twenty-four hours, is to be living for God in truth.

What are you doing with the time that remains? Are you living for self or for Christ? Is there anything that you would do differently if you were sure of His coming today or tomorrow?

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Report

The response of our reader-family to the "Christmas for Christ" fund was encouraging. These gifts were, for the most part, sent through the office of *The Pilgrim* in Philadelphia, as suggested in *Our Hope*. About sixty-seven per cent of the donations were marked for specific evangelical works—missions, foreign missionaries, and organizations in the U. S. A. The balance of the contributions was to be apportioned according to the Editor's discretion. An accounting of the distribution is given below. We want to express our heartfelt thanks for your fellowship with the Lord's work in this way, and for the gifts to *Our Hope's* Missionary Subscription and Book Funds, included in these donations.

Contributions through "Christmas for Christ," 1953: Africa Inland Mission (for Miss Muriel Schauer), $24; American European Fellowship, $10; Association of Baptists for World Evangelism, $10; Belgian Gospel Mission, $10; Central American Mission, $10; China Inland Mission Overseas Fellowship, $20; Dr. James R. Graham, Formosa, $40; Hebrew Christian Mission, $5; Jamaica Bible School (for Mr. and Mrs. Robert Love), $40; Japan Gospel Fellowship (for Miss Irene Snelson), $10; Dr. Lewis (Africa), $25; Message to Israel, $10; Miss Esther A. Meyer (The Netherlands), $25; North Africa Mission, $15; Northeast India General Mission, $10; *Our Hope* Missionary Subscription Fund, $194; *Our Hope* Missionary Book Fund, $30; *The Pilgrim* (Hunter Fund, Japan, $25; Ujai Fund, Brazil, $25; Bower Fund, Japan, $25; McLewin Fund, South Africa, $25; Kruse Fund, Japan, $25; General Fund, $19.50), $144.50; South Africa General Mission, $10; D. M. Stearns Missionary Fund (for office expenses), $20; Stony Brook School, $15; West Indies General Mission (for Mr. Ufkin), $15. Total, $692.50.

Not strictly within the "Christmas for Christ" plan but received in December was another donation of $1,641.36, distributed through *The Pilgrim* as follows: The Bible Study Hour (Dr. Barnhouse's radio broadcast), $500; *Our Hope* (for missionary subscriptions, etc.), $641.36; *The Pilgrim* (for five missionary funds, $200; for General Fund, $300), $500. Total, $1,641.36.

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Missionary Subscription and Book Funds

Gratefully and enthusiastically we express our thanks for the donations made to the *Our Hope Missionary Subscription* and *Book Funds* during December and for the year 1953. Notice is given below as to the contributions that were received. The value of these gifts, in the spiritual realm, is great. Here we simply say: "Thank you."

Our Hope Missionary Subscription Fund, December, 1953: Nos.

53-114M, $100; 53-115M, $2; 53-116M, $7; 53-117M, $2; 53-118M, $3; 53-119M, $5; 53-120M, $3; 53-121M, $7; 53-122M, $3; 53-123M, $2; 53-124M, $11; 53-125M, $2; 53-126M, $2; 53-127M, $20; 53-128M, $5; 53-129M, $6; 53-130M, $10; 53-131M, $6; 53-132M, $2; 53-133M, $1; 53-134M, $94; 53-135M, $5; 53-136M, $2; 53-137M, $3; 53-138M, $32; 53-139M, $3; 53-140M, $38; 53-141M, $100; 53-142M, $10; 53-143M, $3. Total, $485.00.

Our Hope Missionary Book Fund, December, 1933: Nos. 53-25B, $30; 53-26B, $30. Total, $60.00.

One special gift, for use as needed in the above funds or elsewhere, was received in December, in the amount of $641.36.

Total receipts for the year 1953: in the *Missionary Subscription Fund*, $1,292.35; in the *Missionary Book Fund*, $258.00.

SPEAKING ENGAGEMENTS
(For Your Information and Prayers)

Dr. Frank E. Gaebelein:

March 12–14—New York, N. Y.: Trinity Baptist Church, 250 E. 61st St.; Friday and Saturday, 8 p.m.; Sunday, 11 a.m. and 7:30 p.m.

When Reading the Bible

The Bible, God's Holy Word, is not to be read like any other book, or like a newspaper. Too many blessings are lost unless it is read as a personal message from God Himself. Therefore, when truth is revealed, believe it; when a prayer is recorded, appropriate it for yourself; when a promise is given, receive it; when an example of holiness is presented, follow it in faith; and when Christ is portrayed in all the matchless beauty and completeness of His Person and work, adore Him.

Coming Soon

An Exposition of

The Epistle to the Ephesians

by Lehman Strauss

Works, tears, vows, resolves, philanthropies—these will not bridge the sin-gulf between God and man. God Himself must erect the ladder, and He must let it down. This is revealed in

THE STORY OF JACOB'S LADDER

by J. Stuart Holden*

In the revelation of Himself which He gave to one who came to Him with an open heart and in a sincere spirit, a man who, He said, was "an Israelite indeed in whom is no guile," our Lord gave one of the greatest revelations of Himself that He ever offered to anyone. Making use of an incident recorded in Genesis 28, He bade Nathanael look forward to the day when he should see "the heavens open, and the angels of God ascending and descending upon the Son of man" (John 1:51). He told him to look forward to the day of Calvary; to His departure from the earth and return to His Father; and to the unceasing communication between Him and His people, with angels ministering, blessing, enriching, and sanctifying their lives.

Christ was using a story which has long been familiar to us—the story of Jacob's dream of the ladder, set up on earth and reaching heaven. A wonderful story, a story we have known and loved from our earliest days, and which captured our imagination when we were little children. There is possibly not one of us who has not visioned it many a time. We have seen in our mind's eye the glorious staircase leading into the realms of light; we have seen the shining angels ascending and descending. A wonderful story, the true interpretation of which we should probably never have

*This previously unpublished manuscript, by the Late Dr. J. Stuart Holden, is a message delivered by him when he was Vicar of St. Paul's (Anglican) Church, Portman Square, London. It was transcribed and sent to us by Miss Bestley of London.

known had it not been for the Lord Jesus, who took this story as illustrative of His work of redemption. Let us, therefore, meditate upon it in the light in which Christ Himself used it. For this is one of the great stories of the Old Testament pointing forward to Him who, in the fulness of time, should come, bridging the sin-gulf between God and man, and making a way home for poor, exiled, lost ones to their Father's Home.

The story is this: Jacob is in flight from sin's consequences. He has sinned against God; he has sinned against his family; he has sinned against his own conscience. Though no threat against him has been expressed by his outraged brother, yet conscience makes Jacob restless. Nothing will do for him but that he must flee from what has become a place of vengeance. The light of home has turned into the gloom of fear, and he flees.

There is always something strange and solemn about a boy's first night away from home. Some of us remember our first night at school. Some young man reading these lines may be spending his first week in a great city; he has left his country home to enter upon his life's work. There is to him something strange in the atmosphere, something solemn in the surroundings. Oh, that it might be for him as it was with Jacob on his first night in exile! Oh, that he might get God! For if so, then his whole life will be changed.

Jacob finds himself alone, in exile. He feels the burden of his forfeiture. He has given up so much that was of value. He feels lonely and conscience-stricken. But God draws near to him.

How near God is to us in such circumstances! He causes friends to forsake us in order that He, the greatest Friend of all, might draw near to us. He makes the music of the world to die down in order that we might hear the heavenly music. He puts out the world's glittering lights that we may see Him, the Light of the world. And what God did with Jacob in the desert, He is doing with men today. He seeks to get at men's hearts. He is the great Master-locksmith. He has the key to open every closed door that is locked against Him.

God drew near to Jacob in his dream to reassure him that

the communication was still fresh between Himself and Jacob. Though Jacob had forfeited much, he had not forfeited the love of God. He had lost much, but he had not lost the mercy of God. God had not turned from him. And the vision, and the voice within the vision, reassured his heart and changed the desert, a mere sandy wilderness, into the house of God and the gate of heaven. And we read that Jacob arose the next day, and he took the stone whereupon his tired head had lain, and he broke a vial of oil, consecrated it unto the Lord, and made a vow that God, who had appeared to him and had spoken to him, should be his God.

There is little need to point out the very obvious message here—the lonely man and the near God; and the angels ascending and descending. May we, too, by the grace of God, catch such a vision. May we, too, see God. And tomorrow, for us, the sun will shine and the streets of the great city will be as the streets of the New Jerusalem, radiant with the presence of the King.

The first thing we learn concerning Jacob and his vision is this: *There is a divine communication between earth, with all its sin and sorrow, and heaven, with all its light and glory.* Why has the Holy Spirit taken such an incident as this, and discarded so many others? It is that we might see in it a prophecy concerning the One who was to come. He is the Way from man's sin to God's heart. He is the great Ark of refuge. He is the brazen serpent. He is the water that gushes out from the smitten rock. And it is because of the Lord Jesus, and the fulness of His love and the perfection of His work, that the Holy Spirit has selected this old incident of Jacob's dream to testify of Him: that we might the better understand Him and, understanding Him, enter into the fulness of His salvation. This is the inner meaning of the sacrifices and detailed ritual in the old covenant. This is the inner meaning of all the prophetic utterances. The reason why men do not understand the Old Testament is because they have not learned the key to it. When they learn that it testifies of Christ—that Jesus, enfolded in the Old, is unfolded in the New; that Jesus, patent in the New, is latent in the Old. When they see that in the New every-

thing radiates from Christ, and that in the Old everything verges upon Him, that Christ is God's full and final message to the world, then men will begin to understand the Old Testament and the incident of the story of Jacob's ladder.

There is a divinely established communication between earth with its sorrows, and God and His salvation. It is *divinely* established, for no man can fix a ladder from earth to heaven. Just as that is materially impossible, so is the spiritual significance of it impossible to men. Prayers, works, tears, resolves, vows, philanthropies—they are all insufficient to bridge the awful sin-gulf. God Himself must erect the ladder, and He must let the ladder down. That is the meaning of Christ's Coming. Christ came down to this earth from God. It was not that Christ expressed humanity on the highest possible point of its development but, rather, that He expressed His divinity on the lowest possible point of its condescension. It is just the sin-film which is upon our eyes which prevents us from seeing the ladder. Jesus proclaimed to men the salvation of which He alone is the Author and Giver. Were the sin-film not upon our eyes we should recognize this, the most obvious truth in the Word of God. It is that God has made communication possible and, hence, no exiled man need remain an exile; no poor lost soul need remain in such poverty. "I am the Way," says the Son of God.

The second lesson we learn from this incident is this: *The gate of heaven is not far away from a sin-exiled man.* Jacob fell asleep, weary and tired. He had little idea that the gate of heaven swung open so closely to him. Neither have we to go far to find God.

We do not need to make a pilgrimage to Jerusalem's ruins to find God. He is nearer to us than hands, and feet, and breath. He comes so near to us in the persistence of His grace, that we can hear Him, if we but call with the cry of penitence. Jacob little knew that night, as he lay down to rest, that he was in touch with God, that the God whom he had outraged had brought him into the wilderness. Did we but realize that the ladder is already set up, we should not be exhorting one another to avail ourselves of Christ's salvation, but we should be praising Him "for the love

which has sought us, and the blood which has bought us."

Our Lord uses this incident in order to teach us that the life to which He calls men is an upward life. To live the Christian life is to overcome. And Christ helps men, makes them steadfast in their resolves and purposes, inspires their hearts, and reinforces them in all their attempts at goodness. Christ wants that our lives should be constantly rising, that we should be ever overcoming difficulties, that we should be living lives in which self is trampled down and the power of evil overcome. The whole trend of the natural life is downward, as we all know. Christ is calling men upward, to rise as victors over those things which would enslave us.

But there is something more to be learned here: *If a man climbs a ladder he climbs it a step at a time, and he climbs it alone.* There is no room on a ladder for two abreast. The Christian life is a lonely life. We are born alone, and we have to die alone. We have to stand before God alone. And we have to live our lives alone; we must tread the way of life a step at a time.

And yet, in another sense, we are not alone. There are angels ascending, surely, to carry the aspirations, and desires, and prayers of the pilgrim to the Father; and they are descending with all the rich expressions of courage to the fainting heart. As you go forth resolved, by the grace of God, to live the Christian life, remember it is climbing the ladder a step at a time, and it is climbing alone. Yet we climb with the ever-present Saviour by our side, and the angels "sent down to minister to them that shall be *heirs of salvation.*"

In a little church-yard is to be seen the resting-place of a young man who met his death on the mountains. After the record of his name and birthplace, these words are inscribed on the tombstone: "He died climbing." May this be your resolve. "God helping me I, too, will die climbing. *Excelsior* shall be my motto." And you will find that Christ reinforces the man who by faith and obedience clings and climbs. "*Strive* to enter in at the straight gate."

Jacob had a long way to go before he was made perfect. God accepted his consecration as a beginning—that was all.

What an unworthy bargain was the bargain that Jacob made with God! "If God will be with me, and will keep me in the way that I will go, and will give me bread to eat, and raiment to put on . . . then shall the Lord be my God." How unworthy, and yet how wonderful is the grace of God which accepts unworthy consecrations! We find God disciplining Jacob. We find God bringing him into places of hardship, places where he is misunderstood and wronged, changing the cringing man into one who has power with God and with man. Yes, God accepts as a beginning that which we offer Him. The man who realizes that the ladder has been let down, and that Christ has come very close, the man who realizes that Christ has called him with such wonderful promises of grace, will have as the first impulse of his soul to give back to Him the life he owes. And God not only sanctifies the gift but expands and enlarges it; and such an one finds himself possessed of impulses which had never been generated in his heart before.

Will you put your foot upon the first rung of the ladder, and say: "God helping me, I will climb." I will accept Jesus as my Guide, to help, and sustain, and keep, and support me. The God of Bethel shall be my God"? Make that your response, and His answer will be swift and certain, and life for you will become, by faith, a constant ascent into His presence.

The Perfume of That First Lord's Day

By Eva Gray

No fragrant spice was needed there that day,
A nobler, subtler fragrance filled the air;
The perfume of a dearer, sweeter theme,
As breathed from heaven's courts, was present there.

The cross of Him, our Saviour and our Lord,
Its pathos, shame, and anguish fled away
When, as the dawning broke so wondrous fair,
And odors sweet proclaimed that first Lord's day.

O consummation, rich and glorious!
Why weepest thou, dear one? He is not here!
Our Saviour rose, our Lord victorious!
The perfume of that day we'll always share.

O precious Saviour! Blessed Risen Lord!
The glow and sweetness, fragrance of that day
Will ever be remembered, ne'er forgot,
Till day breaks and the shadows flee away.

"He that would be holy, let him read the Psalms; he that would be wise, let him read Proverbs." So said Dwight L. Moody in speaking of the Bible book discussed in

SCRIPTURE SUMMARIES

by HERBERT LOCKYER*

WISDOM IN THE BOOK OF PROVERBS

THE spiritual uplift received in reading and studying the Psalms leads one to sympathize with Peter when he said to the Lord Jesus, upon the Mount of Transfiguration: "Lord, it is good for us to be here." But Peter had to leave the mount and labor among the multitudes below.

Passing from the devotional atmosphere of the Psalms into the practical, every-day matters of the Book of Proverbs, one feels as if he had descended from the mount to find his feet in the valley beneath, in the busy thoroughfare of life. Is there not, in the face of this change of outlook and expansion of truth, an evidence of the over-ruling superintendence of the Holy Spirit, who caused these books to be placed as we have them? The Book of Proverbs follows the Psalms, not only in their order in the Bible but in our human experience. The Psalms teach us how to be holy before the Lord, while the Proverbs show us how to make holiness practical before men.

The Psalms speak of the necessity of a clean heart before God; the Proverbs, of a right spirit in our dealings with each other. In the Psalms, we have devotion; in Proverbs, duty. And this is as it should be, for holiness, devotion, and spirituality, such as we gather from the holy Psalms, are meant, in the purpose of God, to fit and equip us for

*This is the fourteenth of Dr. Lockyer's series on some of the great themes of the Bible.

the ordinary duties and common relationships of life, such as the Book of Proverbs bids us face.

This interesting development has been referred to in many different ways. For example:

> After the teaching of devotion in the Psalms, this book [Proverbs] comes in well for admonition and guidance in practical life . . . . The Psalms are to thrill and animate the heart, the Proverbs to direct the way that we should take . . . . David was not more thoroughly trained to be the psalmist of Israel than Solomon was qualified to be the master of practical admonition (*Fraser*).

> What the Psalms are to devotional life, the Proverbs are to practical life (*Pierson*).

> He that would be holy, let him read the Psalms. He that would be wise, let him read Proverbs (*Moody*).

> From the throne-room of the Psalms, we . . into the business-house of the Proverbs (*Anan.*).

Men of all branches of life have recognized in Proverbs a book of excellent worth. Its practical wisdom and potent influence for righteousness in all matters relating to home, business, and commerce have placed it in a premier position among the greatest books in wisdom literature. If there are any who fail to see anything wonderfully wise and yet sublimely simple in Proverbs, let such an one remember what Carlyle said to a young man who declared that there was nothing in the Book of Proverbs: "Make a few proverbs," said Carlyle, "and you will think differently of the book."

Therefore, if we desire to be wise, let us give ourselves more diligently to the study of this treasure house of wisdom.

The Title

The Hebrew word for "Proverbs" is *Mashal*, and is capable of a two-fold significance.

a. The primitive sense of the word is taken from a root meaning *likeness* or *comparison*, as if the first sense of it was that of the principle of analogy underlying it, e.g. Proverbs 25:19: "Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint." It is therefore akin to the word "parable" or authoritative saying, and hints that moral truths are taught by comparison or contrast.

b. It is now connected with the verb "to rule," "to master," "to govern," hence the word is applied to words which are

to rule and govern the life, e.g., Gen. 1:18; 3:16; Ex. 21:8. Thus, the Book of Proverbs is not merely a collection of human wisdom but of divine rules for earth, from heaven.

Matthew Henry's comment is apt at this point: "The word *Mashal* here used for a proverb, comes from a word that signifies *to rule* or *have dominion*, because of the commanding power and influence which wise and weighty sayings have upon the children of men. . . ."

This particular word, *Mashal*, is used of: (1) an allegory (Ezek. 17:2); (2) a discourse (Num. 23:7, 8); (3) a taunt (Isa. 14:4); (4) an argument (Job 29:1); (5) a by-word (Jer. 24:9); and (6) a lament (Mic. 2:4).

Ere we leave this point, it may be fitting to understand what a proverb is, and then carry this meaning with us through the rest of our study. Perhaps the best way of stating the matter is the following: "Proverbs are wise sayings, contained in short sentences, which can easily be remembered, and the Book of Proverbs is a collection of wise sayings, given by divine inspiration, and written in the poetic style."

Our English word "proverb" means *a brief saying* in the stead of many words (*pro-verba*), and implies pithiness in parallelism. Proverbs have been mottoes that mould life and history. Is it not somewhat strange that a very expressive thing about our own language is the use of proverbs? For instance, think of the condensed wisdom that we have in proverbs that we daily use, such as: "There's many a slip betwixt cup and lip"; "kill two birds with one stone"; and "a bird in the hand is worth two in the bush."

The power of proverbs such as these lies in their form; they are short, sharp, incisive, impressive. They assume truth, attract attention, and imprint themselves on the memory and are, therefore, easily remembered.

Turning to the preface of the Book of Proverbs, we find mention of three terms which describe the special aspect of a "proverb," repeated illustrations of which we find throughout the Book.

1. *To understand a proverb*—1:6

Here the word "proverb" indicates, as we have suggested,

a similitude, that is, an illustration of life and truth drawn from material things, e.g., "As cold water to a thirsty soul, so is good news from a far country."

2. *Figure* or *dark saying* ("interpretation," 1:6)

3. *Knotty saying* or *riddle* ("dark sayings," 1:6)

Such meanings suggest intricate sayings, like Samson's riddle of Judges 15:12. To our Lord, a proverb was equivalent to an obscure saying (John 16:29).

Besides the form of a simple proverb, the thought may take the form of (1) a fable (Jud. 9:7; II Ki. 14:9); (2) a riddle (Jud. 14:12; 1 Ki. 10:1, 2); (3) a satire (Isa. 14:4; Hab. 2:6); and (4) a parable (II Tim. 12:1; Isa. 5:1, 2).

The Authors

The current opinion is that Solomon was responsible for all the sayings that compose the Book of Proverbs. Although he was not the composer of the entire collection, he was certainly the compiler.

During King Solomon's reign, in a special degree, the people awoke to the life, industry, intercourse, and wealth of the world around them and, with such awareness, there came a literary development as well, when the value of the proverb as a vehicle of instruction came to be recognized. The king himself was versatile and had distinct literary tastes, speaking "three thousand proverbs" and "songs a thousand and five" (1 Ki. 4:29-34).

While Solomon was the principal author or compiler of the Book of Proverbs, yet a close examination of the book reveals it to be a series of compilations made at different times, confessedly also, to a considerable extent, the work of a number, perhaps a whole guild, of writers. It would appear that there are six sources from which these proverbs have been gathered, and then, under the guidance of the Holy Spirit, placed together into one perfect whole, thus forming a complete book of practical wisdom.

(To be continued, D. V.)

"Whosoever shall call upon the name of the Lord shall be saved."

That "man is immortal until his work is done" is amply confirmed by the prediction of divine care upon the "two witnesses," as told in this instalment of

THE REVELATION, VERSE-BY-VERSE

by E. Schuyler English

Chapter XI, Verses 4-6

Since it has been some months since the last instalment of this exposition appeared, it is appropriate that a prefatory paragraph should be written about the subject matter of the particular passage that is being expounded.

We are now considering the "two witnesses" of chapter 11. They are introduced in verse 3, and it is this verse that was discussed in the last instalment (April, 1953), after which these studies were temporarily interrupted.

We have stated concerning the "two witnesses" that their work is more important than their identity. Yet it is of interest to discover whether they can be identified and, if so, who they are. In our last study we came to the conclusion that, while the "two witnesses" may be Enoch and Elijah, or Enoch and Moses, as some suppose, or two individuals whose names are not known, it is quite possible that the "two witnesses" may actually personify a company of a few or a multitude who will bear witness to Christ during the latter half of the Tribulation, two being the number of testimony (Deut. 17:6; 19:15). Such symbolism is wholly in keeping with the nature of The Revelation.

Verse 4

"These are the two olive trees and the two lamps which stand before the Lord of the earth." With these two metaphors, olive trees and lamps, the character and work of the

"two witnesses" are denoted. Light will be thrown upon this revelation by reference to Zechariah's prophecy in which, in chapter 4:2, 3, the prophet speaks of having seen a lampstand and two olive trees beside it. When Zechariah asked the angel of the Lord what these symbols designated, the angel replied: "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord. . . . These are the two anointed ones, that stand by the Lord of the whole earth" (vss. 6, 14).

Now Zerubbabel, the governor of Judah, and Joshua, *the high priest, were God's anointed messengers to rebuild* the temple in Jerusalem. God owned them and the temple that they were to rebuild. Oil, coming as it does from olives, is symbolic of the Holy Spirit, and the lampstand signifies the light of God shining upon His anointed servants. In the chapter before us, then, the "two witnesses" represent God's messengers for another occasion when there will be a temple in Jerusalem. As Zerubbabel and Joshua stood "by the Lord before the whole earth" (Zech 4:14), so will the witnesses of the tribulation period "stand before the Lord [not *God*, as in the Authorized Version] of the earth." They will be a testimony to the Lord in a day when such a witness will be sorely needed, maintaining prophetically the royal (Zerubbabel) and priestly (Joshua) rights of the Son of God and Messiah.

During this present age it is Satan who is "the prince of this world" (John 12:31). We must not forget, however, that our Lord Jesus Christ is the world's rightful king and that the devil is an usurper. The title-deed to this world, this earth that He created, is His (see comments on 5:1). It seems apparent that, since the Lord is about ready to claim His kingdom (see vs. 15), His "two witnesses" are here giving testimony to Him in proclaiming the Gospel of the kingdom: "Repent, for the kingdom of the heavens is at hand." These are the last prophets that God will send to this earth.

VERSE 5

"And if any one wills to injure them, fire goes out of their

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mouth, and devours their enemies. And if any one wills to injure them, thus must he be killed." Every servant of God is immortal until his work is completed, and the "two witnesses" will be no exceptions to the rule. As they testify concerning sin and judgment, and proclaim the Gospel of the kingdom, some will receive their witness. Others will doubtless be indifferent to it. And still others will turn upon them in fierce rage. However, upon such quick judgment will come—fire from the mouths of God's anointed servants will devour and kill them. Whether the word "fire" is to be taken *literally* or *figuratively* here is of no particular moment.* The wrath of God will destroy those who seek to injure His "witnesses."

How different this will be from God's dealings with men during this present age! Our Lord came as the One who is "full of grace and truth" (John 1:14), and His grace was in evidence throughout His earthly life as it has been ever since. When the disciples, James and John, would have commanded fire to come down from heaven to destroy the Samaritans who would not receive Him, the Lord rebuked them, saying: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them" (Luke 9:55). When cruel hands had nailed God's blessed Son to the tree, He prayed: "Father, forgive them; for they know not what they do" (Luke 23:34). But the age of grace will end one day and a period of wrath and judgment will come. Then, as in Old Testament times when Elijah invoked fire from heaven to destroy his enemies (II Ki. 1:10), who were the enemies of Almighty God, the "two witnesses" will have authority to do the same. Just as grace works today in the salvation of individual souls, then judgment will be active in destroying individual Christ-rejectors who desire to injure the servants of the Most High God.

VERSE 6

"These have power to shut heaven that no rain may fall

*"Is not My Word like as fire? saith the Lord" (Jer. 23:29). The word "fire" may thus symbolize the word of judgment, God's Word, which the "two witnesses" will proclaim.

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during the days of their prophecy; and they have power over the waters to turn them into blood, and to smite the earth as often as they will with every plague." It is clearly revealed that the "two witnesses" will be given power similar to that with which Elijah and Moses were endued. The former "prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months" (Jas. 5:17; *cf.* 1 Ki. 17:1; 18:42-46). The latter was God's agent to turn the waters into blood and to bring every manner of plague upon Egypt (Ex. 7-10). The God of Elijah and Moses is still able to empower His servants thus; yes, and He is able, if He so wills, to bring Elijah and Moses themselves back to the earth to be His witnesses in a day of judgment. Moreover, if the "two witnesses" compose, as we suspect, a remnant of Jewish people who are to bear testimony during the Tribulation, yet will they surely prophesy in the manner and might of Elijah and Moses, just as John the Baptist is said to have come "in the spirit and power of Elias [Elijah]" (Luke 1:17).

Let us bear in mind always that the book that we are studying is a symbolic writing. Thus it may be that the power to close the heavens against rain and to turn the waters into blood may be figurative rather than literal. Although we cannot be dogmatic in proposing this thought, perhaps the prophecy should be taken as indicative of spiritual truth. If the heavens are shut spiritually, then showers of divine blessing will not fall upon men (*cf.* Psa. 72:6; Mic. 5:7) but the earth will become parched and barren spiritually. Whatever waters there are upon the earth, water being a figure of God's Word and of life divine (Eph. 5:26; John 4:14), will be turned into blood, a symbol of death (Gen. 4:11; 1 Pet. 1:18-21) for those who dwell upon the earth and turn deaf ears and hardened hearts to the message of God's "two witnesses" in that frightful day that is to come.

In either case, whether the energy and miraculous works of God's servants will conform literally to that which is here predicted, or spiritually, it is His power and will effect His purpose. Thus once again as He did of old, Jehovah will assert His claims before an apostate people.

"Our Hope" looks at the China Inland Mission, through the eyes of its publication secretary, to observe an honored and tried Faith Mission rising above circumstances and reaching out into new areas of service for Christ.

PUSHING BACK BOUNDARIES*

by Ivan Allnutt

The greatest mission field in the world is the human heart. Wherever a man may live, he needs the Gospel. In that sense there is no distinction between one mission field and another. At the same time there is a geographical challenge in the Great Commission: "Go ye into *all the world* and preach the Gospel."

It was with the urge to preach the Gospel to every creature that J. Hudson Taylor founded the China Inland Mission in 1865. This Mission was born with the purpose of taking the Gospel into the unreached inland provinces of China. Since that time it has ever been going forward, claiming new territory for Christ, pushing into new places with the Gospel.

Forced out of China in 1951, the CIM began pushing back the boundaries of darkness in the lands skirting China. Looking first for the needs of Chinese people living outside their own coasts, the forerunners of the Mission's present outreach found these great areas of unmet need:

Five tribes of hill people in North Thailand;
Three million gentle Thai people, living under the thralldom of Buddhism in Thailand's twelve central provinces;

*This is the second of a series of articles about evangelical testimonies that we are publishing so that our reader-family may become better acquainted with God's work and workers and thus be enabled to pray in an intelligent manner and be guided in their Christian giving. Further information about the CIM may be had by addressing the China Inland Mission, 237 W. School Lane, Philadelphia 44, Pa.

Proud Malay Moslems in the four southern provinces of Thailand;

Four hundred segregation villages teeming with Chinese rubber-tappers and plantation workers on the edge of Malaya's guerrilla-infested jungles;

One hundred thousand timid Sakai people emerging from their hiding in the Malayan jungles which are now no longer secure for them;

Two hundred thousand Chinese bent on business and leaning toward Communism in West Borneo;

Sixty million charming Indonesians, crowded on the palm-fringed necklace of islands that grace the equator between Asia and Australia. Though bowing to Allah five times a day, many of these people at the same time are toying with Marxism;

Seven tribes of primitive Mangyan people on Mindoro Island in the Philippines, dressed in scant loin-cloths and living in unlettered separation from the civilized world around them;

Eight to ten millions of heart-broken Chinese refugees on Formosa *needing the solace of Christ;*

The simple fisher folk and farmers of Japan's far northern island of Hokkaido, across the narrow La Perouse Strait from the U. S. S. R.;

Practically no Christian literature in any language for most of the millions of souls in Southeast Asia.

These are all boundaries of darkness that missionaries of the CIM are pushing farther and farther back. On every hand the seed-sowing, the patient and friendly cultivating, and the scattering of the Word are being rewarded with the promised increase.

Old Six, first man among the Yao tribe of North Thailand to give his heart to Christ, grew in grace by leaps and bounds, but he struggled for many months before he had courage to tear down his demon-worship shrine. Others in his village had been watching him. Seeing his boldness, they too have now made an open confession of faith in the *Lord Jesus* Christ.

A quiet but deep movement is going on among the Miao tribe of North Thailand. "Nine households have burned their shrines," Mr. Otto Scheuzger recently reported. "This represents a group of fifty-two Miao people. The break has come, and with it some severe opposition. This is no child's play. We are confronting Satan and his powers." Persecution is to be expected when Satan's territory is invaded.

Spiritual Light, a magazine of Bible helps in Lisu, is being mimeographed and circulated by Mr. and Mrs. Allan Crane. Mailed to Christians in Thailand and Burma, some copies

of this paper may also filter through the bamboo curtain into the hills of Southwest China. This practical help is much prized by the Lisu believers, now bereft of their missionary teachers. In his simple, poetic way, a deacon acknowledged receipt of the first issue by writing: "It is like *rain after drought. Now the drought is past, the green* leaves have begun to sprout, flowers are bursting into bloom again, and the fruit is being formed!"

On going into Central Thailand, missionaries of the CIM found the people kind and friendly but not in the least disposed to turn from their native Buddhism. The "good deeds" of almsgiving and repeated prayers had been built up over a lifetime, and why should they let go of all that accrued "merit" to accept this Jesus? Their apathy toward the Gospel and the missionaries' need to learn the Thai language accou for the months of patient labor before the first conversions were reported.

A Gospel launch, with Isaac Scott at the wheel, glides along the streams and canals north of Bangkok. There are homes, vi and cities along those waterways that are practically ina cessible by land. Public transportation is by water. Houses are built on stilts. Life goes on without interruption even when the rivers spill over their banks.

The Malays of South Thailand, as well as those of Malaya, accepted the religion of Islam about five hundred years ago and have continued in that unrelieved darkness ever since. "Now it is our obligation to make known to them the unsearchable riches of Christ. May God give us holy energy for the task," writes *Mr. L. C. Wood. Pioneers on this* front are former workers among the Moslems of China's northwest provinces. There are now nine CIM missionaries in South Thailand, where they find a religious liberty not given across the border in Malaya. The language spoken is Malay and not Thai

A doctor with his little black bag is a familiar sight anywhere. A white doctor in a Chinese segregation center of Malaya no longer excites comment as he makes his round of outpatients, ministering to them in their homes. The unusual thing about this doctor, Dr. Max Gray, is that besides his black bag he also carries a portable wind-up

phonograph and a few records. While he dresses an ulcer or metes out a prescription, the phonograph is put to work. It plays a Gospel record in Hakka, a Chinese dialect.

"I can't understand Hakka," somebody objects.

"So what?" parries another listener. "We like the way this thing talks, but we can't get the drift of your Fukien lingo."

No squabble ensues, however, for the good doctor has the same message on records in both languages, and he plays first one and then the other. These records are played over and over until the people practically know them by heart. In this way Dr. Gray augments his personal testimony, for he is not yet fluent in all the dialects spoken in Jeram New Village.

Fifty-seven other missionaries in Malaya, by actual count, are working in "fifty-seven varieties" of method, but all preaching the same Christ and pushing back the same frontiers of darkness.

Going out at six o'clock in the morning, in another New Village, David Day plays Gospel records to rubber-tappers lined up for inspection. Before these men and women go out to the rubber plantations for their day's work they are frisked for ammunition or food, as safeguards must be taken to keep these supplies from reaching the guerrilla bands that harrass the countryside. Waiting for inspection, the tappers have nothing to do, so Mr. Day seizes the opportunity to pass out tracts. He has reached up to five hundred or as many as one thousand people in a single morning.

A Christian library has been opened in Bekok, a New Village said to be riddled with Red agents. Between five and six o'clock each afternoon the missionary's yard is strewn with the bicycles of the boys and girls who are devouring the books they are allowed to read on the premises. After-school meetings and Sunday schools are a marked feature of the CIM work in the New Villages of Malaya.

The government forbids any missionary to preach the Gospel to the Moslems of Malaya, and this restriction also fences off many of the 100,000 Sakai tribespeople. Wide-eyed, one of these men heard the way of salvation from a Gospel record and entered into life by faith in Jesus Christ.

Indonesia (formerly the Netherlands East Indies) became a republic in 1945 and announced religious liberty, though the majority of the people are Moslem. Communism is also strong, and neither Mohammed nor Marx had any sympathy for the preaching of the cross. It was a spiritual victory, therefore, when nine CIM workers gained entrance to Indonesia, even though it was on visitors' visas. In Borneo, Bangka, and Java they are serving the Lord in cooperation with Chinese churches and Bible schools.

Miss Marie Barham climbed a notched-pole ladder to speak about Christ to a Mangyan tribal chief in his hut. On advice from her guide, she had taken off her glasses and shoes before seeing the chief, as those strange things would have frightened him! Three women of the CIM have become all things to all men that they might win some of these tribesmen of the Philippines to Christ. A group of new workers is studying the languge with a view to spreading the Gospel light on Mindoro.

Two men of the CIM are working with Christian radio broadcasts in Manila, taking an active part in sending the Word out, not only to the fifty provinces of the Philippines but also touching souls all over the Far East.

Millions of people from the mainland of China are now living on Formosa. Pastors of Formosan churches are glad for the help of CIM missionaries who can speak the national language (Kuo-yu) and minister to these mainlanders. The CIM also co-operates in evangelism and Bible school teaching, pushing back the boundaries of spiritual darkness.

In Japan the CIM has seven newly-opened stations on Hokkaido. Two men teach in the Tokyo Theological Seminary, a Japanese-sponsored school that is true to the Word. Other CIM workers have unusual opportunity teaching Bible classes in the Peers' School, for members of the royal family and high official families, and in other Japanese schools and colleges.

With "a deep consciousness of the mighty power of Christian paper propaganda" eight CIM missionaries and Chinese colleagues are translating and producing literature in the Christian Witness Press, Hong Kong. Christian books, pamphlets, posters, and tracts are printed in seven languages

and mailed to fifteen countries of Southeast Asia. A strength to the churches, this ministry is also used of God to the salvation of souls.

From 1865 to 1951 the China Inland Mission was directed from Shanghai. When the time came for withdrawal from China, Headquarters was moved to Singapore, and a modest building was purchased there late in 1953. The CIM language school is also in Singapore, and a steady influx of forty or fifty new workers join the ranks of this Mission each year. Over three hundred workers had gone out to the new fields of the CIM between 1951 and the spring of 1954.

So this work of faith continues, trusting God for the supply of every need (it is one of the basic principles of the China Inland Mission to make no appeals for funds) and counting on the Light of the World to shine through their missionaries and push back the borders of heathen darkness.

Trust

by GEORGE B. HOSSACK

My soul, lean hard on God;
He ever cares for thee:
Nor anxious, gaze abroad
In dire perplexity.
The things thou dost not understand
Are veiled by love's decree.

My soul, lean *hard* on Him;
Thy God is at the helm:
Though skies be grey and grim
And billows overwhelm,
The elements are in His hand,
And all the world's His realm.

My soul, lean harder yet;
His breast thy pillow free:
He never can forget
The price He paid for thee,
Thy surety and salvation grand
Is glorious Calvary.

CURRENT EVENTS

IN THE LIGHT OF THE BIBLE

by THE EDITOR

Experiment in Evolution ***Israel Not a Theocracy***

Mass Murder for All ***Unscriptural Programs***

Billy Graham Goes to London

Trying to Humanize Apes. On our way to Park-of-the-Palms in Florida, where we were attending a "Christ for America" evangelistic conference, we passed through a place called *Orange Heights. It is in this town that* Dr. and Mrs. Keith J. Hayes, of the Yerkes Laboratories of Primate Biology, carried on an experiment with a baby chimpanzee, Viki, which they "adopted" and raised in their own home as if the ape were a human child. They taught Viki to wear clothes, to build with blocks, and even to say a few words, and Dr. Hayes reported their findings and conclusions in a paper delivered before the American Association for the Advancement of Science, at a meeting in Boston.

According to *Science News Letter* (1/9/'54), here is how an ape would have to change to become human:

1. The ape's hands would have to be remade so that they could use tools and weapons.
2. The ape's pelvis (the bone ring that supports the spine) would have have to be developed so that it could walk upright.
3. The ape's vocal organs would have to be refined so that it could talk.
4. The micro-anatomy of the ape's brain would have to

be altered so as to produce man's ability for abstraction, symbolism, and foresight.

5. The ape must acquire new inborn tendencies in order to develop the skills basic to culture.

Some scientists claim that they have learned more through the study of apes about the history of prehuman social development than from any of the "stuff on present-day savages written by anthropologists." That is like saying that more instruction can be obtained about the flights of the homing pigeon by studying the activities of a turtle than by examining the habits of ordinary pigeons. Or else it is an extremely low evaluation of the writings of contemporary anthropologists.

Science will doubtless continue to seek the "missing link" until the age ends, but the search will be fruitless. The evolutionary theory is simply not true. Man was created in the image of God whereas the ape was not. Consequently, no amount of experimentation can change the ape into a human.

Death Walks Across the Stage. In one week in January tens of millions of people, among them millions of children, saw a man killed with a monkey wrench while he was sleeping; a woman, tied to a chair, tortured and finally slain with a carving knife; two actresses sliced to death with razors; four gangsters shot down in a columnist's living room; a *bartender slain in his own saloon*; a *small boy killed by a* hit-and-run driver; two teen-agers beaten to a pulp; a woman, scantily clad, mauled in her home by intruders; and an engraver shot through his hands.

All this slaughter and assault took place on television; yes, all in one week. In fact, it is reported that more people are "killed" on TV each year than die annually by actual murder and involuntary manslaughter, and the mass murders of television are viewed by many millions.

The entrance of TV into the family life of America presents serious problems, as everyone knows. It is not sufficient that programs be kept morally clean. Even offerings that are not immoral can be utter trash. Christians who

feed their minds exclusively, or almost exclusively, with material of this nature are not going to grow spiritually. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things" (Phil. 4:8). It is not easy to think on them when the mind is saturated with television's attractions.

Concerning Israel. Upon a number of occasions we have pointed out, in these pages, that Jewish migration to Palestine since the war is not the return of Israel to the land that is predicted again and again in the Scriptures, as, for example, in Jeremiah 23:7, 8. It is a return in unbelief and not in belief. It is a necessary prelude to the later return, for the Jews are to be driven out of the land once more (Rev. 12:6, 14) before they are brought back for a period of rest under the righteous reign of David's greater Son upon His father's throne, as promised of old.

We have been taken to task on a number of occasions because, say our critics, Israel's present habitation of the Holy Land is that predicted in the prophetic Word. "Is not Israel a nation now?" they ask. "Is the nation not a theocracy? Therefore this must be the time mentioned in the Bible, when the Jews return, establish a kingdom, and live in peace."

Lately we have come across an interesting comment by Dr. Philip S. Bernstein, Rabbi of Congregation B'rith Kodesh, Rochester, N. Y., and President of Central Conference of American Rabbis. He once served as Adviser on Jewish Affairs of the U. S. Armed Forces in Europe. Speaking of theocracy which, by the way, may be defined as *the exercise of political authority by religious forces representing Deity*, Dr. Bernstein states that it is "not a problem in Israel."

"There is no religious control of the state and no imposition by religious groups of their views as law on the total population," says the rabbi. "The 'religious bloc' represents only 12% of the electorate and is in itself divided into four quite disparate groups. Whatever power it has comes solely

from its key position in the coalition government. . . . The question of religious education for immigrant children [is] not a serious problem.

"Charges that Israel is a theocracy are not founded upon fact," Dr. Bernstein continues. "The average Israeli is amazed to learn from the American press that he is oppressed by religious fanaticism and restricted in his activities. . . . To him it is not a grave problem to have normal activities in Israel cease on the Sabbath or on holy days, for this seems natural in a land rich with biblical associations, redolent of a great spiritual past, and vibrant with high idealism on every hand. The Jew of Israel knows that there is no compulsory religious observance, for he is perfectly free to choose *not* to attend the synagogue, *not* to eat Kosher food, and *not* to observe holidays in a religious way."

No, there is no sign whatever that the present residence and development in the land of promise is the predicted one. It is, however, vitally related to things that may begin to come to pass very soon.

Fund Raising. "*Your Church—and its fund-raising potential*" caught our eye as we were looking through a secular magazine with tremendous circulation. These words formed the caption of an advertisement that went on to relate how such-and-such an organization will help *your* church to raise funds, and will show *you* that your own church's fund-raising potential may be as much as "*three times what you think it is.*" Readers of the advertisement are invited to write for further details which, as our reader-family will surmise, we have no intention of doing.

We have no doubt that the motives of this fund-raising organization are the best. But it is not God's way for His people to employ business firms to raise money for His work. In the first place, fund-raising campaigns, directed from outside of the local church, cannot avoid soliciting donations from the unsaved, whereas it is made clear in the Scriptures that God would have His people take nothing from the Gentiles, that is, unbelievers (III John 7). In the second place, the biblical method for the Lord's people to take care of the local church's financial needs is this: "Upon

the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 15:2).

Money-raising organizations will increase the gifts in most churches but, since whatever methods they suggest must be contrary to biblical principles, their schemes are not for those who would be within the will of God.

Billy Graham to London. Billy Graham and his party have gone to England to begin a three months' evangelistic campaign in London. Many religious leaders in Britain propose that the coldness in the churches in England is appalling, even more so than in the United States, and that the populace as a whole is utterly indifferent to God and [illegible] things.

Billy Graham may or may not appeal to the British people. Certainly his campaign has had unusually fine publicity abroad, most of the evangelical leaders in England are co-operating in the services, and there is a great need. But whatever the preparations, only God can effect a spiritual revival among Christians and success in bringing lost souls to the place of faith in Christ and salvation. So let us not forget to pray fervently that the Holy Spirit will use Billy Graham in a remarkable way in the days ahead, to the glory of God.

The River of Life

by CONSTANCE CALENBERG

There flows in my heart a river divine,
Which stems from the Saviour above,
A stream of contentment, never to cease,
Borne on the tide of His love.

Cascading forever, my being to fill,
God's Word is the fountain of joy,
For I, as I drink of its promises sweet,
Find happiness none can destroy.

There flows in my soul, the mercy of God,
A peace to my heart through the strife;
For I have been born of the Spirit on high,
And have tasted the River of Life!

The author discusses a number of things in the fourth chapter of Philippians that have a bearing upon the life of the Christian.

THINGS TO CONSIDER

by KENNETH O. BOUTON*

THE Lord Jesus Christ declared: "Beware of covetousness: for a man's life consisteth not in the abundance of *things* which he possesseth" (Luke 12:15). How often have we proved this to be true! It is because the "things" spoken of by our Lord were of this world, whereas Christ Himself is our life (Col. 3:4). He was delivered for our offences and raised again for our justification (Rom. 4:25). We have trusted in Him and have been cleansed by His precious blood (I Pet. 1:18, 19).

The Holy Spirit, through Paul, speaks of "things" which are real and pertinent, and which have definite bearing upon our Christian lives. A number of these are found in Philippians 4.

The first has to do with prayer: "in every thing by prayer" (vs. 4). Nothing is outside the realm or reach of prayer. It has been said that daily prayers are the best remedy for daily cares. Someone has suggested that God would answer more prayer if there were more prayer for Him to answer. The Christian life needs prayer as the physical life needs air. A Christian has said: "Christ-like praying in secret will be the secret of Christ-like living in public." Remember that the greatest favor you can do for anyone is to mention him to the Lord Jesus Christ.

We are then informed concerning our thoughts: "Think on these things" (vs. 8). The Word tells us not to think of ourselves more highly than we ought (Rom. 12:3); "for as he thinketh in his heart, so is he" (Prov. 23:7). Our think-

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ing should begin with truth, end with praise, and purity should be in the center. Let us think on "things" that are true and lie not; "things" that are honest and cheat not; "things" that are just and exact not; "things" that are pure and lust not; "things" that are lovely and hate not; "things" that are of good report and gossip not; "things" worthy of praise and criticize not.

Next we are told the "things" we should do in order that the God of peace may be with us (vs. 9). The apostle speaks of that which has been learned, received, heard and seen *in him*. A law of pedagogy states that the instructor teaches some by what he says, more by what he does, and most by what he is. Here we observe learning based on the reception of truth after it has been heard, *because it was seen in the teacher*. Let us see how this works out in connection with the Lord Jesus Christ.

We see Christ in the Gospels—holy, harmless, and undefiled; ever doing the Father's will; obedient unto death, and that the death of the cross. We can readily hear the words of such a Master. He says: "Come unto Me" (Matt. 11:28); "Believe also in Me" (John 14:1); "I give unto them eternal life" (John 10:28); "Keep My commandments" (John 14:15); "Follow Me" (Matt. 4:19). We receive Him as our Lord and Saviour and accept His commands as our responsibilities and privileges. These "things" having been learned, we then do them.

Did He not say: "If ye know these things, happy are ye if ye do them" (John 13:17). And James adds: "But be ye doers of the Word, and not hearers only, deceiving your own selves" (Jas. 1:22).

Then we read of "things" in which we have been instructed (vs. 12). These are from personal experience. They include circumstances, surroundings, and situations. We rise above our circumstances, are not distressed by our surroundings, and make use of the situations to glorify God. (See Philippians 1:12, 13.) We find our peace in Christ (John 16:33); our joy in God (Rom. 5:11); and our comfort from the Holy Spirit (John 14:26; Rom. 15:13). This is true contentment. It is not our state which gives us peace but our standing in Christ, which is perfect (Col. 2:10).

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The Lord Jesus declared: "I will utter things which have been kept secret from the foundation of the world" (Matt. 13:35); and again, to His disciples: "Unto you it is given to know the mystery of the kingdom of heaven" (Matt. 13:11). As one goes through the Epistles and into the Book of The Revelation, one reads of one mystery after another. The great truths of the present age: the mystery of the Church; the mystery of Christ, who is the Head of the body; the mystery of the Rapture, that glorious event that might take place even today if our Lord Jesus would descend from heaven and give that awakening shout that would cause the dead in Christ to rise and the living to be changed, when we would all be caught away to meet Him in the air; and there is the mystery of Israel's rejection, pictured like the tearing out of the olive tree of the good branches, and then the grafting in of wild branches representing the Gentiles, telling of God's special work of grace.

And here we have the mystery of the faith, even as Paul elsewhere speaks of the mystery of the Gospel; for the faith here is not the faith by which we believe but it is that which we do believe. The mystery of the faith is the faith once for all delivered to the saints. Who would ever have dreamed of it? Who would ever have imagined this faith? Who would ever have supposed that the Gospel would be of the character it is if God Himself had not declared it? How different are all human religions! Everywhere men are trying to do something in order to propitiate God, in order to obtain His favor. But it is in the mystery of the Gospel alone that we have the truth made known that everything has been done, and that God is now seeking sinners and offering salvation, full, free, and eternal, to everyone who will put his trust in the Lord Jesus Christ.

God Manifested in the Flesh

And so this term, "the mystery of godliness," is the sacred secret connected with the incarnation of our Lord Jesus Christ. It is something utterly beyond man. I have heard it said, by those who are called liberals in theology, that the doctrine of the Virgin Birth of Christ is not peculiarly a Christian doctrine—that there are a great many

different heathen religions that had something similar. Well, I think I have had opportunity of examining these heathen systems, through the different books that have been written on them, as fully as most men, but I have never found in any of them anything that compares with the wonderful story of the Virgin Birth of our Lord, as set forth in our Bible.

What is the story of the Virgin Birth? To a pure [illegible] it was revealed that, by the direct act of the power of the Spirit of God, she would become the mother of a Son absolutely without a human father. There is nothing like that in all the myths and legends of the heathen religions. In these pagan religions you do read very frequently of some god coming down to earth and taking human form and falling in love with some young women and seducing them, in that way becoming the father of children. But that abomination is the very opposite of what is written in the Bible.

The story of the Virgin Birth of Christ is the purest, the most wonderful story that you get anywhere in the world. The mystery of the incarnation! What does it really involve? That God was manifest in flesh. It was God the Son who chose in grace to come into this world as the virgin's Son, linking His Deity with our humanity apart from sin, thus revealing God.

Have you ever said to yourself: "My, I wish I understood God better! I wish I new God. I wish I knew how He looks at things, how He feels about things"? Well, all you need to do is to get to know Christ better, as revealed in the Bible. Read the four Gospels, and then read the fuller revelation of the Epistles. And as you read them and see the unfolding concerning the life of our blessed Lord Jesus Christ both here on earth in humiliation and as He is now in glory at the Father's right hand, you may be conscious of the fact that in Him you see God, God as He really is, God revealed in Christ.

We are told, in the first chapter of the Gospel of John, verse 18: "No man hath seen God at any time; the only begotten Son, subsisting in the bosom of the Father, He hath declared Him." That is a good translation there: "He hath

declared Him." In other words, God is exactly like Jesus, for Jesus is God manifest in flesh. That is the mystery of the incarnation.

"Without controversy great is the mystery of godliness". God was manifest in flesh. He has made Himself known to us by coming into the world as a Man. My good friend, A. H. Stewart, whom many of you have often heard, likes to dwell on the fact that when God did come down to earth, He came as a little Babe. And that is so suggestive, because nobody is afraid of a baby. Everybody loves a baby. A baby is so utterly harmless, and so unable to do anybody any wrong. And yet that is the way God came into the world. He came down into this scene as a little Babe. It was God Himself coming just as close to mankind as He possibly could.

Christ Justified in the Spirit

Yet, after all, it was not His incarnation that saves sinners. He became a Man in order that He might die on the cross for our redemption. Notice the order here. "God was manifest in the flesh, justified in the Spirit"; that is, declared righteous.

The word "justify" means *to declare righteous*. A man goes into court charged with a certain crime but, after all the evidence is in, the jury brings in the verdict: "Not guilty." The man is justified. He is declared to be righteous. The charge is not sustained. So our Lord Jesus Christ is justified in the Spirit. When was that? Well, I think it refers to two events. He was justified in the Spirit when He came forth from His baptism in the Jordan, and the heavens were opened above Him and the voice of the Father was heard saying: "This is My beloved Son in whom I have found all My delight," when the Holy Spirit, in visible form like a dove, was abiding on Him. God was declaring this One, who was thus devoting Himself to death in His baptism, as absolutely righteous. There was nothing against Him; there was no charge against Him at all. Then, at last, when He went to the cross and all our sins were laid upon Him and He died bearing the judgment due to us, God raised Him from the dead by the power of the eternal Spirit,

thus justifying Him, declaring Him the absolutely righteous One. He was delivered up for our offenses. He was raised again for our justification. "Justified in the Spirit."

Seen of Angels

Then, He was "seen of angels." Is that not a wonderful thing? Did you ever think of this? Maybe you will not follow me in this, but I believe that angels had never seen God until Jesus Christ was born in Bethlehem. "Well," you say, "I am not sure about that." But just stop and think a moment! What is Jesus said to be? The image of the invisible God. God cannot be seen by created eye. That is what the Word says: "No man hath seen God at any time." Deity cannot be seen by created eyes. Created eyes can behold His glory, just as you and I can look upon the glory of the sun at noon-day if our eyes are strong enough; but we cannot see the sun that is behind that glory. We cannot see the sun that is sending forth those rays of light. It is hidden by the glory.

Plato said years ago: "The radiant light is the shadow of God." That was a wonderful statment for a pagan to make. But David goes further. David says: "Thou clothest Thyself with light as with a garment"—and he is speaking of God. Behind all the glory is God Himself. Angels created by God saw the glory, but they had never seen God Himself until Jesus Christ was born in Bethlehem. Then He was seen of angels. They hung over that crib and they said: "Here is our God. Here is our Creator." That little Babe in Bethlehem's manger was upholding all things by the word of His power, although He seemed so utterly helpless lying there. But it was God as Man that was the glory of Christ.

And then, as He went on through life, how angels delighted to hover over Him and to note His footsteps! When He was out there in the wilderness forty days tempted of the devil, and when at the last the temptation was past, angels came and ministered unto Him. How glad they were to serve their God!

And in the garden of sorrow He bowed beneath the olive tree and His holy soul shrank from the awfulness of being

made sin for us on the tree. There He cried: "My Father, if it be possible, let this cup pass from Me, nevertheless not as I will, but as Thou wilt"; and, behold, an angel came and strengthened Him.

He was seen of angels when He came forth in triumph from the tomb. Angels were there to witness that glad and glorious event.

Preached Unto the Gentiles

And now He is "preached unto the Gentiles." We have the privilege of proclaiming Christ to all men everywhere, telling them that He died for their sins. If you will put your trust in Him, you may be justified in all things.

QUESTION BOX

No. 1405. What is the meaning of the word, "Selah," found so often in the Psalms?

The exact meaning of "selah" is *to lift up*, and, in relation to music, indicates *a pause*, as when the hands are lifted up from the instrument. The Psalms were often sung, of course, and during the pause, the singers were supposed to meditate upon what they had been singing. Today, as we read the Scriptures, the word is like a sentinel: "Selah." Stop! Think about what you have been reading.

No. 1406. How can the heathen be condemned because they reject Christ when many of them have never heard of Him?

The heathen are not condemned because they reject Christ but because they are sinners, and the wages of sin is death (Rom. 6:23). In the early part of the Epistle to the Romans it is shown that men are judged according to the light that they have; God's eternal power and Godhead have been made manifest, so that all men are "without excuse" (1:20). None has lived up to the light that he has. So then, men are condemned because they are sinners; they may be saved, however, by receiving the Lord Jesus Christ as their Saviour. Those who have heard the Gospel and have rejected God's Son are surely lost, but so are they who have never heard the message. They receive *the just wages of sin. How tremendous is our responsibility* to send forth the Gospel of salvation that multitudes may come to know the Redeemer, Christ, the Son of God!

No. 1407. I think that I have broken all of the Ten

Commandments. Can I be saved, having sinned so much?

One who has broken only one of the Ten Commandments (if there be such a person) is equally as guilty before God as he who has broken all ten of them. "For whosoever shall keep the whole law, and yet offend in one point, is guilty of all" (Jas. 2:10). Our Lord declared that "all manner of sin and blasphemy shall be forgiven unto men: but blasphemy against the Holy Ghost shall not be forgiven unto men" (Matt. 12:31). The breaking of the Ten Commandments comes within the "all manner of sin," and that will be forgiven. Thus he who confesses to having broken all of the Commandments can be saved in the same way, the only way, that all men can be saved—through faith in the Lord Jesus Christ.

The last part of Matthew 12:31 refers to what has been called "The Unpardonable Sin," and that is another question. Briefly, blasphemy against the Holy Spirit today is the rejection of His convicting work, which results in the rejection of Christ. That sin alone, *unbelief persisted in*, cannot be forgiven since the blood of the Son of God, shed on Calvary for sin, is unavailing for those who will not believe God's Word and trust in Christ.

No. 1408. How can the Church be called the Bride of Christ and the Body of Christ? A bride and a body are not one and the same.

The language is figurative, of course. The Holy Spirit uses many different figures to teach spiritual truths. For example, the Word of God is called a "lamp," "seed," "milk," "water," a "sword," etc. (Psa. 119:105; 1 Pet. 1:23, 2:2; Eph. 5:26, 6:17). These objects, to which the Scriptures are likened, are not identical, yet each one reveals a certain ministry of the Word of God. So the figures of a bride and a body reveal phases of the character of the Church.

No. 1409. Is there any difference between the judgment seat of Christ and the judgment of the great white throne?

Indeed there is a thousand years in time, and as much difference in character as there is between the place where medals are awarded for skill in some sport, and a judicial bench where a murderer is condemned.

There is not space here for a detailed analysis of the various judgments designated in the Bible. There are seven major judgments: (1) the judgment of sin (1 Pet. 2:24); (2) the believers' self-judgment (1 Cor. 11:31); (3) the judgment of believers' works (1 Cor. 3:11-15; II Cor. 5:10; (4) the judgment of nations (Matt. 25:31-46); (5) the judgment of Israel (Ezek. 20:33-44); (6) the judgment of the wicked angels (Jude 6; Rev. 20:10); and (7) the judgment of the great white throne (Rev. 20:11-15).

Obviously, to discover what judgment is referred to in any particular Scripture passage, there are five questions one must ask oneself: (1) *Where does it take place?* (2) *When does it take place?* (3) Who is the judge? (4) Who or what is being judged? And (5) What is the result of the judgment? When these questions can be answered, the problem is fairly well solved.

The judgment seat of Christ has to do with His seat where, in the day that He calls His own to Himself in rapture, He will reward

believers for the works that have been done in His name since they were saved. This judgment has nothing to do with the sin question, which was settled for all Christians at Calvary. The judgment of the great white throne will take place after the Millennium, when the Lord will judge the wicked dead and sentence all of them to be cast into the lake of fire because their names are not written in the book of life.

No. 1410. In Acts 5:3 it says that Ananias sinned against the Holy Ghost. In verse 4 it tells us that Ananias's lie was unto God. Why the difference?

There is no difference, for the Holy Spirit is as surely God as the Father is God or as the Son is God. To sin against one Person of the Godhead is to sin against God. The two verses mentioned give testimony to the Deity of the Holy Spirit.

No. 1411. Does the expression "born of water," in John 3:5, mean baptism?

Indeed it does not! Neither does it refer, as some suggest, to our natural birth. Water is sometimes used in the Scriptures to symbolize God's Word (e.g., Eph. 5:26). I Peter 1:23 clearly tells us that we are "born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."

No. 1412. When Christ comes again to this earth, will He come in literal clouds?

When our Lord ascended from the earth to heaven, "a cloud received Him out of their sight," that is, out of the view of the apostles (Acts 1:9). Concerning His return, these same apostles were told: "This same Jesus, who is taken up from you into heaven, shall so come in *like manner as ye have seen Him go* into heaven" (vs. 11). It was a literal cloud that received the Lord Jesus out of sight of His followers; so we must assume that it will be a literal cloud that will give Him back to the earth, as it were.

No. 1413. *Do you think that there will be different degrees of punishment for the lost?*

In Job we read: "Therefore hearken unto me, ye men of understanding: far be it from God, that He should do wickedness; and from the Almighty, that He should commit iniquity. For the work of a man shall He render unto him, and cause every man to find according to *his ways. Yea, surely God will not do wickedly, neither will the Almighty pervert judgment*" (Job 34:10-12).

Furthermore, it is stated twice in Revelation 20 that the wicked dead, the unregenerate, will be judged at the great white throne, "*according to their works*" (vss. 12, 13). It seems evident that these will be different penalties meted out to those who die out of Christ. Doubtless those whose opportunities have been greater will be judged *more severely than those who have had but little light. The God of* all the earth will surely do right.

The causes of war, pride and humility, criticism of others, and the making of decisions are discussed in this very practical chapter of

THE NEGLECTED EPISTLE OF JAMES

by Frank E. Gaebelein

Chapter IV

From *whence come wars and fightings among you. Come they not hence, even of your own lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts* (James 4:1-3). In this chapter James discusses four subjects of great importance: war and its causes; pride and humility; criticism of fellow-believers; and making decisions in disregard of God. The three verses with which the chapter opens are as close to our times as if they appeared in today's newspaper. For they go straight to the heart of the most gigantic of human ills, the problem of war among men and nations. It is a sobering thought that, with all its vaunted scientific and cultural progress, the twentieth century has shed more blood than the eight hundred years preceding it. Thousands of volumes have been written about war. But behind all the economic, geographical, social, religious, and military causes of war which men discuss by millions of words, there lies the root cause set forth by James with the terseness of a telegram.

What, then, is the reason for war? A few years ago, former Chancellor Hutchins of the University of Chicago said war begins in the minds of men. But the writer of this epistle had a deeper insight into humanity. "From whence," he asks, "come wars and fightings among you?" He answers his question by another one: "Come they not hence, even

of your lusts that war in your members?" Now it is true that the primary reference here is to strife among those to whom James was writing. That does not alter the fact that, in laying bare the source of quarrels in the Hebrew-Christian communities of the first century, James is also putting his finger upon the cause of war on a national as well as international scale. He knew nothing of psychology as we have it, yet with the timeless pertinence peculiar to Scripture his diagnosis could hardly have been more psychologically up-to-date. "Come they [wars and fightings] not hence, even of your lusts that war in your members?" In other words, James is saying that war begins within men's emotions. Its genesis is not merely on the intellectual level; it goes down into the vast emotional reservoir of life and conduct that underlies the intellectual.[1] It is in this emotional center of man, called by Scripture "the heart," that James says war begins, when the lusts within a man strive together.

It takes only a moment's reflection to realize how true this insight is. From family to nation, war can be traced to tensions inside the individual. Think of the world-wide havoc growing out of the civil war within the heart of an Adolf Hitler. And though a Hitler is fortunately a rarity so far as world-wide influence goes, strife inside the individual is a universal problem, leading to those quarrels that bring sorrow and tragedy in all walks of life. The fact is that man is naturally at war within himself. Only in Christ is this inner conflict fully reconciled, as personality is integrated through faith. Moreover, nations behave like individuals; the lust for possessions of other peoples, the unresolved struggles for power within a country—these too are among the roots of war.

James goes even deeper. There is, he asserts, a way out. "Ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts" (vss. 2b, 3). The way out is for men to give up

[1] This is not to say that the thoughts and emotions of men are in separate compartments. As the study of the human personality shows and as the Bible assumes (cf. phrases like "the thoughts and intents of the heart," Heb. 4:12), emotions and thoughts are inextricably intermingled.

struggling for what is not theirs and to ask God to supply their needs. The initial reference is again to personal strife inside the community of God's people. As war in general is the extension of individual conflicts, its remedy must go back to peace within the individual. So subtle, however, is the heart of man, that even among God's people prayer is corrupted through unlawful desire. And prayer for something desired *only* for selfish reasons is never prayer that God answers.

Ye adulterers and adulteresses, know ye not the friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God (James 4:4). The "lusts" just spoken of as corrupting prayer are essentially what Paul and Peter in their epistles call "worldly lusts." So they lead James to a stringent warning against worldliness. "Ye adulterers and adulteresses," he begins, showing at once the strength of his feeling. The best Greek text does not contain the word "adulterers." The omission is consistent with biblical symbolism, wherein Israel is called, in the Old Testament, the wife of Jehovah, and the Church, in the New Testament, the bride of Christ.

Like a spiritual barometer, this verse registers the direction in which a Christian's life is moving. The test may be put thus: "Am I today better friends or worse friends with the world[1] than I was a year ago?" Your answer will show the way you are going spiritually. It is not possible to be at one and the same time out and out for Christ and a close friend of the world. When Christians really grow in the Lord and in His Word, they become less rather than more intimate with the Christ-rejecting system that surrounds them. Charles W. Abel, the great missionary to Papua, once said that Christianity that is really worth anything makes the pagan world progressively less endurable.

What, then, *is* the relationship of the Christian to the world? It may be summed up in seven words: *in the world but not of it.* Just as a ship must navigate in the ocean while its inside, engines, cargo, crew, and passengers are kept sepa-

[1] By "world" is meant, not the physical order of nature but the secular, God-forgetting system in which we must live and witness.

rate from the ocean, so the Christian, while living in this world, is yet apart from it. When the ocean gets into the ship, it begins to sink; when the world seeps into a Christian life, that life is headed for wreckage.

Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? (James 4:5). This is probably the most difficult verse in the epistle. The quotation it makes cannot be exactly identified, nor is the meaning entirely certain. On the other hand, the introductory words are crystal clear. "Do you think," James asks, "that the Scripture saith in vain?" He is speaking to the unfaithful believers whom he has just called "adulteresses" because of their worldly compromise. In the larger application, however, the question sounds in the ears of all men everywhere. "Do you think that the Scripture speaks in vain?" "Well," we may ask ourselves, "do we?" Do we think the Bible ever speaks in an empty, vague way (the meaning of "vain")? The trouble is that, while most Christians would answer with an emphatic "No," the honest reply, according to the practice of many a life, must be "Yes." Whenever a decision is faced in self-will, whenever God's Word is read thoughtlessly, whenever a sermon true to the Bible is shrugged off, then Scripture is speaking "in vain." The whole level of life in our churches would be different, were Christians really to take the whole Word of God seriously.

When we come to the second part of the verse, we meet two difficulties: the source of the quotation, and its meaning. Of the source of the quotation, it must be said that the words given here appear nowhere in the Old Testament. "The Scripture" referred to is not a specific quotation, but perhaps some larger portion, the gist of which is here summarized. And what do the words, "the spirit that dwelleth in us lusteth to envy" mean? Of various suggested interpretations the most satisfactory is that of Dean Alford, whose paraphrase reads like this: "The Spirit God made to dwell in us earnestly desires us for His own."[1] This reading sup-

[1] Cf. *The Greek Testament*, by Henry Alford. The more common interpretation sees *pneuma* ("spirit") as referring to man's spirit, thus making the words a warning against the innate envy of the unregenerate heart. If this is correct, then the reference may be to such passages

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plements the warning of verse 4 against spiritual unfaithfulness by stressing the fact that the Holy Spirit desires complete possession of the believer whom He indwells. And indeed, a life given to worldly compromise is robbing the Spirit of God of a portion of His rightful possession. Yet this is just what the carnal believer does when he sets up worldly idols in a heart that, as the temple of God, belongs to the Holy Spirit.

But He giveth more grace. Wherefore He saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up (James 4:6-10). James now makes a wonderfully reassuring statement: "But He giveth," he writes, "more grace," meaning by "He" none other than God, whose Spirit yearns to have us for His own. The pull of the world may be great, but greater is the grace of Him who has overcome the world. Whereupon the apostle declares: "God resisteth the proud, but giveth grace to the humble."

From worldly compromise to pride—the transition is a logical one; for a leading motive of worldliness is surely pride. Let us pause, therefore, at this mention of "the proud," as we observe that, whatever else may be said of pride, it is everlastingly true that God is against it. Men may not consider pride a very serious matter. Yet in belittling it, they presume to reverse the divine evaluation of this sin. In Solomon's list of the seven things God hates, pride stands first.[4] The sin through which Satan fell, it is at one and the same time the worst and the most lightly regarded of sins. In fact, there are even those, and not all of them are unbelievers, who take a certain satisfaction in

as Genesis 6:5; 8:21; and Numbers 11:29. But if we join Dean Alford in making *pneuma* refer to the Holy Spirit, then the reference may be to Exodus 20:3-5; Galatians 5:7; and Matthew 6:24. The writer feels that this is probably the correct exegesis, because it best fits the context.

[4] Proverbs 6:16-19.

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pride. But James bluntly says that God is against it. Let whoever will be proud; but let him also realize once and for all that, in so far as he is proud, none other than the living God is resisting him.

We look, then, at this most under-rated of sins in its true light. What is pride? It is the sin that, arrogating to self the credit belonging to God alone, cheats Him of the honor due His name. In wicked self-sufficiency, it by-passes the Sovereign of heaven and earth and presumes to act in wilful independence. It is the very spirit of secularism, the leading characteristic of this God-forgetting age in which we live. Nor are Christians immune to the contagion of this sin. Whenever we yield to the desire to live our own lives in our own way, forgetting that we are not our own but Christ's, bought with the price of His precious blood; whenever we make decisions in our own wisdom apart from a prayerful seeking of the will of God; whenever we glorify self and self-achievement, ignoring the fact that all we are and have is from the Lord, then we are guilty of pride. By the same token God is against us in all His mighty power.

The opposite of pride is humility, and James quickly turns to it, reminding us that God's grace abounds toward the humble. There follows a brief passage (vss. 7-10), wherein this virtue is discussed in vivid and practical words. How are we to overcome pride? By being humble. But how to be humble? James leaves us in no doubt about this all-important matter. Through a swift succession of some half-dozen exhortations, he gives the practical answer to pride.

"Submit yourselves therefore to God." The essence of pride being self-sufficiency, unconditional surrender to God is its antidote. "Resist the devil, and he will flee from you." The author of pride being Satan, the surrendered Christian is part of a perpetual resistance movement. In his hand are two weapons: "the sword of the Spirit" and "all prayer" (Eph. 6:17, 18). "Draw nigh to God, and He will draw nigh to you." The words of the old hymn, "Nearer my God to Thee," may well be the motto for the believer who would depart from pride. And as he does draw near, he finds that, like the father in the parable of the prodigal, God is already

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near him. "Cleanse your hands, ye sinners and purify your hearts, ye double-minded."[4] God demands purity of those who would come close to Him. It is not enough, therefore, to cleanse the hands, i.e., the outward life. This, though essential, must be accompanied by a pure heart. Only the blood of Christ can cleanse the sinner's heart. "Be afflicted, and mourn, and weep: let your laughter be turned to mourning *and your joy to heaviness.*" *Behind this exhortation* there sound the words of James's divine Brother in His Sermon on the Mount: "Blessed are they that mourn . . ."[5] It is not that laughter and joy are wrong; on the contrary, joy is the birthright of believers. The trouble is that we are so prone to rejoice in the wrong things. Therefore, the worldly lusts that rejoice the unregenerate nature ought to cause Christians repentant sorrow. "Humble yourselves in the sight of the Lord, and He shall lift you up." True exaltation of heart and life comes only from self-abasement before the Lord. Nothing but clear-sighted apprehension of our utter unworthiness apart from Christ can lead to true humility.

Humility. How little it is known and practised in our present-day Christianity! So subtle is our human nature that humility is unattainable, apart from the grace of God. A homely anecdote will illustrate the fact. One day a Christian farmer, troubled by the sin of pride, went to a little shed in a remote corner of his fields, where he lay in the dust all day, abasing himself before God. Finally he got up and walked homeward. As he walked along in the sunset light suddenly the thought came: "After all, there are few, if any, other men in this county who have lain in the dust all day and gotten as humble as I." Now this proud thought may not have destroyed his humility, provided that his humility was sincere and provided that he instantly repudiated the *thought.* It *did show, however, how incorrigible* the natural heart is and how no amount of pious exertion can overcome it. For the final answer to pride lies quite outside ourselves. It lies in our apprehension of what

[4] Literally "two-souled." James uses again the adjective that appears in 1:8.
[5] Matthew 5:4.

Christ did upon the cross. We may set it down as a principle that no one who really knows the meaning of Calvary—not as a spectacle of the past but as a living reality of what the Son of God suffered for him—will continue to live in pride. This being the case, it must be said that the reason why Christians succumb to the sin of pride is because they have allowed Calvary, once they have enjoyed its benefit, to become unreal to them. When all is said and done, we have in the words of Isaac Watts the final remedy for pride:

> When I survey the wondrous cross
> On which the Prince of glory died,
> My richest gain I count but loss
> And pour contempt on all my pride.

Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another? (James 4:11, 12). Here James sounds again one of the major notes of his epistle. In the opening chapter,[7] he touched for the first time upon control of the tongue; in the third chapter,[8] he treated this subject at length; and now he returns to it through showing the spiritual implications of un-Christian criticism of the brethren. To do this, he says, is tantamount to sitting in judgment upon the law. By "the law," James means "the royal law"[9] or "the law of liberty"[10] which is the same thing as Christ's law of love.[11] Therefore, to slander the Lord's children is to place oneself in contempt of the law of Christ by presuming, as it were, to judge it. Solemnly, James reminds those who do this that behind the law of love there is the Lawgiver, who holds the power of life and death. Once more, the reader sensitive to the harmony of Scripture hears an echo of The Sermon on the Mount with its searching warning, "Judge not that ye be not judged," followed by the striking figure of the mote and the beam.[12]

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[7] 1:19, 26.
[8] 3:1-12.
[9] 2:8.
[10] 1:25.
[11] 2:8.
[12] Matthew 7:1-5.

Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin (James 4:13-17). Behind many of James's words there are pictures. One sees here the assured man of affairs. "In the morning," he says, "I will be moving my office to another city, where for a year I will be doing business at a large profit." But he takes no thought of Him who alone controls human destiny. That such planning is simply another manifestation of God-forgetting pride is clear from verse 16: "But now ye rejoice in your boastings; all such rejoicing is evil." As a corrective, James sets before his readers the transitoriness of human life, comparing it to vapor. All who have seen the evanescent clouds swirling round the mountain heights, the quiet mist rising from the waters of a still lake in the pre-dawn hours, or the silent fog shrouding a sea-coast village, will understand the aptness of the figure. In view, then, of the uncertainty of life which depends moment by moment upon the drawing of breath into our lungs, we should, James is telling us, have a constant regard for God's over-ruling providence. Far better than the rash assurance of counting on what we are going to do in a year, or even tomorrow, we should qualify all our planning with a reverent, "If the Lord will." The custom of using "D.V."[1] in friendly and even business correspondence has fallen pretty much into the discard. There is, of course, no magic in the merely traditional use of such an expression. But its thoughtful use is both honoring to the Lord and a testimony to the secularist who makes plans in disregard of God. A truly Christian attitude toward life is one that recognizes Him at all times and in all things. As Dr. J. Stuart Holden put it, "Live a moment at a time and that moment with God."

Finally, lest there be the slightest doubt about the real

[1] "D.V." is an abbreviation for the Latin, *Deo volente*, meaning "The Lord willing."

nature of going ahead without proper deference to God's will, James sums up by declaring that to know the good and not to do it is sin. The verse has wide implications. For one thing, it shows the folly of all pretensions to sinless perfection. In view of this simple declaration, what honest man would dare claim sinlessness? Think of it! To leave unheeded any prompting of the Spirit to prayer; not to speak a word of witness when opportunity affords; to fail to give as liberally as God would have; to keep silent when truth should be defended; not to meditate upon the things of the Lord when such meditation would please Him; or to allow the things of earth to divert the mind from Him in time of worship; in short, not to love the Lord our God with *all* our heart and soul and mind—all these are sin. In the light of such criteria, the claim to sinless perfection is nothing short of impious nonsense. Far better to acknowledge our constant falling short and to find our acceptance with God only through the righteousness of Him who alone was sinless, than to delude ourselves with claiming a perfection no man can possibly attain.

(To be continued, D.V.)

BOOK REVIEWS

by KENNETH O. BOUTON

Addresses on Romans. By Louis T. Talbot. Van Kampen Press, Wheaton, Illinois. Cloth binding, 237 pages. Price, $2.50.

This is the second edition of a book published in 1936. Dr. Talbot informs the reader that he is writing in order that "the wayfaring man may know how the guilty sinner may be justified before a holy God." Romans presents the basic truth of Christianity, justification by faith, and the key word of the epistle is "righteousness." The author uses the word "righteousness" with a qualifying word to introduce the divisions of the book, both in a chart in the front and in the various chapter headings. The style is clear and simple. The truth set forth is amply illustrated. The volume should prove helpful to all Christians needing to be established in the faith, and especially to new converts.

by RAY C. STEDMAN

Jehovah of the Watchtower. By Walter R. Martin and

Norman H. Klann. Biblical Truth Publishing Society, New York. Cloth binding, 125 pages. Price, $1.75.

Here is a factual, well documented, and well written exposé of the rapidly spreading religious cult known variously as "Jehovah's Witnesses," "International Bible Students," "Russellites," and "The Watchtower." In contending earnestly for the faith once delivered to the saints, nothing is quite so effective a weapon as the light of truth. Nothing is more hateful to the creatures of darkness than the shining of simple truth. The writers of this book have handled a difficult subject most commendably, unearthing and setting forth very revealing facts well documented as to chapter and verse from the writings of the "Witnesses," yet doing all without heat or bias except for a reverent regard for truth itself.

This book has been badly needed for a long time. With the exception of a few articles and tracts, nothing has been written to meet the unbiblical and anti-Christian claims of these tireless doorbell-ringers and street-corner peddlers. Pastors and teachers should have a supply of these books to hand to anyone entangled in or being troubled by the "Witnesses." The shady but well concealed history of the group is here revealed, as well as a summary of their major doctrinal errors and their hate-inspired methods of work.

***The Reference Passage Bible (New Testament).* Compiled by I. N. Johns. Moody Press, Chicago. Cloth binding, 1148 pages. Price, $6.95.**

"Scripture is its own best interpreter, but the constant use of a concordance or a marginal reference is laborious and time-consuming," says the preface to this great work. The purpose of the compiler thus to facilitate Bible study has been proved excellent by the many who already know and use this book. As the name suggests, its special value lies in the reproducing of marginal references in full on the same page where the text appears. For example, in reading through 1 Corinthians at Paul's words in 2:2, "For I determined not to know any thing among you, save Jesus Christ, and Him crucified," a marginal reference at the word "save" refers you to the parallel column where Gal. 6:14 and Phil. 3:8 appear in full. The saving of time, and the suggestiveness of thought thus presented, are easily seen.

The compiler gives some helpful suggestions in the preface in the use of this book for personal and class study. There is a topic index in the back which constitutes a splendid summary of the teaching of each book, along with an alphabetical index and a treatment of the life of Christ.

Without a doubt the possession and full use of this reference Bible will prove exceedingly helpful to any Christian. It should be found particularly so for ministers and teachers.

There is no temptation we cannot master, no privation we cannot patiently endure, no difficulty we cannot overcome, no work we cannot perform, no confession or testimony for Christ we cannot make if only our souls are living in holy union with the Lord Jesus Christ. It is written: "As thy day, so shall thy strength be."

LETTERS

For and Against the "New Look"

To the Editor:

Congratulations on the remarkable improvement in *Our Hope*. The new dress enhances the appearance of the magazine, and with the continuation of the same high standard . . . which has marked the magazine since its conception, your reader-list should increase tremendously. Thank you for the soul-stirring, satisfying articles and Bible study messages. I await each issue eagerly and usually read it through in one sitting. Keep up the fine work!

Lehman Strauss

Pastor, Calvary Baptist Church
Bristol, Pa.

To the Editor:

A fine edition of *Our Hope* is January's! A real pleasing change in cover and heading format. Makes it stand out. I like it.

Charles B. Bowser

Pastor, First Baptist Church
Shamokin, Pa.

To the Editor:

Yes, I like the "new look" of *Our Hope* and I love your timely "Call to Faithfulness." May it bear much fruit! . . .

There are so many good things in *Our Hope* this month that I guess I could fill all this page with favorable comment . . .

(Dr.) Carl Armerding

Wheaton, Illinois

To the Editor:

The January issue of *Our Hope* just received a few days ago, and the "new look" is greatly appreciated and I hope it will be read by many more.

I have not had an opportunity to read it all yet but heartily commend the article by Gillis Pastin on "Sectarianism Exposed." It was a very satisfying portion for my spiritual digestion, and I think he has discussed it in a very intelligent and capable manner . . .

I. C. Hagerman

Dallas, Texas

To the Editor:

As a reader of *Our Hope* for more than forty years, and one who has always felt grateful for the beautiful cover page, "A Testimony for our Lord Jesus Christ," and the table of contents on cover, I cannot think that the new cover can compare in beauty and in honoring Christ, or that it would be well pleasing to Dr. Arno C. Gaebelein if he were here . . .

(Miss) Jennie Groenewegen

Knoxville, Iowa

To the Editor:

I think the face-lifting you gave *Our Hope* has improved it immensely. It is attractive and invites one to read its contents. Congratulations!

Ealing C. Olson

New York, N. Y.

To the Editor:

Let me say that I *really* like the new *Our Hope* format. It is very attractive, indeed; and, as you mentioned in the issue itself, all the good features of the old format are retained. I am really pleased with the "new look."

John B. Marcheanes

Bryson City, N. C.

To the Editor:

Have just gone over the new *Our Hope* and somehow felt I had lost an old friend, as far as format is concerned. Still, the new dress is attractive and should help to make the old, old story more readable.

I do not say that I do not care for the new dress but that after so

long acquaintance with the old form, it is strange to see it in the improved format.

(Dr.) Herbert Lockyer

Oklahoma City, Oklahoma

To the Editor:

The "new look" is O. K. and I'm glad you did not change the size. It is fine—easy to handle and read, and nothing old-fashioned about it. Some people are always wanting a *change* for better or worse, and I am thankful for its doctrine of truth and righteousness.

(Mrs.) Cecil A. Bone

Langdon, N.D.

To the Editor:

I am still old-fashioned enough *not* to like your new cover! ! !

(Dr.) Norman B. Kellow

Kings College, Del.

To the Editor:

Congratulations on the new cover for *Our Hope*. I like it very much. I think it is attractive without being sensational, and yet dignified without being severe. What more could be asked for!

Ray C. Stedman

Pastor,
Peninsula Bible Fellowship
Palo Alto, Cal.

To the Editor:

When the new copy of *Our Hope* was handed me, I wept. I've waited a week to keep from saying what I think, and because the cover is so crooked (like the Swastika Cross) it makes me so seasick I cannot even look at it (*it is true!*). A pseudo modernistic new look (!) to attempt to catch the eye of new readers who would consider it "foolishness" in place of the lovely original, dignified cover over the years, with the four seasonal colors—also a part of Dr. Arno Gaebelein since I saw my first copy in 1939!

(Mrs.) Oates Stainkle

Tryon, N. C.

To the Editor:

When I received the January, 1954, issue of *Our Hope*, I did not have to be asked to write about the "*new look*," *for before I ever* opened it, I knew I would write my feelings. After seeing the name of our Lord Jesus Christ on that front cover these many years, and then to see it suddenly disappear as if before my very eyes, well, it is just not the same. I don't think His Name will get to be too old-fashioned to put on the cover, and especially as it goes through the mails *open* as it does today, so that at least the carriers will know what it stands for. So I hope the demand will be so great that His Name will appear on the front cover again.

(Mrs.) A. P. Hammond

Roanoke, Va.

To the Editor:

Let me tell you how much we were blessed by the last issue of *Our Hope*. We like the new cover and all the contents. The excerpts from *Intelligence Digest* were remarkable.

Edward H. Morgan

Pastor,
Grace Church Independent
Roanoke, Va.

To the Editor:

Just a note to express my appreciation for the new cover and layout of *Our Hope* in the January issue.

For some time, I have thought it would be nice to have a change of cover on the magazine, though I felt there was some reason for the maintaining of the standard one you used for so many years. I don't know what your plans are, but I, personally, would like to see *Our Hope's* cover in a different color each month (same design),

and then perhaps changed yearly. Just a suggestion, of course. I presume you are planning to use the different color suggestion as heretofore.

Was interested to see you printed the section from *Intelligent Digest*: that really was some piece. When it came to my desk back in December, I immediately brought it to the attention of my Sunday evening congregation (we have an eight-minute news commentary each Sunday night, culled from my readings).

HERBERT HENRY EHRENSTEIN

Pastor, Bethany Baptist Church
Fox Chase, Philadelphia, Pa.

¶*These were the first comments received concerning the "new look." Space does not permit the publication of further communications received, but the editorial, "More About the New Look," on page 520, may be of interest.* —Ed.

From India

To the Editor:

I feel constrained to send this note of appreciation of the valuable service rendered to us through *Our Hope*.

The monthly was received by us quite regularly throughout the year and was the subject of discussion by the Prayer Group that gathered here. A careful study of its contents gave us a better grasp of many a spiritual truth and was the means of strengthening our faith in the daily trials of life.

We are kept in expectation of the early return of our Lord. The exposition of the passages in prophecy, and the comments on contemporary events, are really noteworthy.

We now pass it on to other Christian workers of the locality and make mention of your work and service in our intercession twice every week.

T. P. VERGHESE.

Trichur S. India

¶*Letters such as this are printed to keep our reader-family informed as to how God is using the missionary subscriptions for servants of Christ in foreign lands. Please continue to remember them in prayer and with your gifts.*—Ed.

From an Old Lady's Bible

The Christian life is like the dial of a clock. The hands are God's hands, passing over and over again—the short hand of discipline and the long hand of mercy. Slowly and surely the hand of discipline must pass, and God speaks at each stroke. But over and over passes the hand of mercy, showering down a twelvefold blessing for each stroke of discipline and trial. Both hands are fastened to one secure pivot: the great unchanging heart of our God of love.—*Selected.*

APRIL 1954

OUR HOPE

Vol. LX No. 10

Frank E. Gaebelein, Publisher E. Schuyler English, Editor

Editorial Notes

"THE greatest of these is love" (*I Cor. 13:13*). Not our little love but our Lord's great love. "Perfect love casteth out fear," writes the beloved disciple (I John 5:18). Not our love but His wonderful love. Of this love Paul writes: "To know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:19).

The love of Christ is the greatest theme of the Word of God. *The dimensions of this love—the breadth, the length,* the height, and the depth—cannot be measured. It extends over all the ages and will last forever and ever. The height is heaven's glory; the depth, the horrible pit of darkness, death, and judgment into which He went for lost sinners. *In love He stooped so low and lifts so high. The riches of* His love are unsearchable. The love of Christ alone can satisfy our hearts. This is our resting place—not our weak and little love for Him but His eternal, omniscient, and perfect love for us. The knowledge of it in faith gives peace and joy, upholds in earth's sorrows, makes earthly joys and pleasures vanish, and fills the soul with longing for Himself. And yet how little we drink at this fountain! How often is the creature's love more real to us, yea, more enjoyed, than His surpassing love! Yet His love continues and can never end for those who have trusted in Him.

The love of Christ "passeth knowledge" because it never had a beginning. It is an infinite, eternal love. Before the

foundation of the world He loved the Church and had His heart set upon us. All His own were known to Him before they ever existed. And well may we remember that this is true of us as individuals. He knew our sin and our shame, yet He loved us. This "passeth knowledge."

The love of Christ "passeth knowledge" because He laid His glory aside and took the creature form and the creature place. Love led Him down. And then He gave Himself. The Church is the pearl of great price for which He gave all He had to gain possession of her. But while it is true that "Christ loved the Church, and gave Himself for it," it is equally true that each believer, put into that Church by the Holy Spirit as a member, can say: "He loved me, and gave Himself for me" (Gal. 2:20). It is therefore a personal love, and that "passeth knowledge."

The love of Christ "passeth knowledge" when we think that He bore our individual sins in His body on the tree. All of our sins were known to Him, and He paid for all of them with His precious blood. It "passeth knowledge" when we think what agony and suffering this involved. And what are we, that He should pass through all this and stand in our stead? "When we were yet without strength, in due time Christ died for the *ungodly*. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:6-8). Ungodly, sinners, enemies of God, vile and lost, such we are by nature, such He loved, and for such He gave Himself. It "passeth knowledge." But now we can rejoice in the triumphs of His love accomplished in His cross.

> The storm that bow'd Thy blessed Head,
> Is hushed forever now,
> And rest divine is mine instead
> Whilst Glory crowns Thy brow.

The love of Christ "passeth knowledge" when we trace His loving ways in grace with us. We were wandering, lost sheep, and He went after us and sought us. He drew us with the cords of love (Hos. 11:4), and then "He brought me to the banqueting house, and His banner over me was

love" (S. of Sol. 2:4). *And His love has provided for all* our need, for our comfort and peace, for our rest and enjoyment. In that banqueting house of salvation and fellowship with Himself, all is love which "passeth knowledge." The feast is rich, and He invites us to enjoy the riches of that love. *Love wants to give. Oh, for hearts open,* constantly open to receive the fulness of His love and the blessings of love that He is so willing to give! Love wants to be trusted. Oh, for a more perfect trust in Him who loves us!

The love of Christ "passeth knowledge" when we think how He bears with us in our erring ways. He knows each one of us. He knows our frame, our weakness, our sins, our *failings; He knows the secrets of our hearts. How unlovable* the saints would be to each other if each knew the complete story of failure and stumbling of the other! Yet He, knowing it all, loves us. The blessed work, foreshadowed when He girded Himself and washed the disciples' feet, is still done by Him. *In this love-work He cleanses us by the* washing of water by the Word. He takes away that which defiles us. In our failures, He bears with us and restores us to fellowship by His love-work as our Advocate.

The love of Christ "passeth knowledge," this mighty love, because He protects us and, in His loving care, ever thinks of each of us. How it must grieve Him when our anxieties and fears accuse Him of not caring for us! "Carest Thou not?" *Martha asked Him in her anxious service. And each* fear, each doubt, each burden that we bear ourselves repeats this sinful charge. He *does* care, and bids us to test His love by casting our cares upon Him. He will never leave us. He can never forsake us. All things, no matter what they are, are directed by Himself and arranged by His love, so that they must work together for good.

The love of Christ "passeth knowledge," for He will never *cease loving those who are washed in His own blood.* He will keep us to the end, and through His love and power present the Church to Himself "a glorious Church, not having spot, or wrinkle, or any such thing" (Eph. 5:27). The future will yet manifest the love that "passeth knowledge." When we shall be welcomed by Him in the Father's

house, where we become the partakers of His own glory and bear His own image, when that blessed eternity of glory begins, then we shall begin to know more fully that love which "passeth knowledge."

But now down here, as strangers and pilgrims, we can have it as our blessed and daily portion to know the love of Christ which "passeth knowledge." This is not a contradiction. Yes, we can know what "passeth knowledge"! Yes, as we know the love of Christ, as we taste that love, trust His love, and receive from His fulness, we discover that it does pass knowledge. May the Spirit of God lead us on into the knowledge of His perfect love! And that carries with it great responsibility. The love of Christ, enjoyed and trusted, will constrain us. We shall live no longer for ourselves but for Him. Love begets love. Filled with His love, we shall love and walk in love. Yes, in love for Him, and in His love shed abroad in our hearts, we shall be filled with all the fulness of God.

—*From the writings of the founder, A. C. G.*, 1933.

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Not By Bread Alone

When our Lord was tempted by the devil in the wilderness, He met the tempter's attacks with the Scriptures, quoting in every instance from the book of Deuteronomy. Thus, when Satan suggested to the hungry Son of man who had been fasting for forty days: "If Thou be the Son of God, command that these stones be made bread," the Saviour replied: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4; cf. Deut. 8:3).

The eighth chapter of Deuteronomy contains a portion of the parting exhortations of Moses to the children of Israel, at the close of their forty years of wandering in the wilderness and immediately prior to their entry into the land of promise. The ancient deliverer told his people that they were to obey all the commandments that he had given them, under the Lord, in order that they might live, and multiply, and possess the land. Neither were they to forget

how the Lord had led them through the wilderness for two-score years, that He might humble them and prove them. Then Moses said: "And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee to know that *man doth not live by bread alone*, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. 8:3).

It is a great lesson learned when we recognize that man does not live by bread only. Bread represents the material or physical life. For this life to be sustained, the needs of the body must be met. Man must have bread for his physical life, but he does not live by bread alone. There is also the spiritual life, the relationship of man toward God, and one cannot be said really to live unless he has that spiritual life, which is realized by faith. As the physical life requires sustenance, so too does the spiritual life. Therefore man does not live by bread only but by the word that proceeds from the mouth of God. God's written Word is spiritual bread, and the Son of God is Bread come down from heaven to man. Such spiritual food, provided in God's Word, must be taken to sustain the soul.

Natural bread may be said to represent, not only the daily food that we eat but all that is embraced within the natural realm. The best that the world can offer, however, does not *feed the soul and fill it, for nothing can satisfy a man's* spirit apart from spiritual food. Perhaps the very highest expressions of the natural life are music and art. They are indeed worthy of attention but they do not gratify and fill the hungry heart. They will not take care of the sin question. They do not lift the burden of loneliness. They are not able to wipe away tears. They cannot supply power to withstand temptation. They will not enable their devotees to know the Lord better. They may refine but they cannot redeem.

The words that proceed from the mouth of the Lord, however, will do all these things. They alone can satisfy, for they speak of Him. It is He who meets our very need; it is He who fills and satisfies. For He is the living Bread, who said: "I *am the Bread of life: he that cometh to Me*

shall never hunger; and he that believeth on Me shall never thirst" (John 6:33). How blessedly true this is! Have you found it so? "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live."

Thou, O Christ, art all I want;
More than all in Thee I find.

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Preach The Word

The last writing of a man of letters is usually considered as carrying an important message. Certainly this is the case of one who was inspired by the Holy Spirit, as was the Apostle Paul in his preparation of his New Testament epistles. In the third from the last paragraph of his final letter, the apostle said to his young friend, Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: Preach the Word" (II Tim. 4:1, 2). Such is the command of the Holy Spirit to all of us. He does not say, "Preach *your* word," but, "Preach *the* Word," the Word of God.

Not only in the pulpit should this injunction be obeyed but in all of our spiritual contacts with others. Not our faulty opinions but God's unerring Word should govern our speech and conduct, whatever our calling may be. However, it is with ministers and preachers that we would speak in particular in these paragraphs.

We heard of a young man recently who, upon returning home from a church service and reporting to his bed-ridden mother about the message that he heard, declared in the well-known words of another: "There were three divisions to the sermon: Point 1, the minister read a text; Point 2, he departed from the text; Point 3, he never returned to the text."

Textual and topical preaching hold an important place in the ministry, but let such preaching be centered in and saturated with the Scriptures. All too frequently a Bible text is read, and this is the last of God's Word that is heard

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throughout the sermon. Sometimes, in the case of topical addresses, deference to the Scriptures is not even shown by the reading of a Bible passage or verse.

The longest sermons recorded in the New Testament were preached by two of the apostles, Peter (Acts 2) and Paul (Acts 13). Examination of these messages reveals the fact that they consist of little else than quotations of the Scriptures then extant, the Old Testament. Moreover, these sermons produced immense results. Why? They were saturated with God's Word and were preached in the power of the Holy Spirit. As a result of Peter's sermon, "the same day there were added about three thousand souls" (Acts 2:41); and in the case of Paul's, it is recorded that "the next sabbath day came almost the whole city to hear the Word of God" (Acts 13:44). Neither sermon contained a single eloquent sentence other than the eloquence of truth.

The only part of a message that will last and do good is that portion which contains the Word of God. Splendid rhetoric, the nice turn of a phrase, the well-chosen word, and captivating eloquence, as valuable as they are in their place, will be forgotten, but the Word of God will grip the heart and conscience. By God's Word men are begotten of Him (Jas. 1:18); by God's Word men are born again (I Pet. 1:23); by God's Word believers grow spiritually (I Pet. 2:2). By it we Christians are cleansed (John 15:3; Eph. 5:26); by it we are sanctified (John 17:17); by it we are built up (Acts 20:32). By the Word of God we are guided (Psa. 119:105), defended (Eph. 6:17), and made to rejoice (Jer. 15:16). By God's Word the heart is searched (Heb. 4:12), and by it those who reject the Lord Jesus Christ will be judged (John 17:48).

If a preacher is anything, he is an ambassador for Christ (II Cor. 5:20). An ambassador is one who is sent by his own government to a foreign government, to deliver the message with which he is charged. If the ambassador should *lose sight of his orders and propose to entertain* the court where he sojourns, with the reading of a volume of poetry, or the rendition of songs, or a lecture on evolution, he would be quickly recalled. What of Christ's ambassadors? O ministers and preachers, preach the Word of God! "The prophet

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that hath a dream, let him tell a dream," says God the Spirit, "and he that hath My Word, let him speak My Word faithfully. What is the chaff to the wheat? saith the Lord. Is not My Word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. 23:28, 29).

Have you ever attended a "testimony meeting" where men and women tell how they were brought to Christ? Frequently they state that they were convicted of sin and turned to the Saviour under the preaching of such-and-such a man. But they do not talk about the sermon. The majority of them probably could not recall how eloquent the preacher was, whether the sermon itself was good or commonplace, or what its title. But most of them do remember some passage of Scripture that touched them and compelled them to call upon the name of the Lord. For nothing wins the way to the heart like the convicting power and gracious provision of God in Christ, as written in the Scriptures and used by the Holy Spirit.

"The Word of the Lord endureth forever" (I Pet. 1:25). Preach the Word. It will not return unto God void but will accomplish that which He pleases, and will prosper in that thing whereto He sent it (Isa. 55:11).

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Heaven

We have been searching the Scriptures of late to discover some facts about heaven. All sorts of speculations arise as to what heaven will be like but, apart from the revelation of the Bible, we can know nothing whatever about heaven. Here are some of the things revealed in God's Word as to who is in heaven and its atmosphere. These few paragraphs by no means exhaust the subject but may be instructive and helpful to God's people.

God is in heaven. "Is not God in the height of heaven?" exclaimed Eliphaz (Job 22:12).

God's throne is in heaven. "The Lord is in His holy temple, the Lord's throne is in heaven" (Psa. 11:4).

The Lord Jesus Christ is in heaven. "This same Jesus, who is taken up from you into heaven, shall so come in like

manner as ye have seen Him go into heaven" (Acts 1:11), "who is gone into heaven, and is on the right hand of God" (I Pet. 3:22).

Angels are in heaven. "Angels and authorities and powers *being made subject unto Him [Christ]*" (I Pet. 3:22). Of the angels, our Lord declared: "I say unto you, That in heaven their [the little children's] angels do always behold the face of My Father who is in heaven" (Matt. 18:10).

Redeemed men and women are in heaven. "Ye are come . . . to an innumerable company of angels, to the general assembly and church of the Firstborn, which are written *[enrolled] in heaven*, and to God the Judge of all, and to the spirits of just men made perfect" (Heb. 12:22, 23).

The names of the Lord's followers are in heaven. "Rejoice, because your names are written in heaven" (Luke 10:20).

(7) *Treasures are in heaven.* "Lay up for yourselves treasures in heaven" (Matt. 6:20). "Knowing in yourselves that ye have in heaven a better and enduring substance" (Heb. 10:34). God has begotten us unto a living hope by the resurrection of our Lord Jesus Christ "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you," for all of us who are His (I Pet. 1:4).

(8) *Perfect knowledge is in heaven.* "Behold, a door was opened in heaven: and the first voice which I heard . . . said, Come up hither, and I will show thee things which must be hereafter" (Rev. 4:1). "He [Paul] was caught up into paradise, and heard unspeakable words, which it is not lawful [*permitted* or *possible*] for a man to utter" (II Cor. 12:4). "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (I Cor. 13:12).

(9) *Holiness is in heaven.* "And there shall be no more curse" (Rev. 22:3). "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (Eph. 5:5). "For God hath not called us unto uncleanness, but unto holiness" (I Thess. 4:7).

(10) *Eternal glory is in heaven.* "For our light affliction, which is but for a moment, worketh for us a far more ex-

ceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 4:17-5:1).

So, then, we "wait for His [God's] Son from heaven, whom He raised from the dead, even Jesus, who delivered us from the wrath to come" (1 Thess. 1:10).

✠

The Editor's New Book

Pre-publication sales of the Editor's new book, *Re-Thinking the Rapture*, were extremely encouraging. Nearly 2000 copies were ordered before the first copy was off the press. Since publication date one faith mission, which is thoroughly committed to the personal, pre-millennial, and imminent return of our Lord, has ordered 200 copies, one for each of its missionary families, single missionaries, and its Board Members. Other orders have been coming in.

Thank you for the advance orders that some of you sent us. These autographed copies were delayed somewhat because the shipment to the Editor, who was in Florida, was misdirected and reached him late.

We are grateful to God for this early interest in *Re-Thinking the Rapture* and trust that you will join us in praying that He will use this book for His glory. If you have not yet ordered *your* copy of this volume, send your order to us now, please. The price is $2.25.

✠

The Publisher's New Book

Soon off the press, if the printing schedule is followed, will be Dr. Frank E. Gaebelein's new book, *The Pattern of God's Truth*. This is a splendid writing on Christian education and the integration of spiritual things in all the avenues of educational procedure. The Editor read the proofs at one

sitting and received considerable instruction from them and there was awakened within him a deeper interest in the subject that Dr. Gaebelein discusses. *The Pattern of God's Truth* is a "must" for ministers and educators, and should also be read by parents of all denominations.

We have selected a chapter from this new volume and are printing it in this issue under the title: "The Place of Music in Christian Education Today." See page 607.

The Pattern of God's Truth, to be published by the Oxford University Press on April 29th, will be beautifully printed and bound, having 152 pages and selling for $2.75. Order your copy from *Our Hope*, and please pray for a very wide reading for this volume.

✠

Keith L. Brooks

As we were completing the editorials for this issue we received a telegram from the American Prophetic League, of Los Angeles, advising us that Dr. Keith L. Brooks, the president of the League and editor of *Prophecy Monthly*, departed to be with Christ after a brief illness. The date was February 24th.

Dr. Brooks had an outstanding ministry for many years as a vigorous defender of the Christian faith and an able Bible teacher. His publication has been a favorite in many homes. Our brother in the Lord will be missed exceedingly, but God knows best and does all things well.

To his family our sincere sympathy in their loss and loneliness is extended by the staff of *Our Hope*. And we shall pray that God will guide those who direct the activities of the American Prophetic League in their appointment of a successor to Dr. Brooks.

✠

Partial Stranger?

A British friend tells of a train trip he took some years ago, from Geneva to Brussels. Only one other man shared the compartment with him, a man whose face was somewhat

familiar to our friend although he could not quite place his companion. But he did not trouble himself too much about the matter.

Through a full morning on the train, each of these men occupied himself with reading or looking out the window, and they did not exchange a word. Luncheon was served and they both went to the dining car at about the same time. It was rather empty and they sat at separate tables.

In the afternoon the two travelers watched the passing scenery as the train sped through the beautiful Ardenne valleys.

At length the train drew into the station at Brussels. A band struck up the Brabanconne. An excited crowd stood in the station cheering. The door of our friend's compartment was opened, red carpet was laid from the door of the railway car to another carpet on the station platform. And out of the compartment stepped the man who had shared the accommodation with our friend all day, Albert, King of the Belgians! Too late the Englishman discovered who his companion had been. An opportunity, never to be had again, had been lost.

Yet, fellow-Christians, every waking hour of every day we are traveling the road to heaven with the Lord of glory, our Lord Jesus Christ. Are we too occupied with other things—the passing scenes of life, the business of the day, other things that are of interest to us—to be aware of what we are missing? Are we too stupid to sense who our Companion through this journey is, the One who is life's greatest Gift? Can we be content with any other things when we may have fellowship with Him every hour? If this be so, then although we shall surely arrive at our destination and the inheritance reserved in heaven for us, we shall certainly have regrets that we did not enjoy Him more during the earthly years.

To fail to cultivate our blessed Lord in daily communion is to be satisfied with crumbs from the table when we might feast upon Him who is the Bread, the Wine, and the Joy of life.

✠

"Chosen . . . [to] be holy and without blame before Him"

Premiums

New readers of *Our Hope* are both wanted and needed. First of all, the very purpose of publishing a Bible study magazine is to get its message to as many people as possible. In the second place, it is vital to the publication of a periodical, not only that old subscribers be retained but that new subscribers be enlisted. Consequently we are praying for new subscriptions and endeavoring to use spiritual common sense by "putting legs to our prayers." Various means of reaching new readers are being employed, but our best advertisers should be our present readers. So it is that we are urging you to help us secure new subscriptions, and, as an encouragement to you, we are offering premiums of books, as listed on page 640. Here are some excellent values. You will want to own, or to give to friends, some of the titles mentioned in the premium list. Help us secure subscriptions, won't you, and at the same time help yourself to some useful Bible study material. Thank you.

✠

A Librarian Writes

In response to our editorial, "Magazines for Fellowship," published in January, in which we suggested that members of our reader-family might do well to send a subscription to *Our Hope*, as a means of testimony to Christ, to their local libraries, Mr. J. E. Owens mailed us his check for a subscription to the magazine for the Elbert Ivey Memorial Library of Hickory, N. C. Mr. Owens received a letter of appreciation from the librarian and forwarded it to us, thinking it might be of interest. We quote the letter for the same purpose and in the hope that it may be the means of encouraging others to distribute *Our Hope* in this manner.

Dear Mr. Owens:

Copies of *Our Hope* have just started coming to the library, and we are delighted to be able to add this magazine to the periodicals offered to the public.

It is most kind of you to send this inspirational publication to our library. We have many calls for religious and inspirational reading material, and your gift subscription to *Our Hope* will help a great deal toward filling this need.

I think it is a splendid publication and one which will be widely used at the library.

Sincerely yours,

(Signed) GRACE PATRICK
Librarian

Correction

In the identifying note that accompanied the article, "*I Faced the* Communists at Panmunjom," by Lieutenant General William K. Harrison, Jr. (September, 1953, issue), we stated that General Harrison was "in charge of the industrial rehabilitation of Japan under General Douglas MacArthur." General Harrison writes that this is not the case—Major General Marquat had that assignment. At that time General Harrison directed the industrial reparations in Japan after facilities had been set aside for that purpose, and also reviewed various matters related to economic and administrative affairs of Japan.

At General Harrison's request we make this correction for the sake of accuracy. The other statements about General Harrison were exact. He is at present Chief of Staff of the Far East Command and United Nations Command.

Donations to Missionary Subscription and Book Funds

Thank you very much for the gifts to the Our Hope Missionary Subscription and Book Funds that you sent us in January. It is not easy to find new words to express our appreciation but it is constant as you remember, month after month, the needs and desires of the Lord's servants. They are enthusiastic in their letters of gratitude and join *us in thanking God for you and your fellowship in this way.*

Contributions received for the first month of the year were as follows:

Our Hope Missionary Subscription Fund, January, 1954: Nos. 54-1M, $14; 54-2M, $7; 54-3M, $7; 54-4M, $6; 54-5M, $1; 54-6M, $6; 54-7M, $1; 54-8M, $3; 54-9M, $7; 54-10M, $3; 54-11M, $3; 54-12M, $2; 54-13M, $15. Total, $75.00.

Our Hope Missionary Book Fund, January, 1954: No. 54-1B, $10. Total, $10.00.

STAFF SPEAKING ENGAGEMENTS
(For Your Information and Prayers)

Dr. R. Schuyler English:

April 9–11—Bryson City, N. C.: Southern Bible Testimony *Monthly Conference* (*John E. Marshbanks*, Secretary); Friday and Saturday evenings; Sunday afternoon.

April 11–14—Asheville, N. C.: Gospel Chapel, W. Asheville (auspices of Southern Bible Testimony); every evening.

April 15–18—Greenville, S. C.: Southside Baptist Church (Mark Senter, Pastor; auspices of Southern Bible Testimony); *Thursday through Saturday, evenings* only; Sunday morning and evening.

April 20–25—Roanoke, Va.: Grace Church Independent (Edward H. Morgan, Pastor); weekdays, including Saturday, *evenings*; Sunday, *morning and evening.*

"This we say unto you by the Word of the Lord." With this profound greeting the Apostle Paul speaks to the child of God

MIGHTY WORDS OF COMFORT

by PAUL R. ALDERMAN, JR.*

THE last six verses of I Thessalonians 4 are declared to be a direct message from the Lord, and for the specific purpose of comforting His children. These words of assurance were sorely needed by the bereaved and perplexed Christians at Thessalonica *1900* years ago, and they are equally indispensable for the condolence and encouragement of believers today as we face these "perilous times," so *fraught with sorrows and anxieties of every kind.*

The Word of God contains no more vivid picture of the true hope and destiny of the believer than does this "rapture" passage, found in the earliest of Paul's letters. That it was addressed to those who were really "babes in Christ" should forever silence the objection that this is a truth too deep for the average Christian.

May it, therefore, please the Holy Spirit to enlighten our minds and hearts with some of the wondrous rays of this precious message of comfort.

I—THE MARVELOUS EVENT

"This we say unto you by the Word of the Lord"

1. "The Lord Himself shall descend from heaven with a shout"

A superficial reading might produce the false conclusion that *this is the second coming of Christ to the earth as*

*Mr. Alderman, a layman who lives in Sumter, S. C., is the author of two splendid books: *The Hope That Will Never Fail*, and *God's Story of Man's History.*

prophesied hundreds of times in both Testaments. However, it will be noted that, while He does come down from the "third heaven" and through the second, or starry, heavens, it is into the first, atmospheric heaven; i.e., the air immediately surrounding our planet, and not actually to the earth itself that He will descend at this time. This is the coming of Christ *for* His own *before* the tribulation-judgment which closes this age. He will return *with* us *after* the Tribulation—personally, visibly, and in great glory to the earth to set up His kingdom (Zech. 14:1-4; Matt. 24:27-30; Rev. 19:11-16; etc.).

He descends "with a shout." Literally, He gives a cry of incitement whereby *to command* or *urge on to action* those who hear. Recalling His prediction that the hour is coming when the righteous dead will hear His voice and will come forth unto the resurrection of life (John 5:28, 29), and remembering also that He brought Lazarus back to life with a loud voice (John 11:43, 44), we believe that this is the triumphant cry of death's mighty Conqueror, awakening unto immortal life the bodies of those who "sleep" in Christ.

And surely "we which are alive and remain" shall likewise hear and respond to this joyous cry of the Bridegroom as He comes to take to Himself His beloved bride, because "in a moment, in the twinkling of an eye . . . the dead shall be raised incorruptible and we shall be changed" (I Cor. 15:52).

The Lord *Himself* comes to receive His own personally unto His bosom forever. His great love for the redeemed would not permit this home-going of the Church to be accomplished in any other way, and this we can readily understand and humbly appreciate. But we wonder if there is not another fascinating reason suggested in the fact that He not only descends with a shout but also another voice is heard.

2. "With the voice of the archangel"

Michael, the only archangel, the *chief of the angels*, is mentioned five other times (Dan. 10:13, 21; 12:1; Jude 9; and Rev. 12:7) and in each instance this mighty creature is seen in conflict with Satan or Satan's demons. When we recall that we shall meet the Lord "in the air," and that our arch-enemy, the devil, is "the prince of the power of

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the air" (Eph. 2:2), it is immediately clear why the mightiest of the unfallen angels attends the Lord when He comes for His own. There seems little reason to doubt that Michael, with his invincible and innumerable angelic hosts (see II Ki. 19:25; Heb. 12:2), clears the way through enemy-held territory for the greatest home-coming of all time!

This is most suggestive to the sensitive heart of the waiting child of the King. Ultimately our Lord Himself will send Satan to his eternal doom in the lake of fire, but here it would seem that, so anxious is He to give undivided attention to His beloved bride, He delegates to Michael the task of keeping "the prince of the power of the air" from interfering in any wise on this rapturous occasion! And who can say that Satan and his wicked demons *will* not be the unwilling witnesses of this victory-march through their very *domain*, powerless before the mighty Michael and his legions?

And march we shall, for the Lord Jesus will come also with a *mighty trumpet blast.*

3. "With the trump of God"

The shout of Christ has raised the dead and translated the living saints, the voice of the archangel has repelled the satanic hosts from the path of our homeward journey; and now "the trump of God" sounds the marching orders "for the calling of the assembly, and for the journeyings [lit., *pulling up of the tent-pins*] of the camps" (Num. 10:2).

Wilderness days are at an end! Sojourning days are over! At long last earth's despised pilgrims respond to the trumpet's clarion call: "Strike your tents, and march!"

This time, fellow-wanderer, there will be no restraint as we answer the trump's glad note with a mighty shout: "We're marching to Zion, beautiful, beautiful Zion"; for then will the vast armies of all the redeemed of all the ages follow our Captain in glorious, breathless triumph through the boundless reaches of His infinite universe to our eternal home in heaven itself!

II. The Marvelous Results

"Wherefore, comfort one another with these words"

Resurrection and Redemption

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Re-union and Recognition
Reward and Rest
Riches and Royalty
Revelation and Rapture

Like precious gems of infinite lustre and value, these and other assurances of bliss lie beneath the surface of this unfathomable passage of the blessed Word—veritable "couplets of comfort" signifying the double portion of joy and blessedness prepared by the heavenly Father for His beloved children!

1. Resurrection and Redemption

If one word, more than any other, rings with a note of unspeakable comfort, it is doubtless that which speaks of the raising of the dead unto life again. Apart from this sure hope, the Christian would indeed be of all men the most pitiable because he naturally looks for his best portion beyond this evil world, whose "pleasures of sin" he has shunned for the sake of Christ.

And this is truly the great touchstone of this entire "rapture" passage. All the other joys and blessings flow, as it were, out of the restoration of the dead unto life again. Even we, which are alive and remain unto the coming of the Lord, await their resurrection *first*, ere we take our immortal flight to join them and the blessed Saviour forever.

But, will those asleep in Christ arise to take on mortal bodies again, subject to all the ravages of pain, sickness and, ultimately, death itself? Shall we which are alive and remain go to meet the Lord of the universe in these frail houses of dust, wherein death reigns? No, a thousand times no, "for flesh and blood cannot inherit the kingdom of God," so there must be a redemption of the body as miraculous and complete as the new birth of the believing soul. Thus, while the bodies of the dead in Christ now lie cold in the heartless grip of death, we who are alive also "groan within ourselves, waiting for the redemption of the body" (Rom. 8:23). And redeemed it will surely be at this very time, for we shall be "like Him" when we shall see Him as He is (I John 3:2).

"Like Him"! What depths of meaning do these two small

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words convey to the heart of faith! Though we now see through a glass darkly, and it does not yet appear what we shall be, still we *know* that we shall have bodies like unto His, and that fact alone is sufficient to thrill the soul of the child of God! And, even now, we can learn from the Book some things about those glorious, heavenly bodies prepared for the souls of the redeemed, for that inexhaustible "resurrection chapter" (I Cor. 15) assures us that then corruption will vanish before incorruption; dishonor will give place to honor; shame will be dispelled by glory; weakness will be overcome by power; and mortality will bow before immortality when this natural body is changed in the twinkling of an eye to a mighty spiritual body, eternally like His!

2. Re-union and Recognition

But let us gaze yet deeper into these matchless words of comfort and carefully consider now just one of them: "together."

Often hurriedly read, there is hardly a more meaningful word in all these verses than this one, whose message is obvious but so little appreciated. Who, we ask, is referred to? The Scripture answers us: "we," believers who are alive and remain until the Lord's coming for us; and "they," the Christians who are asleep in the Lord. How exquisitely is the tenderness of our Saviour brought out here! We are caught up *together* with the resurrected ones to meet Him. His great understanding heart would not deny us the ecstasy of first re-uniting with long-bereaved loved ones so that *together* we might go on up to meet and be with *Him*!

"But shall we know one another then?" is the oft-repeated question. If there were no direct Scripture on this, we would still be safe in concluding beyond a doubt that this glorious re-union will be attended by complete recognition, for otherwise the word "together" would lose most, if not all, of its peculiar significance. Further, should we expect to know less in our mighty immortal bodies than we do now in these mortal tents of dust? And yet, all these reasonings are actually superfluous, for He gives us a direct answer in I Corinthians 13:12: "*Then* shall I know even as I am known." Perfect, complete knowledge and recognition are

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thus assured beyond cavil. This is fully substantiated by the highly typical transfiguration experience of the three disciples who instantly recognized Moses and Elijah, whom they had never seen, when these two saints appeared with the Lord on the mount.

Husband and wife, parent and child, brother and sister, bereft these many years by the grim reaper, can be kept apart no longer by our great enemy, but come *together* in eternal re-union, when they hear the shout of Him who is the resurrection and the life. Mighty words of comfort, surely!

3. Reward and Rest

"So [i.e., *together*] shall we ever be with the Lord." And He will have His reward with Him to give to each of us according as our work shall be (Rev. 22:12). It seems, therefore, that one of the first things to which He will attend, after coming for us, is this distribution of rewards for service done on His behalf during our sojourn here on earth.

But, one may well ask; "Can I look forward to any recompense at the judgment-seat of Christ, when my life-works are exposed to His piercing gaze?" (See I Cor. 3:11-15; II Cor. 5:10). What, if anything, has been done to merit a reward when my life for Him is appraised in the light of heaven and eternity? Doubtless every humble believer feels that he or she has done little to merit a starry crown—and this attitude is as it should be—but, in the final analysis, even this is of grace and not of works because He has told us that without Him we can do nothing.

Therefore we may, with humble confidence, turn to the Word to see if there may not be some hints of comfort and hope even along this line. Almost at once Matthew 10:42 comes to our minds, telling us that the giving of a cup of cold water in His name will not go unrewarded in that day. So we take comfort and are inspired to go on doing the "little things" for Him from day to day, being assured that He takes note of these deeds and appreciates them if they come from a heart that is sincere in its love for Him.

Then Luke 6:22, 23 is also brought before our minds by the Holy Spirit, reminding us that there will be reward, even "great" reward, for the bearing of reproach and reviling for Christ's sake. What mighty solace is this for the misunder-

stood and persecuted child of God, who takes his or her stand for the Lord Jesus despite the vicious darts of the wicked one, coming in the form of false accusations, misrepresentations, and even the impugning of our very motives when we refuse to dishonor Him or His Word. In one degree or another, this is the common lot of all believers who sincerely strive to live and do for Christ in this evil world, and so we are not surprised to find that our gracious Lord gives a special word of exhortation just here, even a promise of rich reward for standing firm against this most trying form of persecution.

So, beloved, "let us not be weary in well doing: for in due season we shall reap, if we faint not." We shall reap, not only a rich, bountiful reward but also that rest for which we oftimes now would faint did He not sustain us with His strength as we daily bear the toil and strain of life through this present vale of tears and sweat. And what servant of the Lord is not subject to such weariness? Not only that which is common to all people, consequent to the command that sinning mankind must live by the sweat of his brow, but also the additional fatigue that is felt in constant conflict with Satan and the powers of darkness. Our arch-enemy surely gives us little time for rest or relaxation!

Then, too, the Christian sees the fields white unto harvest, and storm-clouds of judgment gathering, so he hastens the more diligently to the task His Lord has given, and weariness must at times almost overwhelm him. But *in due season* we shall rest, "for there remaineth a rest to the people of God" (Heb. 4:9). And what rest is so sweet as that which follows a job well performed?

With a sigh of bliss, the translated saint will then say with the Psalmist: "This is my rest forever" (Psa. 132:14). Blessed repose, when we shall cease from our labors, our works following us to accentuate our rest with the joy of reward for a task well done (Rev. 14:13).

But reward issues into untold riches, and rest into royal activity, as His manifold grace unfolds throughout the ages of the ages!

4. Riches and Royalty

"He became poor." Why? "That we through His poverty might be rich" (II Cor. 8:9). And He will make known the

riches of His glory (Rom. 9:23) when He comes to take unto Himself His co-heirs (Rom. 8:17).

"Heirs of God, and joint-heirs with Christ"; with Him God has promised freely to give us "all things" (Rom. 8:17, 32). The poorest believer (according to this world's goods) may truthfully say that the universe, with its infinite treasures, is his because, as a co-heir with Christ, each of us jointly possesses with Him all that is His—everything that belongs to the mighty One who created all, and by whose mighty power all is ruled and controlled.

What a glorious heritage! Surely that which Satan now passes upon his deluded followers for wealth is naught but worthless baubles and trinkets when compared with the eternal riches laid up in heaven, safely awaiting the arrival of the child of God to claim and enjoy for ever!

But we shall not be classed with the "idle rich"! Boundless wealth and riches are ours, and endless rest, to be sure, but not the boredom of inactivity, for we are a "royal priesthood" (1 Pet. 2:9), destined to reign with Christ over the earth, forever and ever! (II Tim. 2:12; Rev. 5:10; 22:5). Co-rulers with Christ, the King of kings and Lord of lords!

It is over no small province that we shall hold sway with Him, for the kingdom of our Lord will be gloriously universal, composed of *all* people, nations, and languages. It will be an everlasting kingdom that will not pass away; and an omnipotent dominion that cannot be overcome or destroyed (Dan. 7:14). Furthermore, we shall reign beyond the confines of mankind, even over the mighty angels (I Cor. 6:3).

"Kings unto God" (Rev. 1:6). Let the distressed, reproached, and reviled child of the King remember this and take heart in the hour of depression and despair. We shall reign, with Christ, over the boundless universe forever!

5. Revelation and Rapture

Already we have reached breathless heights as we have mounted the ever-ascending peaks of comfort and bliss found in these precious words. But God "is able to do exceeding abundantly above all that we ask *or think*" (Eph. 3:20). So what does actually await us when His glory shall be revealed (1 Pet. 5:1)?

It would be useless to surmise further, for, as far as our thoughts could reach, His deeds would be infinitely beyond them. Also, we are clearly told that this glory is *to be* revealed; actually, the cover is *yet* to be taken off, the unveiling is *yet* to take place. All of us love pleasant surprises; that is one of the most enjoyable elements of a gift for both the one who gives and the one who receives. So we are not taken unawares by this truth: that our loving heavenly Father is going to give unto His children in the very way to bring us the greatest joy and ecstasy; that is, He is keeping secret just what He really has in store for us in eternity.

He has surely told us enough to thrill our hearts and souls, yea, far more than we can even comprehend; but all this is just the beginning of heaven's bliss for the child of the King! The rest will be revealed when we are together with Him, and like Him, in our eternal home!

And when His glory is revealed, we shall be glad with *exceeding joy* (I Pet. 4:13); literally, we shall "leap for joy." There is no language to describe the happiness that will be ours when we shall see Him "face to face," and shall begin to behold what things the Lord has prepared for them that love Him. Without detracting in the least from the dignity of the occasion, there seems no other logical conclusion but that the child of God will *have* to leap for sheer joy and ecstasy, when "with *rapture* we behold Him."

Beloved, "*this* we say unto you *by the Word of the Lord*." So, "let not your heart be troubled, neither let it be afraid." "Amen; even so, come, Lord Jesus!"

What to Expect

When the ascended Lord sent Ananias to minister to the stricken Saul of Tarsus in Damascus, what did He tell Ananias about Saul? Did He imply that He was going to show Saul what great accomplishments he should make? Did He promise to reveal to Saul what a large following he would have, or what churches he would establish, or how many important letters he would write? Not at all! Rather, the Lord said concerning Saul: "I will show him how great things he must *suffer* for My name's sake" (Acts 9:16).

Do not be disheartened when the way is hard in Christ's service. We do not expect it to be easy, nor should we think that we shall be popular in the world that crucified the Saviour. "In the world ye shall have tribulation" (John 16:33). "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). So we may know what to expect. But be of good cheer, for Christ has overcome the world.

One cannot overestimate the supreme value of this book, says the author, in this continuation of his analysis of Proverbs.

SCRIPTURE SUMMARIES

by Herbert Lockyer

Wisdom In The Book Of Proverbs (*continued*)

I. "The Proverbs of Solomon, the Son of David, King of Israel" (1:1)

This title is apparently intended to cover the whole book, which may bear out the thought that possibly Solomon grouped all the proverbs together as we have them. Some old Jewish writers affirm that Solomon wrote:

> The Song of Solomon when he was young,
> Proverbs in the midst of his days,
> Ecclesiastes when he was old.

Another interesting feature about this title is that it differs from Ecclesiastes. Here it is "Solomon the Son of David, King of Israel," because he ruled over all Israel. But in Ecclesiastes, it is "Solomon, Son of David, King of Jerusalem," because then, as Matthew Henry observes, his influence had grown less upon the distant tribes, and he confined himself very much to Jerusalem.

II. "The Proverbs of Solomon" (10:1)

These words are repeated, as if in some special sense the collection, commencing here, deserved it. Possibly those set forth in this section were of his own composition.

III. "These also are Proverbs of Solomon, which the men of Hezekiah, king of Judah, copied out" (25:1)

Some think that these proverbs were culled out of the

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3000 proverbs which Solomon spake (I Ki. 4:32), leaving out those that were physical and that pertained to natural philosophy, and preserving such as were divine and moral. In this collection, some have noticed that special regard was had to those observations which concern kings and their administration.

IV. "The Words of Agur, the Son of Jakeh" (30:1)

Although some have tried to connect this announcement with Solomon, asserting that it was a kind of *nom de plume* that he used, yet it is evident that this person, whoever he was, was not Solomon. He is connected by many scholars with the Massa mentioned in Genesis 25:14 as a son of Ishmael. His home would therefore be somewhere in North Arabia.

V. "The Words of King Lemuel" (31:1)

Here again many have sought to connect this man and ruler with Solomon, affirming that he is expressing the wonderful love and regard that existed between his own mother, Bathsheba, and himself. It would appear, however, that the wise, unknown monarch referred to was, like Agur, a descendent of Ishmael, and therefore, like Agur, a king of the same tribe.

VI. "The Words of the Wise" (24:23; see 1:6; 22:17)

The proverbs bearing this title are apparently ascribed to sages in general, thus indicating that in this time of peace and prosperity, a class of men had arisen differing alike from the priest and prophet, men who studied the practical questions of life in their bearing upon individual conduct, and who cultivated beauty of style in their imagination.

The Scope

Perhaps no better statement of the scope or design of this book can be given than the inspired words found in 1:2-4:

> To know wisdom and instruction,
> To perceive the words of understanding,
> To receive the instruction of wisdom, justice and judgment, and equity;
> To give subtilty to the simple,
> To the young man, knowledge and discretion.

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Such words seem to indicate that the general idea of the book is to instruct the young at their entrance into public and active life. But have we not, in Proverbs, rules for the guidance of all, whether young or old? Can we not all find in this book that which will "inspire deep reverence for God, a fear of His judgments, and an ardent love for wisdom and virtue."

Dr. Arnot has a series of expositions dealing with many of the Proverbs, and the title of his book denotes the true scope of Proverbs, *Laws from Heaven for Life on Earth.* He writes:

> Proverbs is a book of wisdom for the path of us all; and it is God going over the path with us. In Ecclesiastes you have King Solomon going over the path alone in his own experience; but in Proverbs, you have God going over the path with us, pointing out the dangers, the need of care in this direction or in the other. And he who will be a wise man is the one who has his mind and heart and conscience fully equipped with the wondrous truth in this Book of Proverbs.

Ridout observes that there are thirty-one chapters in the book, one chapter a day, for a month. Says he:

> If you will take it, and read a chapter every day for a month, carefully and prayerfully, and note the words of wisdom that are in it, I need not assure you of what value it will be to you. If you will do this again and again your profit will be greater, for it is not a book that you can close and put away, but one that you can live by as a guidebook, through the world.

Characteristics

One peculiarity of the book is that it seems to stand alone. If it was taken out of the Bible altogether, it would still be complete and whole as a book of wisdom. "We are not," says Bishop Hopkins, "to expect generally any connection, either of sense or sentences, in this book of Proverbs. Other parts of Scripture are like a rich mine, where the precious ore runs along in one continued vein; but this is like a heap of pearls, which, though they are loose and unstrung, are not therefore the less excellent and valuable."

Another characteristic is its literary style. The wonderful poetic beauty of this book is a marked feature. Dr. James M. Gray takes the following illustrations from *The Literary Study of the Bible* as an example of its poetic worth. In

chapter 4, verses 10-19, we have a poem on "The Two Paths," appearing thus:

Hear, O my Son, and receive my sayings;
And the years of thy life shall be many.
I have taught thee in the way of wisdom,
I have led thee in paths of uprightness;
When thou goest, thy steps shall not be straitened;
And if thou runnest, thou shalt not stumble.
Take fast hold of instruction;
Let her go on;
Keep her,
For she is thy life.
Enter not into the path of the wicked,
And walk not in the way of evil men;
Avoid it,
Pass not by it,
Turn from it
And pass on.
For they sleep not, except they have done mischief,
And their sleep is taken away, unless they cause some to fall;
For they eat the bread of wickedness,
And drink the wine of violence.
But the path of the righteous is as the light of dawn,
That shineth more and more unto the perfect day.
The way of the wicked is as darkness,
They know not at what they stumble.

There is yet another characteristic of the book that one may refer to. Proverbs is an anthology of sayings or lessons of the sages—on life, character, and conduct; and such embodies the distinctively educative strain of Hebrew literature. Professor Plumtree remarks that "for the most part it seems to stand, like the proverbs of other nations, on the ground of a prudential, practical morality. Men are warned against sensuality, drunkenness, slander, indebtedness, on the ground that they will find themselves involved in disaster, or shame, or inconvenience. The rewards and punishments of the life to come are hardly mentioned."

Key Verse

This is found in the prologue and is never lost sight of throughout the book. In fact, the rest of the book is a development or expansion of the theme it embodies: "The fear of the Lord is the beginning of knowledge" (1:7).

It is interesting to notice that the word "beginning" may be translated "chief part." And so it is, for no matter what wisdom a man may have, if he lacks the true reverence of the Lord, and holiness, then what true knowledge has he?

Key Words

By gathering the key words together, one is quickly guided as to the teaching of the book: "wisdom" occurs 52 times; "wisely," 3 times; "wise," 65 times; and "fools," "foolishness," and equivalents occur 79 times. From this one can see that the central thought of the book is that goodness is wisdom, and wickedness is folly.

"Righteousness" also finds a prominent place in the book, occurring (with the word "righteous") 75 times.

Key Thought

The phrase in the key verse that we have mentioned, "the fear of the Lord," occurs 13 times throughout the book. Combining this with the key-words referred to, we come to understand that there can be no virtue in our dealing with others unless this is based upon religious motives. Practical wisdom, resting upon and arising out of religious character, is the leading thought of the inspired volume of Proverbs.

Key-Notes of Doctrine

Wisdom, which stands for Goodness
Foolishness, which stands for Wickedness
Righteousness, which stands for Life.

Value

One cannot over-estimate the supreme value of Proverbs, both as a book to stimulate our faith in God and as a standard of practical morality. First of all, the religious value is important in that its teachings are peculiarly clear and spiritual. Jehovah is set forth as:

The Creator and Governor of the universe and the Disposer of human destinies (3:17; 8:22-29).
Incomprehensible alike in His nature and His works (25:2; 30:3, 4).
Active in universal providence (5:21; 15:3; 25:2; 30:3, 4).
Controller of outward fortunes and the minds of men (10:22; 21:1).
Declared to be holy, just, and loving; to command and reward piety and virtue, and to abhor and punish all sin, not only here but also in eternity (3:33; 10:3-29; 12:2; 14:32).

Regarding its practical value, Matthew Henry tells us that Proverbs is a book that helps us "to form right notions

of things, and to possess our minds with clear and distinct ideas of them; to distinguish between truth and falsehood, good and evil; and to order our conversation aright in every thing."

Analysis

Owing to the miscellaneous character of the book, a detailed outline of it is impossible. However, this brief outline may be followed:

1. *Preface, introducing the subject of Wisdom* (1:1-6).
2. *In Praise of Wisdom* (1:7-9); a Father's counsel to his son.

   The frequent repetition of the phrase "my son" implies the tone of a father or a sage, bringing stores of wisdom and experience to the young.

   Another outstanding feature of this section is the personification of wisdom in chapter 8. Such a description of wisdom is interpreted as declaratory of Christ. Proverbs 8:22-26, with John 1:1-3 and Colossians 1:17, can only refer to the Eternal Son of God.
3. *Maxims bearing on the nature, value and fruits of good and bad conduct in various relations to life* (10:22-chap. 16).

   All the proverbs in this section, the longest section of the book, are molded strictly to the couplet form (one triplet *only* [19:7] *being an apparent exception, due probably to* the loss of a line), each proverb a parallelism in condensed phrasing, in which the second line gives either some contrast to or some amplification of the first.
4. *Some Words of the Wise* (22:17-24:22).

   In this short section the proverb literature seems for the first time to have become, as it were, self-conscious, to regard itself as a strain of wise counsel to be reckoned with for its educative value.
5. *Further Words of the Wise* (24:23-34).

   The wise sayings under this section refer to wise intercourse and ordered industry.
6. *More Proverbs of Solomon* (25-29).

   Here there is a tendency to group numbers of proverbs on like subjects (25:2-7). The proverbs in this portion are chiefly antithetic and comparative.
7. *The Sayings of Agur* (30).

   The form of Agur's proverbs is peculiar, verging indeed on the artificial. He deals mostly in so-called numerical proverbs ("three things, . . . yea, four"), a style of utterance paralleled elsewhere only in 6:16-19.
8. *The Words of Lemuel* (31).

   The words of Lemuel are a mother's plea to her royal son for chastity, temperance, and justice, the kingly virtues. The form used here is the simple Hebrew parallelism, not detached couplets, but continuous.

   The last 22 verses constitute a single poem in praise of a worthy woman, extolling especially her household virtues.

In form, these verses begin in the original with the successive 22 letters of the Hebrew alphabet, a favorite form of Hebrew verse. Matthew Henry calls this section "a looking glass for ladies."

Much, much more could be said about this unrivaled compendium of wisdom and counsel, the Book of Proverbs, but space does not permit. Read this condensation of the wisdom of the ages. Read it again and compare your life with it. It is as practical for the daily walk as is the Book of Psalms for the daily worship.

BREAD CAST UPON THE WATERS

SELECTED *by* J. A. BOFFIN

No matter what your temptation may be; no matter how great your trial is, be assured that the Lord Jesus is able to succor you. His strong hand and gracious help are available for you in every moment of need. Trust Him.

We are living in perilous days. The life of the Christian is in danger on all sides; it is challenged by the most powerful foes. In Christ alone you are safe. The Holy Spirit within you will keep you abiding in Christ moment by moment. Claim His promise; do not fear.

"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." The wall of partition is to be raised by the Lord's people between them, and Christ's dishonor.

The Christian's hope is bound up with the Lord Jesus, and it is a definite one. It is in and with the Lord Jesus in the Father's house, and it rests on the sure foundation of His atoning sacrifice.

Not only my ways must be purified but my motives. The power of communion with God is directly in relation with the motives and state of my heart.

*"American evangelicalism urgently needs to progress to a higher level of music," says the author in this article, which is a portion of a chapter from a new book soon to be published.**

THE PLACE OF MUSIC IN CHRISTIAN EDUCATION TODAY

by FRANK E. GAEBELEIN

The central problem of Christian education today is that of integration. The word means *the bringing together of parts into the whole.* Applied to education it has to do with bringing the diverse subjects and policies, administrative and extra-curricular procedures included, into living union with God's truth. For it is a cardinal principle, not only of Christian education but also of the entire universe, that all truth is God's truth. How to relate every field of learning, every phase of educational administration, with the truth of God—this is the problem. In the following pages the place in Christian education of one of the arts—music—is considered.

Music is par excellence the Christian art. From Genesis to Revelation, it runs throughout Scripture. Not only that, music will have a leading place in eternity, according to the inspired visions of John on Patmos. Moreover, when we come to the matter of worship here and now, music is a vital factor in preparing the heart for God's truth.

Important as these offices of music are, they are not the only way it speaks to the spirit of man. Many of the greatest compositions, even though outwardly secular, are of a spiritual nature. The slow movement of many a Beethoven

**The Pattern of God's Truth*, by Frank E. Gaebelein, Litt.D., to be published by the Oxford University Press, New York, on April 29th. This excerpt from the volume is used by permission.

sonata, quartet, or symphony moves on a lofty religious plane. In the works of other great composers such as Bach, Mozart, Haydn, Mendelssohn, and Brahms, there are similar passages. It is significant that hymnology has drawn upon the classic composers for some of its finest tunes. No, there is nothing obscure about the relation of music to Christianity. The common ground between the two requires occupation, not discovery. But the moment we begin to occupy that ground and do something about the place of music in Christian life and work, we run into difficulty.

One summer day, several leaders of the 1952 Conference conducted by the International Fellowship of Evangelical Students at Jugenheim near Darmstadt, Germany, were discussing music. In the course of the conversation, I said that for me there is in the music used in evangelical work much that is trite, sentimental, and even vulgar. But, I went on, I had come to the conclusion that to condemn it would be wrong, because it is apparently a source of blessing to many who, innocent of any real musical appreciation, are helped by it. In short, I had determined not to be a musical snob, even though to a cultivated taste much that was played and sung in conjunction with the presentation of the Gospel was aesthetically disagreeable. Immediately there came a challenge from a distinguished leader of British evangelicalism. "My dear fellow," he exclaimed, "you mustn't say that! Don't you see you are saying that the end justifies the means, and that is positively wrong?"

Was my British friend right? Is the use of third-rate tunes and worse harmony in our churches, youth meetings, evangelistic campaigns, and education, simply on the ground of results, really so wrong? Is this kind of music unworthy to be associated with the Gospel? And should it, therefore be politely bowed out of our educational institutions where Christian leadership is being trained? These are important questions. An answer requires a brief excursion into a field almost untouched by present-day Christian thought — that of aesthetics.

The tie between music and religion is an ancient one, going back to the beginning of civilization when, according to Genesis, Juban invented the harp and organ, an achieve-

ment classed by Calvin among the "excellent gifts of the Holy Spirit." Nor is music, despite the great development of the art during the last three hundred years, a new thing in our Christian era. As the distinguished composer, Paul Hindemith, pointed out in his Charles Eliot Norton Lectures at Harvard, Augustine wrestled with the coordination of music with Christianity, as did Boethius also, and both came to conclusions of lasting value.

According to Augustine (*De Musica*, Book VI.) for Christian believers music is more than pleasing sounds. Such sounds are meaningless until we "include them in our own mental activity and use their fermenting quality to turn our soul towards everything noble, superhuman, and ideal." In other words, we are obliged to use music for our soul's betterment, because "like religious belief, music creates in us most easily a state of willingness towards this betterment." And Boethius, in the initial sentence of his *De Institutione Musica*, puts in a nutshell the gist of his view: "Music is part of our human nature," he says; "it has the power either to improve or debase our character." The two views, that of Augustine and that of Boethius, differ in their estimate of the inherent moral and spiritual influence of music; but in respect to the tie between music and the moral side of man they are at one. Both imply that music cannot be morally neutral.

The principle is not just a curiosity of ancient thought but a key to the spiritual meaning of music. With this in mind, we set it alongside an even older view, that of Aristotle. For him, as for other Greek philosophers, music was the most "imitative" of the arts. By "imitative" Aristotle did not mean that the artist or composer copies nature, but that he must "imitate things as they ought to be." In Aristotle's view, as Professor Butcher says, "music in reflecting character, moulds and influences it."

Right here we discover a link with the Christian use of music today. In Greek thought about music, "much of its meaning was derived from the association it called up, and from the emotional atmosphere which surrounded it. It was associated with definite occasions and solemnities . . . and attached to well-known words." This is something very

like the place of music among the Hebrews and early Christians. After all, the Old Testament over and over again associated music with worship, as in the Psalms and in the prophets; the New Testament also recognizes it, when St. Paul writes of "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19), and in another place speaks of "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts" (Col. 3:16).

But our thought leaps across the centuries, and we exclaim: "How similar to this ancient view of music is its use, not only in our churches, but also in evangelism! Think of a Sankey in the Moody campaigns with his irresistible singing of *The Ninety and Nine*, or a Beverly Shea in a Billy Graham meeting, reaching multitudes with *I'd Rather Have Jesus.*" Such songs, while musically undistinguished, need no defense. In preparing the heart for divine truth, they serve as handmaids of the Gospel.

Writing on the history of the evangelical student movement at Cambridge University, the Rev. J. C. Pollock quotes a moving example of the power of a simple Gospel hymn. The words are from the pen of the distinguished scholar, A. C. Benson, son of the Archbishop of Canterbury, and describe the singing of Ira Sankey when he and Moody held meetings for the Cambridge students:

"*An immense, bilious man with black hair and eyes surrounded by flaccid, pendent baggy wrinkles,*" he came forward, "with an unctuous gesture, and took his place at a small harmonium, placed so near the front of the platform that it looked as if both player and instrument must inevitably topple over; it was inexpressibly ludicrous to behold. Rolling his eyes in an affected manner, he touched a few simple chords, and a marvellous transformation came over the room.

"In a sweet, powerful voice, with an exquisite simplicity combined with irresistible emotion, he sang 'There Were Ninety and Nine.' The man was transfigured, a deathly hush came over the room, and I felt my eyes fill with tears. His physical repulsiveness slipped from him and left a sin-

ecre, impulsive Christian whose simple music spoke straight to the soul."* That is a picture of Gospel music at its best.

After all, there has been a great deal of nonsense written about Gospel music, both pro and con. For example, Dr. A. T. Davison of Harvard, in the midst of a slashing attack on Gospel hymns says: "They still hold a nostalgic place in the affections of a vanishing generation, but in the services of enlightened churches they are never heard." Well, it is hard to be patient with such an unrealistic appraisal with its supercilious reference to "a vanishing generation" in contrast to "enlightened churches." At the other extreme from this radical disparagement of the Gospel hymn is the statement of a pastor, in *The Christian Herald:* "Bright, happy singing is tonic for the soul." This is true enough, but what of the next sentence with its deplorably low estimate of the central function of the ministry—"Preachers will sing more into the kingdom than preach in"? A good singing voice is an asset to any preacher. But the primary fulfilment of the commission to proclaim the Word of God is through the spoken word, not through song.

The truth about Christian music lies midway between the two extremes. The Gospel hymn rightly presented is here to stay; its proper use does not necessarily involve us in justifying the means by the end. On the other hand, there is a great deal of music in favor among evangelicals that justly falls under condemnation; cheap, vulgar, and aesthetically false, its use for good ends does not alter its character. The fact is that American evangelicalism urgently needs to progress to a higher level of music. In the recognition of this need and in doing something about it, Christian education faces a great challenge.

We look, therefore, frankly and sympathetically at the state of music in our churches and educational institutions today. In which direction are we moving? With nation-wide religious broadcasting and television, there has come into Christian work a kind of music and technique of presentation savoring more of Hollywood than of God. Glamour

*The House of Quiet, by A. C. Benson, quoted in *A Cambridge Movement*, by J. C. Pollock, London, 1953, p. 64. Used by permission of John Murray, London.

has invaded the proclamation of the Gospel. The deep sincerity of the simple Gospel song has been replaced by a keyboard showiness, a tear-jerking use of the most eloquent of all instruments, the violin, and a sentimental misuse of the innately noble organ, with tremolant pulled out *ad nauseam*. "Messages" are "brought" on electric Hawaiian guitars, cowbells, and even musical saws. Great hymns, such as *When I Survey the Wondrous Cross*, are rattled off in waltz time or adorned with variations of a third-grade musical level. All this is condoned as being "catchy" and giving the people what they want.

The time has come to climb higher in order to seek a fresh perspective. Must we continue in the rut of aesthetic mediocrity simply because the third-rate seems to appeal to the crowd? Can anyone seriously imagine some of our attention-getting music as being what St. Paul calls "spiritual songs"? Has not the time come to tell the truth and admit that these things are nothing but ear-tickling devices, unworthy of association with the grand truths of our redemption?

"But," some insist, "this kind of music brings in the people. We've got to have it to get an audience." Do we? Well, The Lutheran Hour, still heard round the world as in the days of Dr. Walter Maier, is of unquestioned orthodoxy, yet it manages very well without the nervous jingle afflicting some of our Gospel broadcasts. Can it be that we evangelicals are not only aesthetically immature but that we also insist upon remaining so? Have we so far forgotten the apostolic exhortation to think on the things that are lovely and of good report (Phil. 4:8) that we by-pass the first-rate in favor of the third-rate? Have we, finally, overlooked the fact that nothing, whether in music or preaching, can possibly be too good for the Lord?

If there is any truth in what has just been said, then Christian education must lead the way to reform. The Bible schools and institutes must re-think their aesthetics in the light of the plain fact that God should have the best. Other Christian schools and colleges have an obligation to strengthen their music departments. They should look to it that all students hear as much great music as possible, and that an increasing number enjoy the creative experience

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of making good music. And—if the suggestion may be respectfully offered—the theological seminaries might well give music a real place in the curriculum, for among Christian workers the pastor can least of all afford to remain musically illiterate.

At this point, fairness requires the mention of some hopeful signs. Houghton College expresses regret that "people who dig deep into the truths of the great Christian faith are given to the most superficial music; that Bach, who loved God deeply, receives scant hearing in American fundamental churches." The college plans a Bach festival once every four years, so that every student generation will hear some of the great works of this most Christian of composers. Westmont College announces a tour of its choir which will sing a program made up of settings from the Psalms, the Song of Solomon, the Gospels, First Corinthians, and The Revelation, by Palestrina, Bach, Handel, Mendelssohn, Franck, and modern composers like William Schuman. The St. Olaf College choir has long been famous, and excellent music is sung by the Wheaton and Asbury choirs, to name only a few others. It is to be hoped that these tokens are the beginning of a musical renaissance among evangelicals.

Let there be no misunderstanding. It is not Gospel hymns that are in question. When it comes to them and their more formal compatriots, it is not a matter of "either-or" but of "both-and." Each has its place according to the kind of service being conducted. Nor is the answer a willy-nilly imposing of Bach, Beethoven, and Brahms upon the musically untaught, or an insistence upon a dead level of solemnity. There is no place in Christian worship, to say nothing of evangelism, for art for art's sake. In the church, art must always be in God's service. Surely we have ample scriptural warrant for making "a joyful noise unto the Lord" (Psa. 98:4). Good music is often happy music, and joy and brightness have their place in worship. The solution is something quite different; it is nothing short of the reversal of a trend that is bringing into worship a kind of music which is neither lovely nor of good report.

The call is for Christian education to lead the way to higher things. But that call will not be fully answered until

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out schools, colleges, and seminaries espouse a philosophy of music befitting the Gospel. So long as the lower levels of an art so closely linked to man's emotions are cultivated at the expense of the best, we shall continue to have Christian leaders, many of whom are deaf to the nobler elements of spiritual song. Evangelicalism is due for a musical reformation. The reformation will come only when Christian education, having set its face against the cheap in this greatest of the arts, seeks to develop in its students response to a level of music worthy of the deep things of God. Here, as in so much else, we do well to listen to Martin Luther, who called music "a noble gift of God next to theology," and even went so far as to say: "We must train [with] music in schools; a schoolmaster ought to have skill in music . . . neither should we ordain young men as preachers unless they have been well exercised in music."

QUESTION BOX

No. 1414. Please explain Matthew 23:9: "And call no *man your father upon the earth; for one is your Father,* which is in heaven."

The injunction that our Lord gave here has to do with spiritual and not natural life and ties. No man is to be called "Rabbi [Teacher]" *(vs. 9) with the signification of his having, in his teaching, final authority;* for Christ is our Teacher.

Neither are we Christians to call any man on earth "Father" in the sense that this appellation applies to the impartation of spiritual life. This command has not to do with the child and his natural father but to the child of God and his relationship to others. God is our Father and is the source of spiritual life. Roman Catholicism, in its misuse of the title, "Father," for its priesthood, simply cannot supply a reasonable answer to this injunction.

No man on earth is a master or guide either (vs. 10), for One only is our Guide, the Lord Jesus Christ.

Matthew 23:8-10 has a counterpart in John 14:6: "I am the way, the truth, and the life: no man cometh unto the Father but by Me." *The guidance of Matthew 23:10 is supplied by Him who is "the Way";* the instruction of 23:8 is furnished by Him who is "the Truth"; and the life of 23:9 is supplied by Him who is "the Life."

No. 1415. Is the prophecy of Ezekiel's temple to be literally fulfilled on this earth? If so, does this, compared with other Bible texts, point to the fact that the earth is to abide forever and not to be burned up? Will, then, the

future of the resurrected ones to be on earth rather than in heaven?

The question, in three parts, will be answered in such a way:

(1) There is not entire agreement among Bible students as to whether Ezekiel's prophetic temple is to be interpreted as a literal temple. The Editor holds the view that a literal temple will be built and will exist here on earth during the Millennium. Space does not permit going into details.

(2) In II Peter 3 we read of the earth being burned up and dissolved (vss. 10, 12, etc.). On the other hand, it is written that the earth will abide forever (Psa. 119:90; Eccl. 1:4). Evidently the earth will not be annihilated, *since it will abide forever; the burning and dissolution* suggest purification and a new work done in this world where sin now reigns. Just as we, who have been born again, are new creations in whom old things are passed away and all things have become new (II Cor. 4:17), so it will be with the earth at the end of the Millennium.

(3) The future of all those who have died in faith, and the raptured saints, too, will be heavenly and not earthly, although we shall doubtless have access to the earth.

No. 1416. Please explain James 2:1: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons."

The verse presents no difficulty whatever if it is read in its context, verses 1-9. We are not, while we profess to have faith in our Lord Jesus Christ, to make distinctions between the rich and the poor, giving more attention and according greater respect to those who are *wealthy and prominent than to those who are poor in this world's* goods. To do so is to sin (vs. 9). Christ died for all, rich and poor alike, and all are precious to Him. Read the excellent commentary on this passage, by Dr. Frank E. Gaebelein, in the January issue (p. 427ff.).

No. 1417. *In the accounts of the resurrection in the four* Gospels, Mark tells us that there was only one angel at the empty tomb whereas Matthew, Luke, and John state that there were two angels there. Do we not have contradiction here?

There is no contradiction. First of all, the questioner's initial statement is inaccurate. Mark does not say that there was "*only* one angel" but that the women saw "a young man sitting on the right side" (Mk. 16:5). Matthew says that "the angel of the Lord was there" (28:2); Luke, that "two men" were present (24:4); and John speaks of "two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain" (20:12). So then, the record reveals one angel (Matt.), one man (Mk.), two men (Lk.), and two angels (John) as having been at the tomb. That the "man" and "men" of Mark's and Luke's accounts, respectively, were angels is evident from Luke 24:23, wherein the "two men" whom the women saw are spoken of as "angels." Observe that neither Matthew nor Mark declares that there was "*only* one," but Matthew says, "the angel," while Mark writes, "a young man." There were two angels. Doubtless one of them was the spokesman for the two, the one that Matthew identifies as "the angel of the Lord."

No. 1418. Whenever the activities of the flesh are mentioned in the Scriptures, they are always shown to be vile and wicked, as in Galatians 5:19ff; I Corinthians 3:3; etc. Yet we often speak of Christian efforts as being carried on in the flesh. Is this correct? Does the flesh ever operate in the field of "religion"? Do we find anywhere that the flesh ever tries to operate in the spiritual field, the higher motives, etc.?

"For I know that in me (that is, in my flesh)," says Paul, "dwelleth no good thing" (Rom. 7:18). Thus the flesh, which is man's natural self, has no good in it and its works are evil. These works are not limited, however, to "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings" as delineated in Galatians 5:19-21, for we must not forget three other words in the passage: "and such like." There are other works of the flesh. Among them are those which are "religious," for man is a religious being. Cain's sacrifice of the fruit of the ground, entirely apart from faith, was a religious demonstration. Man has a righteousness of his own which is not the righteousness that God demands, for "all our righteousnesses are as filthy rags" (Isa. 64:6).

Certainly there are things done in the name of Christianity, yea, by Christians, that are performed in the energy of the flesh rather than in the power of God, in self-effort rather than in faith, for self-glorification rather than for the glory of the Lord. Such works will be burned up at the judgment seat of Christ and will receive no reward. Those who live in the continual practice of the evil works catalogued in Galatians 5, however, are evidently not Christians and will not, therefore, inherit the kingdom of God.

No. 1419. Why is it that in Isaiah 1:18 it is said that our sins are scarlet or red. I thought that our sins were always referred to as being black.

Perhaps the question would better be asked in this way: "Why do we refer to our sins as being black when the Scripture designates them as 'scarlet' and 'red like crimson'?" The answer to this question is, no doubt, that since white symbolizes righteousness and purity, black seems to be the utmost contrast to righteousness and therefore typifies sin. Thus we often speak of "the blackness of sins." But the Bible never uses black to designate sin.

In Isaiah 1:18, the word "scarlet" denotes a bright red color that was greatly prized by the ancients (cf. II Sam. 1:24). The exact shade was obtained from the eggs of the *coccus ilicis*, a small insect found in the leaves of the oak trees in the area of the eastern Mediterranean. The color was brilliant and *permanent*. No means was known to remove it. Even when it was exposed to rain and many washings, and no matter how long a garment so dyed was used, the color remained *fixed*, the same shade as it originally was. No human means, no effort of man, could wash it away. Thus it was and is a perfect symbol for sin that is deep-fixed in the heart. Only the miracle of the redemptive work of God in Christ, through the precious blood that was shed at Calvary, can wash sins away. Man cannot do it for himself.

Just when men everywhere will be celebrating because they suppose that the last voices to be raised on God's behalf have been silenced, He will act. But before that, the true heart of man will be unveiled.

THE REVELATION, VERSE-BY-VERSE

by E. Schuyler English

Chapter XI, Verses 7–10

Verse 7

"And when they shall have completed their testimony, the beast who comes up out of the abyss shall make war with them, and shall conquer them, and shall kill them." The testimony of the "two witnesses" is completed. God has accomplished through their speech and acts His own purpose insofar as their spoken testimony is concerned. However, He has still to get glory unto Himself by them—through their death and resurrection.

The testimony having been accomplished, then, "the beast whom comes up out of the abyss" wars against them, conquers them, and slays them. Who is this beast out of the abyss which is called, in the King James Version, "the bottomless pit"? He is a wild beast, dangerous and venomous, the Greek noun (*theerion*) being the same as used to describe the viper that fastened itself on Paul's hand (Acts 28:3, 4). We first read of such beasts in Daniel 7. Again, in Revelation 13 and 17, something is said about beasts. The beasts of Daniel 7 came up "from the sea" (vs. 3), as does the first beast of Revelation 13 (vs. 1). The second beast of chapter 13 rises "out of the earth" (vs. 11), whereas the beast of chapter 17 comes up "out of the abyss" (vs. 8).

It is the fourth beast alone of Daniel 7 who has a work to

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do that has not yet been accomplished but is reserved for the *Tribulation, and it is our view that* it is this *very* beast, the head of the revived Roman Empire and representative of it, who will make war with the "two witnesses" and will kill them. He is, if we mistake not, the first beast of chapter 13, he who comes "out of the sea"; and the beast of chapter 17, coming up "out of the abyss." Merciless and cruel, loving darkness rather than light because his deeds are evil, "the beast who comes out of the abyss" will snuff out the light of "the two lamps who stand before the Lord of the earth" (vs. 4).

Verse 8

"And their body [shall be] on the street of the great city, which is called spiritually Sodom and Egypt, where also their Lord was crucified." The use of the singular noun, "body," rather confirms the view that the "two witnesses" compose a complete testimony of a number of people rather than simply of two. The corpses of the slain witnesses will lie in the street of "the great city . . . where also their Lord was crucified." There can be no dispute that this is Jerusalem, for there, outside the city walls, the Son of God was also slain by sinful men. Jerusalem is not usually referred to as "the great city," but great it has been *in the world's history, and* great it will be in that wonderful day when our Lord Jesus Christ will reign there, when it will be the center of the earth's activities and glory. It is linked with Sodom and Gomorrah in Isaiah 1:9, 10, and the Lord speaks of Jerusalem's prophets as being unto Him as Sodom because of their wickedness, and the people of the city as Gomorrah (Jer. 23:14). No place else in Scripture is Jerusalem likened to Egypt, which is a type of the world. However, in view of the other identifications here of "the great city" as Jerusalem, we must suppose that the symbol of Egypt is suggestive of the fact that the Jerusalem of the Tribulation will be, in fact, the *work of men's hands rather than of God's. The bodies of* God's "two witnesses" will lie in the streets of the city where He ought, of all places, to be acknowledged but where His Son was crucified, and where He Himself will be wholly

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rejected. "For it cannot be," said the Lord Jesus, "that a prophet perish out of Jerusalem" (Lk. 13:33).

VERSE 9

"And [men] of the peoples and tribes and tongues and nations see their body three days and a half, and they do not suffer their bodies to be put into a sepulchre." Again we take note of the word, "body," in the singular, revealing that the testimony of the "two witnesses" will be a unified *witness to the Lord; but observe that here, too, we see the* word, "bodies," the plural form indicative, we suggest, of the fact that the one testimony will be rendered by more than one individual, possibly a multitude. Furthermore, while the testimony will be a corporate one, there is no individual witness to the Lord who will be forgotten by Him who knows each one by name.

A half-century ago commentators, although certain that the prophecy would come to pass as written in the inspired Word, were perplexed as to how the dead bodies of God's witnesses could possibly be "seen" for three and one-half days by "peoples and tribes and tongues and nations." They supposed that there would be multitudes from every clime within the confines of a cosmopolitan Jerusalem at that particular stage in history, or that excursions might be made from many lands to the city for the express purpose of viewing the remains of these prophets. Scientific development has ended the perplexity. By means of modern invention, probably television, the whole world will be able to view the martyred servants of God whose corpses, for a period of days equalling the years of their testimony, a day for a year, will lie dishonored but not ignored.

VERSE 10

"And they that dwell upon the earth rejoice over them, and are full of delight, and shall send gifts one to another, because these, *the two prophets, tormented them that dwell* upon the earth." The term, "they that dwell upon the earth," appearing eight times in The Revelation (3:10; 6:10; 11:10; 13:8, 14 [twice]; 14:6; and 17:8), designates a special class

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of people—those who refuse the grace of God in Christ, whose hearts are set upon earthly things. They look for no heavenly home but are satisfied to plant their feet firmly upon the earth, finding all their pleasure here. These are they who will rejoice over the martyrdom and desecration of the "two witnesses."

No clearer nor more revolting picture of the desperate and incurable wickedness of the natural man's heart can be seen than the scene viewed prophetically here, except one—Calvary. There, evil hands nailed the only begotten Son to the cross of shame; here, inhuman and ghoulish glee will fill the hearts of a corrupt generation. The veil of pretense will be removed from man's character. No longer will there be any profession of religion or piety but, on the contrary, the whole world of "earth dwellers," including apostate Christendom and Judaism, will exult that the message of the "two witnesses" has been stilled. Such will be the joy of men and women everywhere, that they will exchange gifts one with another, much like agnostics and Christ-rejectors in the world today give each other presents at the supposed date of the Saviour's birth. Filled with delight at the apparent overthrow of God, mankind will exhibit how uncivilized civilization is, how desperately evil man's heart is, how utterly horrid the fallen nature is. This jubilant scene is a solemn one. For the One who will be thought to have been overthrown will act speedily, and then His wrath will be poured out in its dreadful fury.

(*To be continued, D. V.*)

The Need Is Established

Perhaps the most convincing argument for the heathens' need of Christ is found within our own hearts. If I can get *along without Christ here, then I may conclude that the* heathen can likewise get along without Him there. But if only Christ can cleanse *my* sin and give peace to *my* guilty conscience, who else but Christ can do the same for *them?* By our own confessed need of Christ and our own conscious salvation in Him, do we establish the need of every other man for Christ as his only Saviour.—*Robert Hall Glover.*

"Our Hope" looks at the very important and enlarging work of the Inter-Varsity Christian Fellowship through the eyes of its General Secretary as he reveals and defends the basic philosophy of the movement in

A TOTAL CHRISTIAN WITNESS IN OUR UNIVERSITIES

by C. Stacey Woods*

Today, in well over six hundred colleges, universities, and nursing schools groups of Christian students themselves are endeavoring to maintain a witness to the Lord Jesus Christ, to His Word, and to evangelize their classmates.

These groups of students who meet, not on the basis of their belonging to a particular denomination but because of the fact that they know the Lord Jesus Christ and wish to make Him known, are called Inter-Varsity chapters. Usually they take to themselves the name of their Alma Mater; for example, at the University of Michigan the Inter-Varsity chapter there is known as "The Michigan Christian Fellowship."

Some of these chapters are strong and effective, with an active membership of one hundred, one hundred and fifty, two hundred; others represent a mere handful of five or ten students. In some universities Christian students are being marvelously used by God and twelve, twenty, even over forty student-led Bible classes are regularly meeting each week on a single campus. In some universities, during the last twelve months, twenty, thirty, even more students have not only professed faith in Christ but today give every evidence of going on with Him. However, on some other cam-

*This is the third article of a series that is appearing in these pages from time to time to acquaint our reader-family with outstanding evangelical works. Readers who desire further information about the Inter-Varsity Christian Fellowship may obtain it by addressing the author of this article, Mr. C. Stacey Woods, the General Secretary of IVCF, at 1444 N. Astor, Chicago 10, Ill.

puses a chapter seems to be almost spiritually sterile so far as outreach to the non-Christian world is concerned. Here they seem to be ingrown and to be concerned only with having fellowship with one another as believers.

Evangelical Christians are concerned about the universities and the university students of the United States as never before. The modern university has well been described as a microcosm, or a little universe within itself. During his four years of study the student lives his life, in some repects, apart from the world, and yet he faces in essence all the problems and challenges of life itself. In university the student usually decides upon his vocation or profession. During his undergraduate days, his life philosophy, or world-and-life-view, is determined. As the twig is bent during these four years, so grows the tree. During this time he attains voting age. It is in this period that he usually chooses his life partner. Here so often the die is cast for time and for eternity.

It is well known that the university is a focus and target of Communist infiltration and propaganda, because the university is that narrow defile through which all of life's leadership in every realm flows and then bursts forth into the schools of every grade to train our children, into the hospitals to heal our sick, into the government to make our laws, into business to determine our economy, into the world itself to form our cultural patterns, ideals, and standards. Usually it is the university gradute who dominates our thinking and directs our path. The college or university of today is the very matrix of modern life. Small wonder, then, that Christians are concerned with the influence and destiny of almost two million university students who are being trained in an environment which is almost entirely naturalistic and materialistic, and in which God is, at best, a convenience or a hobby.

During the last twenty years, a very great change has taken place in the university situation and in the attitude of the Christian public. Twenty years ago in college the Christian faith, and in particular the Bible, was often the object of criticism and derisive attack. Today, in large measure, God and His Word are ignored. Twenty years ago the concern of the Christian public was that there should be

a defense of the Christian faith, and that Christian students should be preserved in their loyalty to the Lord and to His Word while at university. Today, more and more Christians mistakenly believe that it is almost a sin for a Christian to attend a secular institution of higher learning, especially as an undergraduate, and that the one need for the university is vigorous evangelism.

The danger we face is that of attempting too quick and easy a solution. We endeavor to solve the problem of the university on the basis of specialization which, tragically enough, is becoming more and more characteristic of so much Christian endeavor today. A specialized ministry too often is a nice term to describe a fragmentary or an incomplete ministry. What is needed is a total Christian message and ministry to every level of society, a ministry in which the total Christian message—"the whole counsel of God"—is given as it applies to saint and sinner alike.

The answer to the problem of Christian work in a university is no different from the answer to Christian work in any mission field or in any community. Is Christian work, in its essence, to be indigenous, or is it to be super-imposed, supported, and executed by a "foreigner"? Is evangelism primarily the responsibility of the specialist who, in a unique way, has been given by God the Holy Spirit the gift of evangelism? Or, in its essence, has the task of evangelism been committed to every Christian who is to be his own evangelist in his own community, in his own neighborhood, among his own fellows? Perhaps it is not an "either or" but "both"—primarily the latter. Is the Inter-Varsity staff member to do the Christian work on the campus, or is he to train and coach the Christian student to do it?

It would seem from the teaching of the Word of God that the essential functions of the church are worship, instruction, spiritual development, and discipline of its members, and Christian fellowship in the true sense; and that the members of these churches should themselves actively be engaged in "gossiping the Gospel" to their friends, associates in business, and to all with whom they come in contact. The church, through its individual members, goes out into the world to preach the Gospel of our Lord Jesus Christ rather than invites the world into the church to hear the Gospel.

If the principle of the indigenous church, and the church in relation to its members and to the unsaved, is applied to the university situation, a total Christian message and ministry in the university will result; although this is not for one moment to suggest that any Inter-Varsity chapter functions as a local church but, rather, that the same principle applies. In addition, we must realize that God is sovereign, that He is building His Church; that we are not so much working *for* Him as working *with* Him as fellow-laborers; that He, our victorious Lord, will complete His Church from every race and tribe and kindred and people; and that we have the glorious privilege of being used by Him as He is calling out from the world those who are to be His bride.

Nothing less than a total Christian message and ministry are adequate to meet the totality of the impact of university life and teaching today. Nothing less than a total Christian ministry, as opposed to specialized fragmentation, in the long run is the fulfilment of that which God has committed to us to give, in His name, to the world at large, or to that smaller and more concentrated world of the university.

On the university campuses of the United States a total Christian ministry will include a clear-cut, uncompromising witness to the Person of the Lord Jesus Christ and to His saving work. Our first concern must be His glory. Our first concern must be that He is named where He is ignored and denied.

Then the university must be evangelized. And what do we mean by evangelization? Or to put it in other terms, when is a campus or an individual evangelized? It might be possible to run a sound truck on to a campus and there broadcast Gospel messages and Scripture texts so that every student would hear. Would every student then be evangelized? It might be possible to hire a vast auditorium and to bring every student under the sound of the Gospel of the grace of God. Would every student of that university then be evangelized? It might be possible to put into the hands of every student a Gospel tract, or better still a copy of the Scriptures. Would every student then be evangelized? Is any person evangelized until he himself is confronted, under the quickening work of the Holy Ghost, with the claim and provision of the Lord Jesus Christ, and until that person, in

the light of a personal confrontation, either yields and submits to the Lord and Saviour or turns his back upon Him? *Evangelism which results in true regeneration usually* represents a process during which the seed is sown and watered, and which may end in that high moment of crisis when the reaping takes place—when the individual is born again.

There must also be a defense of the historic Christian faith to students who intellectually doubt the revelation of God.

Christian students as undergraduates must go on with God while in university, they must grow up into Him, they must face up to His will for their lives, they must consider that larger task of world evangelism that has been committed to all believers.

Furthermore, there must be the constant realization that the university population is never static, is always on the move. Each year more than thirty percent of the university population leaves its ivied walls and goes out into the world, and another thirty percent enters. Consequently, all of this Christian activity must be accomplished within a framework which is self-perpetuating, which is truly indigenous, which will be self-sustaining, and which, by the grace of God, can be maintained until our Saviour returns.

Another problem that faces us is this: because the universities are so much the object of propaganda of every kind, university authorities very properly are on the *qui vive* to exclude outside agencies and to prevent their students from being victimized by external propaganda of any kind. As a consequence, the good is often excluded with the bad. Sometimes the specialist is denied the right to work on campus, and even if he is given this permission, it is only for a week or two, whereas what is needed is a continuing ministry through the months and years.

In spite of the heartbreaking frustration of immature Christians, visionless Christians, and carnal Christians, for the long pull university evangelism must be a grass-roots movement of Christian students, by Christian students, and for students, and if the believers in a university fail, is this any different from the failure of Christians anywhere else?

There are those who would deny that the average undergraduate is capable of such a ministry. But is this not to deny the effectiveness of God the Holy Spirit in a believer?

After all, God's work is not done by man. It is done by God working through man. Any work that counts for eternity, that stands the test of time, will be God's work, and God's work must be done in His way if it is to be really His work.

The need today is for Christians rightly to understand not only God's message but God's program for this age, and God's method. The need is for spirit-filled university undergraduates with a clear vision and unbounded faith, who will accept the responsibility God has committed to them. In addition, however, there is an urgent need for a great army of the Christian public to pray for these students, to pray that God will raise up effective undergraduate leaders, and that He will strengthen this witness so that it may be effective in winning men and women to Christ.

More than seventy years ago a group of undergraduates at Cambridge University in England united for witness to Jesus Christ. Without a break this student witness has been maintained by undergraduates themselves, and in 1954 it is stronger and more effective than ever before in its history. Fifteen years ago, on a number of U. S. campuses, in a somewhat similar way, American students united for a similar purpose. Today an effective student witness is carrying on with continued blessing from God on these campuses. Each year we see additional colleges and universities where Christian undergraduates are being led by God to pioneer such a student witness for the Saviour. During this short span of years, God has blessed and today there are men and women on the mission fields of the world, and men and women in our churches, who ten or twelve years ago found Christ through this ministry and then were led to respond to God's call to serve Him.

God is still using consecrated minorities, whether in the university or anywhere else. The call is for Christians to realize that eternal blessing results from abandonment to God, obedience to His command, and a dependence upon Him and upon the method of the Holy Spirit, rather than for us to re-think Christianity in twentieth century terms and to adopt the success philosophy, techniques, and salesmanship of a materialistic age.

CURRENT EVENTS

IN THE LIGHT OF THE BIBLE

by THE EDITOR

Oldest Manuscripts — *The Berlin Conference*

The Subject of Hell — *Reports about Israel*

Deon Inge Dies — *Too Few Pastors*

Witness in the Armed Forces

Oldest Hebrew Fragments of Bible. Ever since the discovery, in 1949, of biblical manuscripts in a Palestinian cave, archeologists have been searching diligently for other writings of a similar nature. In the latter part of 1952, in a cave at Wadi Qumran, Jordan, a group of diggers unearthed a stone writing-table nearly 2000 years old and, beside the table, scraps of leather and papyrus, sufficient to fill several bushel baskets. It has taken almost a year and one-half to piece these fragments together and to read, with the help of an infra-red camera, the miniscule Hebrew script. But the careful research has proved itself to have been worthwhile, for the texts cover about half of the Old Testament. They date somewhere between 200 B.C. to A.D. 70, making them the oldest Hebrew version of the Bible ever discovered, and furnishing a contemporary Hebrew check on the Septuagint which, although in the Greek and not Hebrew, has been for centuries the bulwark of Old Testament translators.

Part of the Qumran find was discussed in the February number of the American Schools of Oriental Research *Bulletin*, in an article by Dr. Frank M. Cross, Jr. Dr. Cross shows that twenty-seven fragments, pieced together, compose a portion of the first and second chapters of I Samuel. There is little difference between these oldest Hebrew texts and the Septuagint. They reveal that Eli was ninety years

old at his death rather than ninety-eight, and that Samuel was enrolled as a Nazarite when Hannah gave him back to the Lord for all the days of his life. As such, Samuel might never touch strong drink or cut his hair.

It will take a number of years to complete the work of piecing all the Qumran fragments together and translating them. Before it is finished, other older papyri may be found, or the Lord may come and take His Church Home.

Hell Is Not a Popular Subject. About a year ago Professor Ole Hallesby, then the president of Lutheran Inner Mission Society, Norway, startled his listeners while he was broadcasting over the state broadcasting system, by saying: "If you are not a believer, be carefull If you were to collapse and die suddenly, you would crash straight into hell."

Newspapers all over Norway seethed with letters of criticism. Most of the communications were from irate lay people, but Bishop Kristian Schjelderup also entered the argument, declaring that Hallesby's idea of hell was ridiculous and based upon "doubtful and imperfect interpretations that others are applying to the straight words of Christ."

Response came from the conservative side, letters pouring into the newspapers, not only of Norway but of Denmark and Sweden also, defending Prof. Hallesby. Finally, in February of this year, the Ministry of Church and Education sought to pour oil on the troubled waters by the issuance of a 100-page document which stresses the fact that both views could be right. There is "a place for shades in the interpretation of the Bible," says this publication, "and science has not found any homogeneous view regarding the Bible's words on perdition."

Science, however, is not the divine teacher of God's Word but the Holy Spirit. The same Bible that tells us about heaven informs us about hell also. As unpopular as the subject of hell may be, it is the duty of the faithful preacher to speak of it as he proclaims the full counsel of God. "For do I now persuade men, or God?" Paul asks. "Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ" (Gal. 1:10).

And No Heaven Either? A controversial figure passed from this earthly scene recently, the man known as "Britain's Gloomy Dean"—"The Very Rev." William Ralph Inge, K.C.V.O., F.B.A., D.D., Dean of St. Paul's in London (1911-34)—in his ninety-third year.

Dean Inge should never have been in the ministry. Certainly he was not called of God, for he himself confessed: "If I could live my life again, I don't think I should be a clergyman. . . . I do not love the human race. I have loved just a few of them. The rest are a pretty mixed lot."

Dean Inge never minced words and often seems to have made statements simply to shock his listeners. When the late Queen Mary commented once upon the lovely service held on Sunday at St. Paul's, Inge replied: "I assure you, Ma'am, I find it most irksome." He stated that the church was "only a secular institution on which the half-educated speak to the half-converted," called Martin Luther "the spiritual father of Adolf Hitler," and made many other controversial statements.

Worst of all was Dean Inge's theological liberalism. He openly stated that he did not believe in heaven or hell. Only last July he said to an interviewer: "I know as much about the after-life as you—nothing. I don't know there is one. . . . I have no vision of heaven or a welcoming God. I do not know what I shall find. I must wait and see."

Dean Inge did not need to wait long. Now he sees. By his published statements it appears that, lacking faith on earth, what he sees now must be fearful and awful. But only God knows.

Futile Words. The Berlin Conference of the Big Four ended as expected—nothing accomplished; another conference later, in April.

The vital issues in Europe and Asia remain unsettled: American armies appear to be bogged down indefinitely in Korea; Germany remains divided, with Russia maintaining military occupation of East Germany; Austria is still enslaved.

The two opposing alliances of the "Cold War" are as clearly defined as heretofore: the Communist regime con-

tinues to defy the Western world in complete arrogance; there is strong solidarity among the governments of Great Britain, France, and the United States. The alinements of biblical prophecy are here foreshadowed, as we have seen for some time.

There are many who fear that the April Conference of the Big Four, in Geneva, may issue in a negotiated truce in Indo-China. Should such a truce develop, there is small reason to doubt that whatever coalition government might be appointed in Indo-China would, in due time, be swallowed up by the Communists, thus enlarging the sphere of Russian domination in the East.

About Israel. The new King Saud of Saudi Arabia, who succeeded to the throne in November, told a visiting press delegation from Jordan, in January:

"Had we [the Arab nations] united in 1948, Israel would not have come into existence. Israel is a serious wound in the Arab-world body and we cannot endure the pain of this wound forever. We do not have the patience to see Israel occupy part of Palestine for long. . . .

"Israel to the Arab world," King Saud continued, "is like a cancer to the human body, and the only remedy is to uproot it just like a cancerous growth."

Thus the conflict between the seed of Ishmael and the seed of Isaac continues. It will be recalled that it was predicted of Ishmael: "His hand will be against every man, and every man's hand will be against him" (Gen. 16:12). *Only the coming of the Lord Jesus Christ can put an end* to the enmity between the two seeds.

* * *

Jews in the News reports (Feb., '54) that "now, in the State of Israel, a new interest awakens in the New Testament. Bibles and New Testaments come into the country in large quantities and in every language. We are told that the distributors of the New Testament find little resistance these days, and there are very definite signs of growing interest in the Gospel of Christ."

May God grant that this condition may prevail.

Empty Pulpits. Despite the fact that Protestant church membership in the United States has reached the peak of 54,000,000, the pews in the majority of the churches are comparatively empty other than on special occasions, as Easter Sunday. But not only are the pews empty; there are many pulpits empty also. According to the American Association of Theological Schools, an estimated 15,000 Protestant churches have no pastors!

As an antidote to this tragic condition, the Association will award, beginning in the 1954-55 school year, a one-year fellowship to young men who are interested in entering the ministry but are not ready to commit themselves. The fellowships, with a backing of $100,000 per year for three years, will be provided by the Rockefeller Brothers Foundation.

This program is a far cry from Isaiah's "Here am I; send me" (Isa. 6:8), and Paul's "Woe is unto me, if I preach not the Gospel" (I Cor. 9:16).

Officers' Christian Union. On the brighter side is the receipt by the Editor of the *Bulletin* of the Officers' Christian Union, issued in commemoration of the tenth anniversary of this splendid organization that is composed of "a group of Christian officers within the Armed Forces of the United States who have joined together to glorify God and to make Christ known in the service." The specific aim of the Union is to stimulate and encourage members in definite and regular prayer, Bible study, and Christian witness.

We were thrilled to read the *Bulletin* for its solid Christian testimony and the material of spiritual benefit that it contains. The doctrinal statement of the OCU is remarkably fine, true to the faith in every respect. The president of the organization is Lt. Gen. William K. Harrison, Jr., and its first vice-president is Lt. Col. Ira A. Palm.

Here is a worthy Christian enterprize that is supported by the gifts of members and friends. Further information about it may be secured by addressing: Officers' Christian Union, Box 567A, Route 1, East Lansing, Mich.

"He that believeth on the Son hath everlasting life"

What is the scriptural remedy for careless living that enfeebles many a church today? The judgment seat of Christ, suggests the author, in

THE NEGLECTED EPISTLE OF JAMES

by Frank E. Gaebelein

Chapter V:1-13

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you (James 5:1-6). These verses, like the beginning of the second chapter, deal with the rich. However, the warning against respect of persons in chapter 2 is addressed to those within the Christian congregation, while here it is the ungodly rich who are in view. The passage flames with indignation, reflecting the sterner side of Christ's teaching. For there were times when James's divine Brother spoke in burning words against the sins of the privileged. Our Lord was Prophet as well as Saviour. Like Amos and Jeremiah, He denounced evil and called for righteousness. If we remember that James also stands in this succession, we shall be helped to understand his deep concern for matters of social justice that some Christians carelessly forget.

Observe the vigor of his words, as James describes the retribution surely to overtake the oppressing rich. "Go along now, you plutocrats," he is saying, "you will be howling for fair when you get the misery that is coming to you." Then he pictures an oriental piling up of wealth—costly garments and heaps of silver and golden objects—not only decaying in themselves but also eating into the lives of their ungodly possessors. So these treasures have been accumulated for "the last days." While this phrase probably points to the fall of Jerusalem in A.D. 70, when about a million Jews, rich and poor alike, perished in one of the most awful sieges in history, it may also be thought of as looking forward to the end time, called elsewhere in the New Testament, "the last days."[1]

Let us be sure that we understand James. He is not denouncing wealth *per se*. By itself, money, along with other legitimate forms of riches, is morally neutral. It is the abuse of money that corrodes men's lives. Properly used, great wealth can be a means of blessing; in consecrated hands, it can be employed for the upbuilding of the work of God. But once let money become the master instead of remaining the servant of man, and the door is open for all sorts of oppression and exploitation.

It is these abuses that the [illegible] is expiating. In doing so, he raises his voice against a kind of injustice about which the Church has too often been [illegible]. "Look out!" he exclaims. "The starvation wages of the workers in your fields,[2] whom you have cheated, cry aloud your injustice; the complaint of the laborers you have been exploiting has reached the ears of the Lord of hosts himself. You have," he goes on, "been indulging yourselves, by living in the lap of luxury; but your very self-indulgence is preparing your wicked hearts for judgment as cattle are fattened for slaughter." And then, pointing to what the abuses he has been describing can lead, he declares: "You have condemned and killed the just; and he doth not resist you."

[1] Cf., for example, II Timothy 3:1; II Peter 3:3.

[2] The figure is an agricultural one, but had James been writing in our time, he might have mentioned such things as mines and industrial plants.

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Who is "the just"[3] of whom James speaks? Like Stephen, in his defense,[4] the apostle may have been thinking of the succession of Old Testament prophets. He also may have had in mind the Lord Jesus, called by Stephen in the same context "The Just One."[5] It is interesting, too, that these words may be an unconscious prophecy of James's own end. We remember that he himself was known as "the just" and recall that, according to tradition, he was martyred. Be that as it may, the killing of "the just" is the logical outcome of that cynical unconcern for their fellow-men, so characteristic of the arrogant rich.

Let us not forget, moreover, that what James has been saying about unconsecrated riches is just as applicable in this day as in the first century. Our own America, the richest nation on earth, needs to take it to heart. A nation that in 1952 spent almost twice as much for television sets as it gave to religious organizations, that spent seven times as much on automobiles as it gave to religion—has not learned the right use of wealth. Nor would the record be proportionately much better for the other so-called "Christian" countries. No wonder the world seethes with unrest. The answer? Not ungodly communism which substitutes for the selfishness of professing Christendom a more callous disregard of human rights than has ever been seen before this twentieth century. No, the answer is the outright Christian submission of all we possess—money included—to God, looking to Him to guide in its use. And if some one objects that this cannot be expected of unbelievers, let us not argue the matter. Let us rather see to it that we who know the Lord are devoted to Him in all things, and that our relations with our fellow-men are in all respects such as He would approve. For our sovereign God is concerned with injustice wherever it is practised, either by the orthodox or the unbeliever.

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

[3] The word means *righteous*.
[4] Acts 7:52.
[5] Acts 7:52.

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and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned; behold, the judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy (James 5:7-11). With the mention of "patience," our thoughts are again directed backward—this time to the opening of the epistle, where James stresses this virtue.[6] Now he reverts to patience and develops it at some length, relating it to the return of the Lord and illustrating it from nature and from the experience of the prophets. The connection is logical. Turning from the ungodly rich, the apostle addresses his Christian readers, some of whom may well have suffered the oppression he has been denouncing, and exhorts them to be patient. The incentive for endurance of affliction is "the coming[7] of the Lord." In verse 7, the same thought recurs in slightly different form: "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." And in verse 9, there is a third allusion to the second coming in the statement: "Behold, the judge standeth at the door." Thus does James add his voice to the unanimous testimony of the New Testament authors to the great truth of Christ's return. To be sure, he does not treat the subject at length. He simply declares it as an inescapable fact, emphasizing, as he does so, its imminence.

Some have misunderstood the mention in verse 7 of "the early and latter rain." It is not sound exegesis to make the "latter rain" mean another outpouring of the Spirit subsequent to Pentecost, thought by those who hold this view to be "the early rain." To do this is to read into James's words something that is not there. In reality the two rains refer simply to the patience of the farmer in Palestine as he awaits the May and October rains characteristic of that land.

[6] 1:3, 12.

[7] Here and in verse 7 James uses *parousia*, the word used by Paul (I Thess. 4:15) of the Rapture (Christ's coming for His Church).

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There follows a warning regarding a spirit of complaint[8] against fellow-Christians. Doubtless James has in mind the kind of impatience that leads to unbrotherly criticism. Once more, the return of the Lord is alluded to, this time in its judgment aspect, as James declares, "Behold, the judge standeth before the door" (vs. 9b). It is a solemn picture of the inevitable fact of human accountability to the living God. As James dramatically puts it, before the door of every man's life the Judge of all the earth is standing. When He returns, He will open the door and come through to reckon with man. And if He does not return in our lifetime, we shall still have to meet Him as, like the billions of *human beings who have preceded us, we go through the door* of death at the other side of which the Judge is waiting. Either way, the fact is inescapable. It is a shallow kind of Christianity that, seeing only God's grace in the Gospel, forgets inevitable judgment. For the regenerate, judgment respecting the eternal destiny of the soul is past; on Calvary Christ paid the price of the believer's sin. Yet for the regenerate, too, the Judge awaits, because the New Testament teaches that "we must all appear before the judgment seat of Christ; that every one may receive the things done in his own body, according to that he hath done, whether it be good or bad."[9] This judgment of the believer pertains to his works; it represents an accounting for the stewardship of his whole life—his talents, money, and time. And while no redeemed soul will lose his salvation, there will be many who will suffer shame as they lose the heavenly rewards they might have had. A proper understanding of the inescapability of the believer's judgment before the Lord Jesus Christ is the scriptural remedy for the careless living that enfeebles many a church today.

Before leaving the subject of patience, James points to the prophet as an example of endurance under affliction. "Behold, we count them happy which endure" (vs. 12) is reminiscent of the beatitude in the twelfth verse of chapter 1. Of special interest is the reference to Job (vs. 11b), which

[8] The word translated "grudge" means *complain.*
[9] II Corinthians 5:10. Cf. also I Corinthians 3:11-15.

is the source of the proverbial expression, "the patience of Job." When James speaks of "the end of the Lord," he means the way in which God finally resolved Job's difficulties by revealing His greatness and giving His sorely tried servant material blessings comparable to those he had lost.

But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation. Is any among you afflicted? let him pray. Is any merry? let him sing psalms (James 5:12, 13). The last reference in the epistle to the believer's speech, this is also the final allusion to the Sermon on the Mount. Its similarity to the teaching of our Lord (Matt. 5:33-37)[10] is unmistakable. Rash vows were common among the first century Jews, such swearing being an oral response to deep emotion like extreme joy. Seeing the folly of irresponsible oath-taking, James joins the Lord Jesus in his advocacy of an unadorned "Yes" and "No" in place of elaborate and impious vows. As for the outlet of strong feeling, he tersely advises prayer in case of affliction and the singing of psalms in case of joy.

(*To be concluded, D.V.*)

[10] "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matthew 5:33-37).

Salvation

Salvation includes two things—what we are saved *from*, and what we are saved *to*. We are saved from the wrath of God, from this present age, from our evil selves, from sin and all its results and power, from everlasting burning. We are saved to God, to glory, to heaven, to fulness of joy, to pleasures for evermore, to a new and glorious creation.—*H. W. Soltau.*

LETTERS

Cain's Wife

To the Editor:

In the January number of *Our Hope* your answer to Question No. 1394 is very open to question.

We don't know when Cain married. Driven from "the face of God," *he may not have married* for say a couple of hundred years, and long ere that there could have been a thousand wives to *choose from. Even if denied a* wife for only fifty years, he could then have married one of his sister's sister's sisters.

Your *reply* conveys the idea of incest, a wholly unadmissible and unnecessary solution!

I have often wondered at the thoughtlessness of so obvious a matter as this of yours, so generally given.

Frederick C. Glass

Lagoa, Rio de Janeiro,
Brazil

¶ But still she would have been Cain's sister:—Ed.

More Looks at the "New Look"

To the Editor:

On page 395 of your January issue you invite your "reader-family" to tell you how it likes your "new look." As one member of the family I can tell you in two words: "I don't."

When I received my copy it gave me that same kind of shock *as when I see a young girl, whom* I believe to be a Christian, "dolled up" with lipstick and painted nails.

If I did not know Our Hope and I saw the magazine in its new guise on a bookstall, my mental reaction would be, "obviously *modernistic*," and I would pass it by.

It is curious that in the same number you have an editorial on advertising with which I am heartily in accord. Paraphrasing part of the last paragraph of this article I would say: "If *Our Hope* is going to continue as of old, there is no need to dress it up in modernized and worldly fashion."

I have always loved the cover printing and "make up" of *Our Hope*. It has seemed so appropriate.

I do not know the gender of a Christian magazine but, if it should be masculine, it should be "sober, grave, temperate, and sound in the faith." I have no doubt it also needs plenty of patience!

If, on the contrary, its gender should be considered feminine, its "adorning, let it not be that outward adorning of plaiting the hair and putting on of apparel."

In either case its outside appearance *should*, in my opinion, give some indication of what may be expected within.

No, beloved prophet of God, I *would rather see you in your* raiment of camel's hair.

(Sir) Ernest W. Petter

New Milton, Hants
England

To the Editor:

Our Hope is just received.

The new design is better than the former with its meaningless wall-paper frieze which meant nothing at all to folk today who have their own idea about art. I should say that your changes in color were good—against monotony—and *you* can do *that* with the *new* format, can't you?

But I shouldn't leave out your overseas representatives. You *don't know how interesting, use*ful, and encouraging that may have proved. There are more ways than one of getting them in. *Here is an idea.* [A sketch was enclosed with letter.]

Horace Whitten

Worthing, Sussex
England

¶ Subscriber Whitten's suggestion about including the overseas representatives is a good

one and their names will appear again within a short time. —Ed.

Disappointed

To the Editor:

We were disappointed with the article "Is Water Baptism for This Generation?" (p. 222, October *Our Hope*) adapted from A. E. Stewart's booklet, *Bullingerism Exploded*. In the following criticism we call Stewart's "side" the Affirmative (Aff.) and the opposite "side" the Negative (Neg.):

Par. 1. Aff. rejects the Neg. appeal to the Letters of Paul by quoting I Cor. 3:3-7. Neg.: These vss. deal with carnal divisions over the persons of Paul, Christ, Peter, and Apollos (1:11-17). The appeal to Paul's epistles as the greatest message of God to the Church is fully justified (Rom. 15:15-32; Eph. 3). Incidentally these vss. are only a part of the proof which shatters the theory of the Aff. that Paul was out of God's will in going to Jerusalem (Acts 20:22-24; 23:11).

Par. 2, 3. Aff.: Paul never claimed anything for himself. Neg.: Paul was a chosen vessel (Gal. 1, 2, etc.). If the folks on the Neg. side have a carping spirit over what both the Aff. and Neg. admit is a non-essential, the former can likewise be accused of a similar spirit!

Par. 4. Aff. sets up as a straw-man: the Neg. claims that Paul's teachings set aside the inspired Word through anyone else. Neg.: The Bible is a progressive revelation and as such must be rightly divided (II Tim. 2:15). In his early ministry Paul continually appealed to the O.T. Scriptures, for they were the only ones then existing. The N.T. is the O.T. unfolded. Both Christ and Paul unfolded the O.T. types, symbols, and prophecies. But while all the Bible is *for* us, not all was written to us (the Church). Paul's epistles, in the greatest degree, reveal the nature, proper walk, and heavenly destiny of the Church.

Par. 5. Aff. sets up another straw-man: the Neg. claims that Paul wrote or told Christians that some Scriptures were *not for them*. The Neg. here and now makes no such claim.

Par. 6-7. Aff.: The Neg. claims that the Bereans (Acts 17:10-12) searched the Pauline epistles. Neg.: the Neg. makes no such claim; only after the latter were written was any one expected to search them as God's masterpieces for and to the Church. We must ever remember that there is no revelation concerning the Church, and hence Christian baptism, in the O.T.

G. R. FitzGerald

Oak Park, Ill.

Pleased

To the Editor:

To have lived so long and not to have known until fairly recently of *Our Hope's* existence! It's aggravating. But to know of its existence now . . . so that month by month I may feast upon its treasures—it's wonderful!

I don't always agree; but I find it stimulating and something to get my spiritual teeth into, something to set alongside my personal beliefs and compare, analyze, sort out, and add to. I love it!

I thank God for His leading, through one of your long-time subscribers, to my enjoyment and maturing in the faith. May He use *Our Hope* to His glory until Jesus comes; yes, and when we have gone Home to Him. He can still use it [copies left behind] in the lives of others who will come along during the Tribulation and need such blessing and counsel out of His Word.

(Miss) Ruth Traeger

San Francisco, Cal.

¶*See what it does when long-time subscribers recommend the magazine to others. Try it.* —Ed.

Premiums

The following premiums are being offered to our reader-family to encourage its members to secure subscriptions for us. If you will send the required number of new subscriptions, with remittance at $3.00 each (for one year's subscription), you may indicate the Premium Number to which you are entitled, according to the number of subscriptions that you obtain.

		Value of Books
PREMIUM No. 1—For One Subscription		
Gabriel and Michael, the Archangel (cloth). By Arno C. Gaebelein	$1.50	$1.50
PREMIUM No. 2—For Two Subscriptions		
Half a Century, An Autobiography (cloth). By Arno C. Gaebelein	$2.50	
The Mystery of Unanswered Prayer (paper). By Arno C. Gaebelein	.50	$3.00
PREMIUM No. 3—For Three Subscriptions		
Christianity or Religion? (cloth). By Arno C. Gaebelein	$2.00	
The Work of Christ (cloth). By Arno C. Gaebelein	1.50	
God's Story of Man's History (paper). By Paul R. Alderman, Jr.	1.00	$4.50
PREMIUM No. 4—For Four Subscriptions		
Satan (cloth). By F. C. Jennings	$2.00	
God's Story of Man's History (cloth). By Paul R. Alderman, Jr.	2.00	
Down Through the Ages (cloth). By Frank E. Gaebelein	1.50	
Philemon (paper). By Frank E. Gaebelein	.50	$6.00

If you send more than four subscriptions, you may select your premiums in the following way: for five subscriptions—either No. 1 and No. 4, or No. 2 and No. 3; for six subscriptions—either No. 2 and No. 4, or No. 1, No. 2 and No. 3; etc.

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Frank E. Gaebelein, Publisher

E. Schuyler English, Editor

Editorial Notes

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:5, 6). Our blessed Lord came to earth as the great Sower, and as the Son of man sowed the good seed (Matt. 13:37). He came forth from heaven's glory bearing the precious seed. Sowing, He wept; and weeping, He sowed in tears. Who can describe the wonderful service with which He served, the way in which He sowed?

See Him at Samaria's well. In the heat of the day He had gone the weary way, because He knew the one in whose heart the precious seed was to find lodgment. And being wearied with His journey, He sat on the well. Then she came, whom He knew so well, whose history of sin and shame was like an open book to Him who has eyes like a flame of fire. Such was the ground which received the precious seed—a heart desperately wicked, like all human hearts. And while the rejoicing woman rushed back to the city to tell the good news, *the disciples said:* "Master, eat." "*But He said unto them,* I have meat to eat that ye know not of. . . . My meat is to do the will of Him that sent Me, and to finish His work. Say not ye, There are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that

reaper may rejoice together" (John 4:32-36). Even so was it His meat to do the Father's will, sowing by making Him known and doing His works.

But the great sowing was done by Him when He went to the cross. The great Sower was rejected. He who brought God to man, making known the invisible God, He who said, "He that hath seen Me hath seen the Father," was cast out by man and put on the cross. There He finished the work for which He came.

On the cross Christ Himself was sown in death, so that there might be the reaping of glory, the harvest of redemption. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24). He is the corn of wheat, the precious seed. He came to die, to give His life a ransom for many, and from this springs the great harvest, the blessed and glorious fruit. All who have believed on Him are the precious fruit of His death on the cross. And how this fruit has been gathered and is being gathered by the power of the Holy Spirit, who is on earth for this great purpose! He who sowed in tears reaps now in joy. When He went to the cross to give His body as the great sacrifice, He saw His seed, He saw the travail of His soul, He saw the Church and all its members; and then, loving the Church, He gave Himself for it (Eph. 5:25). That was the joy set before Him for which He endured the cross and despised the shame. What joy is His as member after member is added to this body, destined to be with Him and to share His glory!

But more than that: "He shall doubtless come again with rejoicing, bringing His sheaves with Him." Harvest time is coming for the great Sower. He has told us that the harvest time is the end of the age. Then He will be the great Reaper, the Ingatherer. The wheat, the children of the kingdom, will be gathered into His barn (Matt. 13:30). He comes and takes His own, the fruit of His sowing, to glory—home to the Father's house to be with Him.

Then also comes the harvest which belongs to Him as the Son of man, the appointed Executor of the judgments of God. How solemn is the record! "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of

man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap: for the harvest of the earth is ripe. And *He that sat on the cloud thrust in His sickle on the earth*, and the earth was reaped" (Rev. 14:14-16). What a harvest that will be! How the enemies of God and of His Christ will then be dealt with! All those who destroyed the truth of God will meet their well merited judgment. "And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God" (Rev. 19:15). It will be harvest time then, and this earth and the nations are fast ripening for such a harvest.

And what will it be when the great Sower, who sowed in tears, who gave His life and shed His blood, comes again with rejoicing, bringing His sheaves with Him? What joy and glory will be His when the portals of heaven open and He leads forth the ransomed hosts of God! What joy and glory, when He appears as the Head of the body, the Lord of all, and every member of His body reflects His own glory! What will it be when He brings the many sons to glory, when He brings His glorious sheaves with Him! Oh, that will be glory for *Him*. Then *He will have* to the full the travail of His soul and will be satisfied.

And what glory it will be for us, the trophies of His victory and His grace! We shall then forever be with Him, behold His glory, share that glory and His vast and wonderful inheritance. Do not our hearts yearn just for this? There seems to be a universal desire among the saints of God, those who know Him best and love His appearing, for His speedy coming. Many hearts cry today for this promised event.

But let us remember that, until He comes, it is sowing time for us. We still may follow Him in sowing the precious seed with tears. We can still sow beside many waters, *preach the Word, and reach out for the lost*. We can go forth trusting Him, and sow with many tears and many

prayers that which He has first put into our hands. Blessed privilege it is! And if we would only think more of Him who has gone before, who is coming again bringing His sheaves with Him; if we only would think more of the soon coming glorious consummation, of the harvest time, the reaping time for Him and for us—how much more sowing we would do, and how much more we would water the seed with the tears of our prayers.

Yes, it is still sowing time for us. Let us make the best of it and remember what the Spirit of God tells us: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6). Again: "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9). And still again: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58). What will *your* harvest be in that day? It depends on your faithfulness, on your self denial, on your sacrifice now.

—*From the writings of the founder, A. C. G.*, 1937.

Watch Unto Prayer

Nearly thirty years after the crucifixion, resurrection, and ascension of our Lord, the Apostle Peter wrote: "But the end of all things is at hand: be ye therefore sober, and watch unto prayer" (I Pet. 4:7). Surely, in concluding this sentence, the apostle was thinking back three decades to an evening on Olivet's hill and to the One who spoke almost identical words to him and the other disciples in Gethsemane, as the hour of His deliverance approached.

It was earlier that same evening that the Lord Jesus had warned Simon Peter, in the upper room, that Satan desired to have him, that he might sift him as wheat; but the Saviour gave His impulsive and very lovable disciple assurance that He would pray for him that his faith might not fail. How wonderfully that prayer was answered we know already. Peter failed his Lord. Peter's boasting failed. Peter's testi-

many failed. But his faith never failed. His trust in Christ did not falter. He loved Him and believed in Him as "the Christ, the Son of the living God."

Our Lord and His followers left the upper room and went out across the book Kidron to the Mount of Olives, to the lovely, quiet place that He often sought when He would be alone with the Father—the Garden of Gethsemane. Just before He withdrew from His companions He told them to pray, and again later, when He found them sleeping, He said: "Watch and pray, that ye enter not into temptation" (Matt. 26:41).

Our thoughts turn to Simon Peter. How could any man have had a more searching and alarming warning than he had received but a short time before? Satan desired to have him! It is true, the Lord Jesus had prayed for Peter, that his faith should not fail and, of course, having faith already, Simon believed that the Master's prayer would be heard and answered. But the Saviour also told him, Simon Peter, to pray, to watch and pray, lest he enter into temptation. The testing was to be great. The prince of the power of the air, that powerful evil being, Satan, was to try him. Simon's strength could be in the Lord only; yet he himself needed to pray, to call upon God to see him through. But what did he do? He did not watch, nor did he pray; he went to sleep. And as we might expect if we had never read the account before—he failed his Lord; he succumbed to the wiles of the devil and denied the Lord whom he truly loved.

Through the years Simon Peter must have remembered that with deep sorrow. He confessed his sin, and he was restored to fellowship with the Lord and to the place of power and usefulness. Nevertheless, when he was needed most he failed most, because he failed to watch and pray.

No wonder, then, that the apostle, when writing to believers concerning the fiery trial that all God's people must undergo in this earthly life, declared: "The end of all things is at hand: be ye therefore sober, and watch unto prayer." Here was no idle theorist speaking, but one who had had bitter experience of failure. He also was touched with the feeling of our infirmities, for Peter had the same infirmities that we have. He knew what he was talking about. He had

been tried by fire and had been scorched seriously. And so to others who might have, who *would* have, kindred temptations, he said: "Watch unto prayer."

If the end of all things was at hand in Peter's day, that end is assuredly "at hand" today. We must, therefore, "be sober," that is, of sound mind. We must recognize things for what they are. We must be aware of the enemy. We must know that our strength is in the Lord and in the power of His might. Cognizant of the fact that we have a living Lord and Saviour, who is seated at the right hand of the Majesty on high to intercede for us and to be our advocate, a Lord who prays for us that our faith will not fail—aware of all this, yet we, too, must pray. It is not that He *needs* our prayers added to His own, for He is all-powerful. But He *wants* our prayers, for in them we acknowledge our weakness and call upon Him as our strength, through whom we can do all things, for He strengtheneth us. Victory over temptation and sin is ours because the Victor died for sin and rose again for our justification. Triumph is ours because He is seated there in heaven, the Conqueror, and because He dwells within our hearts by His Holy Spirit. It is He who causes us to triumph, but the way to that triumph is not simply to forget the battle or neglect it but to watch and pray, that we enter not into temptation. The Lord, the risen, living, and abiding Saviour, is our strength, but we appropriate that power over sin when we call upon Him, "*praying* always with all prayer and supplication in the Spirit, and *watching* thereunto with all perseverance and supplication for all saints," and yield to His Spirit within.

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Under a Cloud

The phrase, "under a cloud" is used today to denote something that is unpleasant. A man is said to be "under a cloud" upon whom some suspicion rests, concerning whom there is censure for guilt or supposed guilt. But in the Old Testament we find the children of Israel to have been "under a cloud" of richest blessing, for the cloud of the wilderness signified the presence of the Lord and His guiding care.

In the book of Numbers we read of this: "And on the day that the tabernacle was reared up, the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was alway: the cloud covered it by day, and the appearance of fire by night" (Num. 9:15, 16). When the cloud was taken up from the tabernacle, the children of Israel journeyed onward, following the cloud. When the cloud abode at any place, the children of Israel abode there also. Thus the Lord commanded His people along the way, when they should go onward and when they should remain at a particular place. So we read: "And when the cloud tarried long upon the tabernacle, many days, then the children of Israel kept the charge of the Lord, and journeyed not. And so it was, when the cloud was a few days upon the tabernacle . . . they abode in their tents . . . Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed. At the commandment of the Lord they rested in their tents, and at the commandment of the Lord, they journeyed" (vss. 19-23).

God's people were not always on the move, you see. Sometimes they journeyed but at other times they rested, and all at His command. Two days, or a month, or a year were required upon occasion as a resting period, that God's people might be quiet and learn more of Him. Times of rest were needed so that they might be refreshed for the journey ahead.

It is no less so today. Spiritual progress demands periods of rest and quiet. This is not to say that laziness is encouraged but that those who are on the pilgrim way cannot be strong unless they abide quietly upon occasion, and feast upon the Lord. We speak from personal experience. There has been more than one instance when this has been so, but we think of one particularly. We were engaged in so many activities, always here and there, always busy in Christian work, but [illegible] had no time to read the Word, to pray, to search and judge ourselves, and to learn to know the Lord. [illegible] was not God's will, and He had to show us in a very severe way. Then it was

that we learned the need and importance of the rest that He calls upon us to have—quiet with Himself, with His Word and in prayer. If our blessed Lord sought to be alone in the early hours of the morning, before it was yet day, and also throughout the whole of the night, how much more do we require that communion with God!

Our movements, and our rest also, are often of our own choosing. Let us seek His mind about it all on our knees and with His Word open before us. With Him it is the quiet before the activity. To Israel the Lord said through Moses: "Stand still," before He gave the command: "Go forward" (Ex. 14:13-15). And to the Prophet Elijah the Word of the Lord came: "Hide thyself," before He said: "Show thyself" (I Ki. 17:23; 18:1). The Apostle Paul needed the period in Arabia before he began his work in Jerusalem (Gal. 1:15-18), and in Arabia he was alone with the Lord. How shall we know when to move, and how to move? Only by being quiet before the Lord. As the Israelites were led of old by the cloud upon the tabernacle, so let us be guided by the Word of God today, written for our doctrine, conviction, reproof, and instruction in righteousness, that we might be perfect, thoroughly equipped for every good work (II Tim. 3:16, 17).

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Not Much Proof

At a ministerial council in a certain southern city, about thirty men were gathered. Among them was one man who was rather lonely, for he did not hold the optimistic view that the others possessed, that the church is making great progress and that all things spiritual are moving forward in a reasonably satisfactory way, even though there might be room for some improvement. The lonesome man was a "pessimist"—a premillennialist who does not look for the conversion of the world in this age and does not expect the church organizations to bring in the Millennium by their own efforts!

An address was given by one of the optimists, a man who has been in the ministry for about a half-century and has done considerable traveling in organizational work. He

stated that he was glad to report that he has "found in every direction abundant proof of church growth and real spiritual progress in Protestantism." When he finished his address, the lone "pessimist" in the gathering rose to his feet and inquired if he might ask a few questions. Permission was granted him.

"Doctor," he asked, "as you have traveled throughout the land in these past few years, do you find church members more faithful in attendance at services than they were when you began your ministry in the early days of this century?"

"No, I can't really say that I do," the speaker of the day replied.

"Do you find, sir," was the next question, "that church members are more faithful in maintaining family worship in the home than they were a half-century ago?"

"Well, I must confess," the speaker responded, "that I do not find this to be so."

"Are they more careful in instructing their children in Christian truths, would you say, than was the case when you were a boy?"

"No, they are not."

"Would you say, doctor," the inquirer asked, "that there is more, or less, fidelity to the truths of the Scriptures today than when you yourself were in seminary?"

"I'll have to admit that there is less fidelity to the literal interpretation of the Scriptures today," was the grudging answer.

"Would you say that there is more, or less, desecration of the Lord's Day in evidence now than there was fifty years ago?"

"More, without question."

"How about worldliness among church members?" asked the premillenialist. "Are they more conformed to the things of the world today *than when you began your ministry*, or less?"

"I am afraid that there is more worldliness in the church than there used to be," was the reply.

"I should like to ask just one more question if I may. Doctor, will you be kind enough to tell me in what respect

you have found, to use your own words, 'abundant proof of church growth and real progress in Protestantism'?"

For a moment the speaker of the day was silent. Then he gave his answer: "Our ministers are preaching more to the times than they formerly did."

That was mighty poor proof, was it not? Yes, many ministers are preaching to the times when they should be preaching with eternity in mind. But it is more popular to speak and write in accord with the natural tastes of men. So, instead of preaching the Word they preach fables, and as a result souls needing salvation never hear the Gospel of our Lord Jesus Christ, and God's people needing spiritual bread are given stones.

"Go ye into all the world and preach the Gospel," the Saviour commanded. "Be witnesses unto *Me*." And the Apostle Paul declared: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (II Tim. 4:2-5).

How to Know God's Will

Very few of us, we suppose, have not experienced difficulty at one time or another in determining the will of God for our lives. We *mean* to do His will but we cannot seem to discover it. We *thought* we were in the will of God in a certain matter, only to learn later that we were mistaken. How are we to know the mind of God in relation to personal problems and plans that are not directly treated in the Scriptures?

George Müller, of Bristol, England, the founder of the Ashley Down Orphan Homes and a man mighty in faith, wrote a tract on the subject of knowing God's will, and the five paragraphs below are an adaptation of the leaflet.

To know the will of God there must be, on the part of the individual:

(1) *Surrender.* One must be obedient to the Word of God insofar as one understands it; and more, there must be absolute willingness to abide in His truth as it is revealed, and to surrender wholly to Him.

(2) *Supplication.* God's will cannot be known unless it is sought. Seek to understand it in much prayer.

(3) *Searching.* The Holy Spirit is our Guide into all truth. He speaks through the Bible, the Word of God. Do not expect visions, nor depend upon feelings, nor be guided by impressions apart from God's Word. Anything that is contrary to divine revelation and the great principles of Scripture cannot be God's will.

(4) *Staying.* Do not act ahead of the Lord. His time is the right time; consequently, be willing to wait upon Him. He will reveal His will to all who seek it honestly. Stay your action, therefore, until He makes His will known.

(5) *Satisfaction.* When it appears that the will of God is known in any matter, there should be peace of heart concerning it. Unless and until there is that peace, unless and until you are satisfied that the mind of the Lord is clear, keep on seeking and searching in the Spirit.

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To Friends in the Middle West

During the last week in May, specifically May 24 to 29 inclusive, the Moody Bible Institute is planning to conduct a Radio Prophetic Conference over Station WMBI. During this period a number of Bible teachers will deliver messages each day over the radio and will also speak each evening (except Saturday) in various cooperating churches in the Chicago area.

The full list of speakers has not yet been published as we go to press, but we are informed that among them will be Dr. Carl Armerding, Dr. Herbert Lockyer, and Dr. Wilbur M. Smith. There will be a number of others, and the Editor will be one of them, D.V.

Plan to tune in to as many of the radio messages as possible. Attend the evening services if you are within the vicinity of any of them. We shall be most happy to greet members of our reader-family, so be sure to introduce yourself if the opportunity arises.

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Missionary Subscription and Book Funds

Thank you again for your interest in these two funds that enables us to send *Our Hope* and some of our book titles to God's servants on the mission fields, and to others who are preparing, in seminaries and Bible schools, to become foreign missionaries. Your contributions are deeply appreciated by the recipients of the literature.

Donations received in February are acknowledged below with gratitude.

Our Hope Missionary Subscription Fund, February, 1954: Nos. 54-14M, $3; 54-15M, $1; 54-16M, $3; 54-17M, $10; 54-18M, $5; 54-19M, $5; 54-20M, $10; 54-21M, $3; 54-22M, $1. Total, $41.00.

Our Hope Missionary Book Fund, February, 1954: Nos. 54-2B, $10. Total, $10.00.

SPEAKING ENGAGEMENTS
(For Your Information and Prayers)

Dr. E. Schuyler English:

May 24–29—Chicago, Ill.: Radio Prophetic Conference over Station WMBI (sponsored by the Moody Bible Institute), daily; also evenings in local churches, to be announced).

Dr. Frank E. Gaebelein:

May 9—Schenectady, N. Y.: Memorial Chapel, Union College; 11 a.m. Service will be broadcast over Station WGY.

May 17—Garden City, Long Island, N. Y.: Adelphi College (Inter-Varsity Christian Fellowship), 8 p.m.

Dr. Homer A. Hammontree and Mr. Paul Beckwith:

May 2–16—Charlotte, N. C.: Calvary Presbyterian Church.
May 19–30—Greenville, S. C.: Southside Baptist Church.

Clothing for the Spirit

When the Lord was about to send Gideon against the Midianites, it is said: "But the Spirit of the Lord came upon Gideon, and he blew a trumpet . . ." (Jud. 6:34). The literal translation of the first clause of this verse is this: "But the Spirit of the Lord *clothed Himself with Gideon*." It is a grand thing when the servant of Christ is so submissive to Him, so filled with the Spirit, that he can be said to be "the *garment of the Holy Spirit*." Why, *the most ordinary* person can be the instrument of tremendous deeds and mighty power in such a circumstance! And this is what God would have us be and have us do. We miss His best for us only because we allow the indwelling Spirit to lie dormant, as it were, rather than to control us.

"Holy! Holy! Holy!" exclaimed the seraphim, and their words reverberated through the corridors of heaven.

THE HOLINESS OF GOD

by Herbert Henry Eirenstein*

In our previous study,† we began to look at this great chapter which marked the change in Isaiah's life. We said it was his call to the prophetic ministry—an irresistible call which he was unable to refuse. And I firmly believe that, even today, when anyone comes face to face with the Lord as Isaiah did, he will be a changed person. We need to see Him in His holiness, in His exalted position in the heavens as King of kings and Lord of lords. Only then shall we recognize our own insignificance and unworthiness before Him. Astronomers, gazing through the largest telescopes available to man today, are gaining some insight into the vastness of the stellar universe, with its untold galaxies of stars. Some few years ago, man never dreamed of the extent of space; and even today, the most powerful instruments fail to discover all there is to outer space. In the light of this inestimable expanse, and when we realize that our Lord upholds and maintains it all by His power, how great He is and how small we are! Indeed, with the Psalmist, we can say:

> When I consider Thy heavens, the work of Thy fingers; the moon and the stars which Thou hast ordained; what is man that Thou art mindful of him? And man's offspring, that Thou visitest him? (Psa. 8:3, 4).

Something of this sense of relative unimportance must have crowded into Isaiah's thoughts when he had his vision of the Lord of Hosts. And so it must be with each of us when we contemplate the grandeur and splendor of our

*This is the second of four studies in Isaiah 6 by the Pastor of the Bethany Baptist Church, Fox Chase, Philadelphia, Pa.

†"Heavenly Vision," February issue.

God. I feel we have too often been subjected to a concept of God as a benevolent, doting old grandfather who "would not harm a flea." We have had thrust upon us, all too often, an idea of God whimpering and weeping because people go on rejecting His offer of salvation. I say that it is about time we regained a respectable view of God as a majestic Sovereign who knows what He is doing and where He is going in His plans for the universe. He does not stand as a sniveling weakling who is afraid someone might not be saved who should be saved. He is the mighty Monarch of the universe who stands erect and commands repentance. He holds out His offer of redemption to those who will come to Him on *His* terms, not theirs. This is our God, and when we see Him in this light, like Isaiah we must see ourselves as sinful, woe-begone creatures of the dust. Thomas Binney, the 19th Century English clergyman and poet, captured something of this awe-inspiring greatness of God when he wrote his hymn which is not found in most of our hymnals today, "Eternal Light!"

Eternal Light! Eternal Light! How pure the soul must be
When, placed within Thy searching sight,
It shrinks not, but with calm delight
Can live and look on Thee.

The spirits that surround Thy throne
May bear the burning bliss,
But that is surely theirs alone
Since they have never, never known
A fallen world like this.

Oh, how shall I, whose native sphere is dark,
Whose mind is dim,
Before th' Ineffable appear
And, on my naked spirit, bear
The uncreated beam!

There is a way for man to rise, to rise
To that Sublime abodet
An offering, and a sacrifice,
A Holy Spirit's energies,
An advocate with God.

These, these prepare us for the sight
Of holiness above;
The sons of ignorance and night
May dwell in the eternal light
Through the eternal love.

Well, now we come to the next verse in our study of Isaiah's great vision:

> Seraphim hovered over it; each of them had six wings: with two he covered his face; and with two he covered his feet; and with two he flew (vs. 2, author's translation).

Let us look for a moment at these creatures which our English Bible calls "seraphims." Actually, the final "s" does not belong there; the word is "seraphim." In the English language, when we want to make a singular noun plural, we add "s" or "es." Thus, the word "box" becomes "boxes" in the plural; "table" becomes "tables" in the plural. But in the Hebrew language this is different. The Hebrew adds "im" to a word to make it plural. For example, *sus* means *a horse*, but *susim* means *horses; goy a Gentile; goyim, Gentiles.* So, when we read "seraphim," we know immediately that it is a plural noun in Hebrew. Well, what are these seraphim? The Hebrew word means *burning ones* or *fiery ones.* It is the same word used in Numbers 21:6 where the Lord sent out fiery (seraphim) serpents into the camp of the Israelites for a punishment. So these seraphim were some type of brilliant creatures—their burning would indicate this fact. Actually they are one of the many ranks of angelic beings which inhabit heaven.

Generally, when someone says "angel," we think of some dignified being with a long white gown, golden hair, and wings. But there are all sorts of angels. Just as there are ranks in the army, so God's angels are in ranks. Naturally, they are not called by military terms in the Bible, as general, colonel, corporal, private, etc., but the principle seems to be the same. Michael, for instance, is called the "archangel" and might be considered as equivalent, in our present language, to a five-star general. The Angel Gabriel could possibly be classed as a major-general and then, in individual ranks are the guardian angels, seraphim, cherubim, ministering spirits, *chayyoth* (the living creatures of the Book of Ezekiel), the wheel-angels, thrones, principalities, and powers. Indeed, the study of angels is a fascinating subject.

Judging from the text before us, the seraphim were closely associated with the throne of God, and His purity and holiness. Even they—created, holy beings that they are—cannot

look upon the glory of God's presence but cover their faces with their wings.

Something occurred to me as I studied the text. Here was Isaiah, an earth-bound creature of time who had never in his life seen a seraph before, let alone a whole chorus of seraphim. Then, suddenly, he was confronted by this heavenly vision, and gazed upon the seraphim hovering over God's throne. Observe that he recognized them instantly and named them. No one had to say: "Now, Isaiah, this is a seraph." Is it not reasonable to expect, therefore, that when we are ushered into heaven, we shall recognize those in heaven whom we have never seen, to say nothing of our loved ones who have gone on before? Folk often fret over whether they be able to recognize loved ones in heaven! Of course, they will! We shall recognize saints of all the ages whom we have never seen.

> And one called to another saying: "Holy! Holy! Holy! The Commander of the Armies! Full is the whole earth with His glory" (vs. 3, author's translation).

Here is something of the unique musical, antiphonal arrangement in heaven. It pictures a bit of the awe and reverence in which God is held there. Try to visualize one of the seraphim saying: "Holy!" and allowing the word to go reverberating through the corridors of the heavenly temple. Then, just as the first word dies out, another of the seraphim sounds his note of praise: "Holy!" and it too goes echoing down the halls. And then the third seraph picks up the strain and cries out "Holy!"

Several years ago, I stood in the vast interior of the Cathedral of St. John the Divine in New York City on a week-day. The huge auditorium was empty it seemed, and in its dimly lighted interior I could hardly see the ceiling, so high up it was and shrouded in the shadows caused by the filtered light coming through the darkly stained-glass windows. As I stood there musing, suddenly there was a chord struck at the organ, and I noticed for the first time that I was not alone; an organ-tuner was at work. That musical chord echoed and reechoed through those vaulted arches of the cathedral until finally it died away into silence. And I remember thinking that something of that nature

must have been the sound of the seraphic voices singing: "Holy . . . Holy . . . Holy . . . is the Lord of Hosts! Full is the earth with His glory."

We must not think of this passage as necessarily teaching the doctrine of the Trinity just because "Holy" is mentioned thrice. This formation is common in Scripture, and no reference to the triune God is intended, in spite of the fact that we have a hymn which says:

> Holy, Holy, Holy . . . God in Three Persons
> Blessed Trinity.

In Jeremiah 22:29, for instance, there is the same triple phraseology: "The temple of the Lord, the temple of the Lord, the temple of the Lord, are these." Obviously this does not imply that there are three temples in question. In Ezekiel 21:27, the same method is used: "O earth, earth, earth . . ." which does not mean that there are three earths. In David's sad lament for his son Absolom, he repeated three times the statement: "O my son Absolom . . . my son . . . my son . . ." Yes, the doctrine of Trinity is set forth in the Scriptures—that we know and believe most emphatically. But this three-fold form of the word "Holy" does not teach the Trinity particularly. It was used often in Hebrew writing for emphasis, nothing more. Here the important point to keep in mind is the holiness of God.

Lastly, note that verse 4 tells us ". . . the house was filled with vapor . . ." I have purposely translated the word "smoke" (King James Version) as "vapor." For I feel that it was not alone the incense smoke, or the smoke from the burning coals on the altar; it was vapor, created when the burning purity and white-hot holiness of the eternal God came into contact with the coldness of Isaiah's heart. If you drop a red-hot piece of metal into cold water, steam rises. So, with the extreme holiness of God reaching down into man's cold heart: "the house was filled with vapor."

I wonder if this is true of you right now! As you stand before the Lord of all the earth, is your life what it should be? Is the perfect holiness of God a strange atmosphere to you, an air difficult to breathe? Is the cross of Jesus Christ a foreign theme to your tongue? If so, then you—like

Isaiah—need to come humbly to the Lord and say: "Woe is me, for I am undone! I am a man of unclean lips, and I dwell in the midst of a people of unclean lips. My eyes have looked upon the Lord of Hosts." If you will come, just as you are, seated there reading these words, while your thoughts trouble you and no peace exists in your heart; if you will bow your head and simply tell the Lord you need Him as your Saviour, He will create new life in you, and change you completely. Right at this very moment, you can pass from spiritual death to spiritual life. Will you make that choice today?

The Napkin Must Be Unwrapped

The story is told of two brothers who, brought up in a Christian home, were sent to the same college to prepare themselves for their life-work. One of the brothers decided to enter the ministry. The other determined to study law. They completed their university training at the same time and each went his way into the world.

The one brother, who was now a minister of the Gospel, did not make any great name for himself. He was, however, faithful to the Lord in the place of his calling, serving for many years in a small church in a small town.

The other brother prospered seemingly in every way. He developed a large practice, handled some famous cases, wrote several noteworthy legal books, and was, at a comparatively early age, appointed to a judgeship.

A day came when things went wrong for the lawyer. His fortune slipped away through some unwise investments, and his health failed. At length he went to visit his brother. One day while the minister-brother was reading in his study, he heard his lawyer-brother weeping, in another part of the house, as if his heart would break. The minister went to the lawyer and inquired as to the trouble. "Oh," exclaimed the lawyer, "it is near the end, and I am not ready to go!"

"You received Christ as your Saviour years ago," the pastor replied. "Don't tell me that you do not trust Him to keep you!"

"It isn't that," the broken man sobbed. "I know that my sins are gone, that God has forgiven me. But still I'm not ready to go. As I think back over my life I can't recall a single soul that I have led to Christ nor of ever having been a good witness to Him. Soon I must stand before Him. I am going to be like that servant to whom the nobleman entrusted one pound and who, when his lord asked for an accounting, had to confess that he had wrapped the pound in a napkin and had not put it to use. Such a steward I have been. I shall have to stand before the Lord and, unwrapping the napkin, confess that I have wasted my talent and my life."

It is a solemn thought. The lawyer was not wrong in studying law or in making a name for himself except that, in so doing, he forgot his Lord. Loaned in the world that he might bear witness to Christ, he became enmeshed in worldly things and in self-gratification, to his eternal loss. What are we doing with the gifts that the Lord has given to us?

What about the sick? Does the Bible promise that, with prayer and the use of oil in anointing, all will be healed? Dr. Gaebelein discusses an important, misunderstood, and frequently misapplied portion of Scripture in this concluding instalment of

THE NEGLECTED EPISTLE OF JAMES

by FRANK E. GAEBELEIN

CHAPTER V:14-20

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another that ye may be healed (James 5:14-16a). Few passages in Scripture have been more extensively misinterpreted and misunderstood than these three verses. Roman Catholicism has distorted their meaning; Pentecostalism and other faith-healing sects have done likewise. That verse 14 should be used as a proof text for the "sacrament" of extreme unction is a revelation of Romish misuse of Scripture. It is as plain as day that the anointing with oil here described is for the physical restoration of the sick (vs. 15); but extreme unction is administered before death. Nor is Rome any more logical in using the confession here spoken of to bolster the "sacrament" of auricular confession to a priest, when James says to Christians in general, "Confess your faults [sins] one to another." As Luther exclaimed, "A strange confessor! His name is One Another."

Likewise unsound is the application of this passage by Pentecostal sects in widely heralded "Healing Campaigns." Through much publicity and advertising the sick are brought to the meetings, whereas James says that the sick man is to call the elders of the church to come to him. The resemblance of such use of these verses to what James was talking about is superficial. Whatever else it was, the scene James described was intimate and personal, not a public display.

But granted that Romanism and Pentecostalism are wrong in their applications of this passage, what is its correct interpretation? There are some who point out that oil was one of the commonest of ancient remedies. Galen, the famous Greek physician, mentions it; Pliny and Philo refer to it as a therapeutic agent; and it was used in Herod's last illness. In our Lord's parable, the good Samaritan treated the traveler's wounds with oil and wine. On the basis of such evidence, the inference is drawn that James is counseling the use of medical means along with prayer. The analogy from ancient medicine is enlightening. But to accept it as the full answer to the problem of the passage entails making mere oil the panacea for every form of illness, an obvious absurdity.

More satisfactory than the foregoing interpretation is the common sense procedure—always the basic method in Bible study—of seeing exactly what the text says. For when we understand the primary meaning of Scripture in its historical setting, we have the essential key to its understanding. Earlier in our study of the epistle we have used this key, as in the beginning of chapter 2, where we saw that, in describing the probelm of snobbery in church, James was painting a picture from the life of his time. So in this case he is giving us a description of the actual practice in the first-century church. There is the sick man. He sends for the elders of the church to visit him. They respond to the emergency call. They "pray over him [the words show us the elders bending over the sick man's bed], anointing him with oil in the name of the Lord." There can be no question that James is portraying what he has seen.

But questions arise. Is this scene, so vividly described by James, to be the pattern for all subsequent Christian pro-

cedure in case of sickness? And, to be even more specific, is the use of oil normative for the treatment of illness among believers? In short, is James describing a sacramental act, *the performance of which has a particular virtue?* We think not. Consider the use of oil in Scripture. In the old dispensation it was prominent. But in the New Testament, very little is said of it. In fact, its significant mention in Mark 6:13 occurs in a passage descriptive of the pre-crucifixion ministry of the disciples, as they went about among the Jews, preaching repentance and proclaiming the kingdom. Following the crucifixion and resurrection, however, there is little mention of oil. It does not appear in The Acts, is completely absent from the Pauline epistles, and, of the other epistolary writers James alone[11] speaks of it. Why he does so is plain enough. It may well be that the church at Jerusalem, with its distinctively Jewish tradition, retained for a time a traditional practice of this kind. Seen in this light, the procedure James describes is obviously not binding upon future generations of Christians. *But the principle behind it is binding.* Oil, in Scripture, *is the symbol* of the Holy Spirit. With the descent of the Spirit at Pentecost, the need for the symbol passed. The Comforter, the antitype of the oil, had come. Indwelling the believer, guiding the Church, He was a present and continuing reality.

What, then, is the abiding lesson of the passage? Simply this. In case of sickness among Christians, prayer in the Holy Spirit is essential. Not that medical means are to be despised. It is not a matter of *either* prayer *or* medicine but of *both* prayer *and* medicine. For Christians, it is God *and* medicine, with God *first*.

In few areas of life is there more need for balance than in the matter of healing. Because sickness is such a personal and universal thing, because much of it is emotional and psychological rather than simply physical, because some of it is directly related to sin, the tendency to extremes is always present. But the New Testament, properly understood—i.e., taken in its entirety—does not go to extremes. It does not make *all* sickness the result of specific, personal

[11] The seeming exception is Hebrews 1:9 is a quotation from Psalm 45.

sin,[12] it does not repudiate the use of medical means,[13] yet it constantly enjoins prayer when illness comes. That prayer —earnest, united prayer in the power of the Holy Spirit— has been answered unto the recovery of the sick is undeniable. Countless Christians know, not theoretically but experientially, the efficacy of prayer in time of grave illness. Even unbelieving physicians admit instances when recovery, *though medically impossible, came because of prayer.* Yes, James is right: "The prayer of faith shall save the sick." (Observe that he does not say: "The anointing oil shall save the sick.")

But what of the next statement? "And if he [the sick man] have committed sins, they shall be forgiven him." Several explanations come to mind. In the first place, the reference may be to illness directly linked to sin, in which case the restoration would be spiritual as well as physical. But by no means all illness comes from personal sin. Therefore, the words must have another meaning, relating, perhaps, as some have suggested, to sins against the brethren which, now that the sick brother is well again, will be forgiven by those he has wronged. Or again, the words may be taken broadly to mean simply that the Lord, who graciously heals the ills of the body, will not fail to forgive the maladies of the soul.

"Confess your faults one to another, and pray one for another that ye may be healed" (vs. 16a). Here mutual confession among Christians, which is quite a different matter from confession to a priest, is enjoined. Some have tried to limit such confession to things of minor import because the Authorized Version speaks of "faults." The Greek word, translated "faults," is *harmartias*, which is the regular New Testament word for "sins." Plainly, James is reminding us of one of the less easy implications of Christian living. There are some who advocate public confession of personal, intimate sins. But James's words by no means require this. In general, the character of the sin determines the manner of

[12] Consider the case of Epaphroditus who "was sick nigh unto death ... for the work of Christ" (Phil. 2:25-30).

[13] Paul, recognizing the weak stomach of his young colleague Timothy, prescribed for him the medicinal use of wine (1 Tim. 5:23). It is significant also that Luke, the traveling companion of Paul, was a physician.

confession. There are sins in which an individual is wronged; let them be confessed to that individual. Others affect a group, a church, for example; they should be confessed to the group. Still others are sins against God alone, and they should be confessed only to Him. To be sure, all sins are against God and therefore they should all be confessed to God, even though some sins against men need to be confessed to men as well.

Confession is a powerful deterrent to sin. The Christian who has told a lie and, convicted of his transgression, has made it right with the one he has deceived, will find it harder to tamper with the truth in the future. The believer who, having wronged his brethren, tells them with repentance what he has done, will be more careful of his actions. Yes, confession is difficult. In that very fact lies its power for good. Surely one of the reasons why some believers are living on a level far below the high doctrine they profess is that the obligation of confession is so comparatively neglected in our present-day Christianity.

Turing back to the context, we see that confession does not stand alone. It is linked with prayer—"pray for one another," James continues—and it is followed by a result—"that ye may be healed." The latter clause raises questions. Is physical healing meant? Or is James speaking of forgiveness in the sense of healing of the soul There is, of course, a connection between prayerful confession and forgiveness. But to apply these words exclusively to the soul is to ignore their plain meaning. After all, unconfessed sin and unanswered prayer go together. Known sin, hidden and not repented of, wrongs not made right—these are hindrances to prevailing prayer. But, if they are confessed and rectified, and fellowship with God and the brethren is re-established, then prayer for healing may well be answered. Moreover, the unburdening of a troubled heart may lead to physical relief, so intimately are body and soul united. The consciousness of sins forgiven and the peace of a clear conscience have a healing effect upon the whole human organism.

The effectual fervent prayer of a righteous man availeth much. Elias was a man subject like passions as we are, and he prayed earnestly that it might not rain and it rained not on

the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit (James 5:16b-18). James now directs our attention to prayer, as he states a principle and then illustrates it. Prayer and the character of the pray-er cannot be separated. It is the "righteous" man of Elijah-like character who prays most effectively. Those who live nearest the Lord are most mighty in prayer. Who of us has not, in time of stress, asked some godly friend to pray? Elijah was such a man though "subject to like passions as we are," James adds, lest we think Elijah impossibly above us. Then, referring to the story in I Kings, he tells how the prophet's prayers, first for drought and then for rain, were answered.

Yes, "the effectual fervent prayer of a righteous man availeth much." But is it always answered? To be specific, does "the prayer of faith" heal the sick in every case? When we answer questions like these negatively, as we must, then we are face to face with the mystery of prayer. On the one hand, we know that it avails much; we know that God answers it. On the other hand, there are times when, while praying just as earnestly, with just as sincere faith, with heart and conscience void of offense toward God and man, we do not have the longed-for answer. God heals the sick through prayer—but not always; otherwise Christians for whose healing prayer is continually made would never die. God sends rain in answer to Elijah-like prayer, but not in every case. There is ever the underlying factor of His sovereign will. The Almighty is not our servant to be summoned to do everything we want Him to do. All prayer is conditional. Though James does not set forth its conditions, they are clearly stated elsewhere in the New Testament. A spirit of forgiveness, an attitude of abiding in Christ and having His Word abide in us, a trusting heart, a humble submission to God's will—these are the conditions of true prayer. When they are met, there will always be an answer. *More than that, it will always be the right answer*, even though it may not in every case correspond with our own desire. For the highest we can possibly seek in every circumstance is to have the will of God done in us, whether by life or by death.

Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins (James 5:19, 20). With this appeal, James concludes. It is an abrupt ending, quite different from the close of any of the other epistles, yet fully in keeping with the plain-spoken James. The note it strikes is the vital one of evangelism. As Dr. Robert Scott said: "And so James concludes, as if saying that if but one soul were won to Christ by his Epistle he would be well repaid and that he would have every Christian feel this, even as he himself felt it."[1] We see, therefore, that a burden for souls goes hand in hand with consistent Christian living.

The final verse—"Let him know that he who converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins"—has, like much else in the epistle, been misunderstood. Its meaning, however, is plain. James is not saying that the Christian who is used of God for the conversion of another will thereby cover a multitude of his own sins. Evangelism is a great and good work, but to think of it as covering one's own personal sins is a perversion of the Gospel. There is only one covering for sins, and that is the atoning blood of the Lord Jesus Christ. Actually James is simply saying that the believer who leads even one sinner to Christ is being used to cover the multitudinous sins of the one who has been converted. The emphasis is a completely unselfish one, thoroughly characteristic of the apostle of applied Christianity, whose epistle has so uniquely reflected the mind of Christ.

[1] Dr. Robert Scott, formerly Dean of Rochester, in *The Bible Commentary*.

THE END

A Single Thread

It is said that there are some looms upon which as many as hundreds, even thousands, of threads are woven at one time to make a highly-patterned fabric. And, if one of those threads breaks, the loom must stop, else the whole pattern will be destroyed.

So it is with our lives. If one sin or one act of disobedience enters, the pattern that God has made for us is marred. Not until the thread is mended, that is, not until the sin is confessed and fellowship with the Lord is restored, can we experience again the full joy of the Lord or fulfil His full purpose for us.

CURRENT EVENTS

IN THE LIGHT OF THE BIBLE

by THE EDITOR

The H-Bomb And G-Gos

Further Moriolotry

The Impotent U. N.

Dissotisfied Satellites In Eastern Germony

A Wicked Apostate

The Gospel in Britoin

Where Do We Go from Here? God, in creating man, gave him mental faculties and ingenuity to enable him to explore scientifically the secrets of the universe. These explorations have brought man to the brink of disaster, to the place where he threatens to extinguish himself.

The world was appalled when the first atom bomb was dropped on Hiroshima in 1945. It seemed almost inconceivable that a single weapon could have such destructive force. The A-bomb era passed rapidly, and the world entered the age of the hydrogen bomb. In 1952 the first H-bomb test was made. The explosive power of the A-bomb was equal in effect to 20,000 tons of TNT, but the H-bomb developed power equivalent to 5 million tons of dynamite. And this has been dwarfed by the latest test of the H-bomb, which shows a 12 million ton effect.

The hydrogen bomb experiment held on March 1st is said to have obliterated the test island. The explosion shot a nuclear cloud 17 miles into the air. There was "complete damage" within an area of 20 square miles, and "diminishing damage" in an area of 300 square miles. Casualties were caused 80 miles from the blast; an island 200 miles away was shaken; radiation reached 800 miles. The U. S. proving grounds in the Pacific, 335 miles wide—the distance from Washington, D. C. to Springfield, Mass.—was shown to be

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too small for safety. According to Chairman Dewey Short of the House Armed Services Committee, "H-weapons are getting so big that, if they get much bigger, we won't be able to test them."

The magnitude of the new H-bomb was not foreseen by the U. S. scientists who tested it. This horrifying weapon can now be delivered and exploded by this nation in any place in the world. Its destructive force could wipe out a city the size of New York in an instant, leaving no living thing within its environs; and its radiation would do extreme damage within a radius of 100 and more miles.

Where do we go from here? In the hands of the U. S. is a weapon that has the potentiality to end war or end civilization. The same weapon, it is thought, will be in the hands of the U. S. S. R. within three years. This we know: world civilization will not be destroyed by man, else the predictions of the Scriptures concerning God's program would not come to pass. It does appear, however, as if we are fast approaching time when God *must* act to avert the possibility of His creatures destroying themselves by the inventiveness and genius of the minds with which He endowed them.

Hardly Less Terrifying. The Army calls it G-gas. In liquid form, one small drop, falling on a man's hand, would paralyze him instantly, deaden his brain in a matter of seconds, and kill him within one-half minute. Borne by the wind, a quart of this gas could kill every living thing within a cubic mile.

G-gas is the deadliest gas that man has ever invented. It cannot be seen, or smelled, or tasted, but it can kill on contact. It is now being produced for the army by workers wearing rubberized suits and gas masks—and they must take shower baths frequently during working hours—in steel and concrete buildings at the 50-million-dollar Rocky Mountain Arsenal near Denver.

Were it not for the H-bomb, G-gas would be considered the most powerful deterrent to war, or the most powerful weapon of war, ever devised. Yet doubtless other scientific discoveries will be brought to light in the not distant future that will make these obsolete.

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More Blasphemy Contemplated by the Roman Catholic Church. Since the Council of Trent (1545-63) three dogmas have been pronounced by the Roman Catholic Church: the Immaculate Conception of Mary (1854), the Infallibility of the Pope in Matters of Faith and Morals (1870), and the Assumption of Mary in Heaven (1950). It is to be observed that two of the three dogmas have to do with the virgin-mother of our Lord.

In March of this year, President John A. Flynn of St. *John's (Roman Catholic) University, Brooklyn, told a* Marian Year convocation that the Virgin Mary is due for still further doctrinal recognition within 100 years. "It is not unlikely," he said, "that Mary will be proclaimed in a definition of doctrine as Co-Redemptrix of the human race; that next the dogma of Mediatrix of all human graces may be promulgated; and that finally the definition of her Queenship, as participating with her Son in the power of ruling the world, may be proclaimed." Theologians generally agree, Flynn added, "that these are definable. It is likely that all three of these may come to realization before another century passes because the importance of Mary in the universe has come more and more to the fore."

Mary as Co-Redemptrix? The Scriptures state that "neither is there salvation in any other: for there is none other name [the name of our Lord Jesus Christ] under heaven, given among men, whereby we must be saved" (Acts 4:12; cf. vs. 10) Mary as Mediatrix? The Scriptures declare: "For there is one God, and one Mediator between God and men, the Man Christ Jesus; who gave Himself a ransom for all" (I Tim. 2:5, 6). Mary as Queen? There is only One who will reign over this world in righteousness. The Scriptures speak of One who is called "Faithful and True," whose name is called "the Word of God," who will come as "King of kings, and Lord of lords" (Rev. 19:11, 13, 16). This is our Lord Jesus Christ. There is no Queen Mary referred to in God's Word.

It is blasphemous to attribute to Mary equality with the eternal Son of God. We esteem her memory and call her "blessed" for her part in bringing her divine Son into the world. But she, like ourselves, needed a Saviour; for she,

like ourselves, was born in sin. She rejoiced in God her *Saviour* (Luke 1:47; cf. vs. 48).

There is assuredly some connection between the growing Mariolatry of the Roman Catholic Church and the symbolism of the woman in connection with the apostate church of Revelation 17. This is not Mary's doing but man's.

What Has Happened to the United Nations? While Mrs. Franklin D. Roosevelt and a number of other well-meaning *people tour the country and tell people in this community* and that to put their faith in the United Nations as an effective organization for the enforcement of world peace, the U. N. is slowly but surely dying save as an interesting debating society. It has utterly failed to live up to its original purposes and the solemn words of its charter.

(1) It was the Security Council of the United Nations that sent American troops into Korea in 1950. American boys engaged in that war by reason of an "executive agreement" which was never submitted to either house of Congress for approval. For more than three years it has been maintained that the armies fighting in Korea, acting as an agent of the U. N., were subject to United Nations instruction. However, when the conferences at Panmunjom, between the so-called "United Nations Command" and the Communists, broke down, the United Nations dropped out of the whole business. No armistice agreements or peace proposals were ever submitted to the Security Council of the United Nations. The organization that authorized the bloodshed had no hand in trying to consummate the peace. Insofar as any practical help is concerned, the U. N. has abandoned the nearly 80,000 men who gave their lives in the fight against Communism in Korea.

(2) The establishment of the North Atlantic Treaty Organization was a tacit acknowledgement of the member-nations of NATO that the U. N. is powerless and ineffectual. An alliance of free nations, independent of the United Nations, is considered essential to the peace of Europe.

(3) The Geneva Conference, now in session, is a council of nations in which the United Nations has no actual part. While some members of the U. N. are participating and will

doubtless file a report as to what happened at the conference, the powers that are conferring owe no allegiance to the U. N. whatever in respect to this convention. In reality, the Geneva Conference is a council of a group of principals in a war that was, in theory, fought by the United Nations; yet one of the principals, Soviet Russia, which sent arms and ammunition to the aggressor nation, Communist China, is among the inviting parties of the Geneva Conference. And Communist China, the aggressor nation behind the Korean war, sits in at the conference. In other words, instead of being punished for violation of the U. N. Charter, Russia, a U. N. member-nation, and Red China, non-member of the U. N., are convening as nations of honor with the United States, Britain, and France.

It is the old story told over again—no man-made peace *can be a lasting peace. Man, apart from God, cannot rule* himself and surely cannot legislate the morals of other men and nations.

Depression in the Communist Empire. There may be severe difficulties ahead for the Kremlin. It has not been easy to this time to keep the satellite nations in line. New economic want, famine, and hunger behind the Iron Curtain threaten to awaken the captives of Red Communism to greater dissatisfaction and revolt. Here is a broad view of the situation in seven countries that are under Communist control:

Russia. Farming is plagued by inefficiency. There is a crisis in food production. Youths are being drafted for farm work.

Poland. There is a breakdown in agriculture and light industry, and minor food shortages.

Czechoslovakia. Sabotage and worker resistance have caused economic want. Many of the citizens are hungry.

Hungary. While Hungarians are hungry, Russia is demanding large food deliveries for the Russians. The people are very unhappy about the condition.

East Germany. The food shortages are serious. Revolt seems imminent.

Albania. Complete economic collapse has come. People are very near to the starvation point.

Rumania. Industry is at a standstill, and food is short.

Bulgaria. Due to the severe scarcity of food, armed resistance is beginning to arise.

China. Unrest grows as rulers acknowledge that 200 million people are hungry, a large portion of them actually starving. "Chickens come home to roost." The depression that the Soviet Union has hoped to bring to pass in the West, particularly in the United States, is sweeping over the Communist empire.

Back to Darkness. During the last years of Josef Stalin's life, the persecution of Protestantism in Eastern Germany reached its height. Then Stalin died. Suddenly darkness turned to light, or so it appeared. Prime Minister Grotewohl received the bishops of the Eastern Evangelical Churches and a treaty of church-state peace was signed.

After slightly more than a year the light has turned again to darkness, according to Bishop Otto Dibelius of the *Evangelical Church Synod, which represents East and West* German Protestantism. Persecution, which began again with the banning of church offerings, surveillance of pastors and church services, and political pressure upon theological students, has increased daily over the past months until now the trials are nearly as severe as they were in the height of the Stalin regime.

Another Rasputin. A number of our readers will remember Rasputin, the "Mad Monk" who dominated the court of *Nicholas II, the last czar before the Red revolutions.* It has become evident, through reports that filter through the Iron Curtain, that there is another "Rasputin" who pulls the strings that move men and laws in strange places, a man hated and feared throughout all Russia.

The nominal head of the Russian Orthodox Church is Patriarch Alexii of Moscow, but behind him is a power that directs the ever-shifting policies of the Soviets regarding religion, and sparks the religious persecutions that issue from the Kremlin. He is the man who engineered the arrests and trials of Cardinal Stepinac of Yugoslavia in 1946, and Cardinal Mindszenty of Hungary in 1949. He arranged the

disappearance of Archbishop Beran of Czechoslovakia in 1950. His next move is thought to be the calling of a "show" trial of Cardinal Wyzynski of Poland, who disappeared last October.

The name of the new "Rasputin" is Nikolai Jaruszewicz; his title, Metropolitan Nikolai of Krutitsy and Kolomna (near Moscow). Ordained a priest in the Russian Orthodox Church in 1914, he called himself, after the revolution, a "Christian Communist" and went here and there preaching the compatibility of Karl Marx with Jesus Christ. It was he who did so much to turn the Russian Church into a tool of the state, saying that atheism in its place is well and good but a puppet church would be far better for the U. S. S. R. It is this apostate, Nikolai, who instigated the campaign to "deify" Stalin. This man is said to stand very high in the good graces of Malenkov. His influence is extremely wicked.

At Harringway Arena. Early reports of the "Billy" Graham campaign in London show tremendous interest and encouraging results. The arena has been packed to capacity almost every night and hundreds are responding to the Gospel appeal. Dr. Graham writes: "I have never seen such a hunger for God in my entire life. I have met hundreds of young people here who do not know who Christ was or what the Bible is. There is an appalling ignorance of spiritual things but a deep-seated hunger . . . Churches that were standing on the side lines are now giving *full* cooperation and support."

It is God the Holy Spirit who must work in the hearts of those who hear "Billy" Graham proclaim the Gospel of our Lord Jesus Christ. Continue to pray for this campaign in the heart of Britain, that the hearts of the British people may be melted and turned to Christ.

* * *

The news items reported in these pages this month, as is generally the case, are rather gloomy and forbidding. But what else can we expect as this age runs out its course? "This know also, that in the last days perilous [*grievous*] *times shall come*" (II Tim. 3:1).

"What are we to get out of the vision Peter had of the great sheet?" This question, asked and answered in our "Question Box" in October of last year, is more fully discussed in

THREE PICTURES FROM THE ACTS OF THE APOSTLES

by MARK H. PRIOR*

THE subject of Luke's Gospel, probably written with Gentiles especially in view, was the only but perfect Man, our Lord Jesus Christ, and His wonderful pathway here below. Luke is careful to tell us that it was "the Dayspring from on high," "the Highest," the Lord Himself who visited us *in this lowly guise. His Gospel ends with the sufferings of* Christ, His death, and with His resurrection and ascension.

Luke took up his pen once more and wrote The Acts, starting with the fact that there is now in heaven a Man, the same perfect Man whose pathway here shone so brightly, but One who has been through death and resurrection and is there sitting at the right hand of God.

Never had there been anything like this before and from this fact there were to flow most remarkable and blessed results.

For forty days after His resurrection our Lord showed Himself alive by many infallible proofs. He gave His disciples a parting promise. Then He was "taken up"—suggesting divine power had done this; "received"—suggesting the welcome that He got on His return to where He had been

*Mr. Prior, a business man of Chichester, Sussex, England and a long-time reader of *Our Hope*, will be remembered by many of our reader-family for his articles on "The Lord's Passover," published in 1951.

before; "went up"—indicating that it was by His own volition and power that this came to pass.

I have often tried to picture the scene in heaven as our Saviour entered it in triumph (see Col. 2:15). What a welcome He must have had from His Father! We know that divine proclamation was made: "Sit Thou at My right hand till I make Thine enemies Thy footstool": and, having purged our sins, He sat down at the right hand of the Majesty on high. Would it be imaginative to suppose that cherubim, seraphim, and all the heavenly host joined in the unspeakable happiness and melody as heaven gave itself up to rejoicing for ten days. How very wonderful it must have been! The greatness of the salvation that had been wrought out, the finished work of Calvary, must have caused infinite joy and glory.

Those ten days pass swiftly and, when the Feast of Pentecost is fully come, there is a great stir in heaven; for the Third Person of the glorious and blessed Holy Trinity comes forth from the Father and, with the sound as of a mighty rushing wind, He descends to baptize the believers into One body, to dwell in the Church and in each individual Christian, and to take up His happy work of gathering out of the nations precious souls for whom Christ had died. So delightful has He found that work to be that for nearly 2,000 years He has continued it, the day of grace thus already having exceeded in length any other of the great periods of time—the antediluvian times, patriarchal days, and the era of law and prophets. Even the reign of Christ on earth will be but 1,000 years, but the glorious dispensation of grace has been prolonged for more than nineteen centuries.

Upon what day of the week did this great event take place? Let us go back 1,500 years before Christ and we shall find that the Feast of Pentecost (the coming of the Holy Spirit) was on the day after the Sabbath (Lev. 23:16), as also was the feast that typified the resurrection of our Lord (Lev. 23:11). Thus God sets His seal on "the Lord's day." Possibly Seventh Day Adventists will note this!

The Acts is a transitional book and the blessed results of Christ's ascension are developed in stages. A Man in heaven! He is to have companions there: from the Jews first, and then from the nations, men shall be called to be destined for

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heaven. They, too, will share in His resurrection. They will be caught up. They are called to be heavenly people, heavenly-minded with heavenly hopes and aspirations. The Gentiles had no hopes, and the Jews exchange their earthly hopes for heavenly ones. Jew and Gentile, saved by grace, should be united to Christ in one body—a new man, Christ the Head being in glory, and we the members living upon earth, but destined for glory (see Eph. 3:6).

The message at first is confined to the Jews, but it only brings out their hatred still more. Stephen is stoned. That was like sending the message: "We will not have this Man to reign over us" (cf. Matt. 22:5, et seq.; Luke 19:14). Nothing, however, can stop the outflow of God's love; so, in grace, He enlarges the scope of the Gospel. Many Samaritans turn to the Lord.

One of the sons of Ham was happily saved—the Ethiopian eunuch. As Philip expounded Isaiah's famous prophecy to him, how deeply touched he would have been as he discovered that 700 years before, God had been thinking of him and had included him in the prophecy (Isa. 56).

Next the chief of sinners, a descendent of Shem, was converted. This was the man who tried to stamp out Christianity at its source. He gives a delightful account of his conversion in I Timothy 1.

At his conversion we are let into the great secret of God's purposes for the Gentiles. The shortest Psalm (117), comprising the most glorious Person; the happiest occupation, worship; the largest number of people; the greatest theme; and the longest time foretold this and is part of God's charter to the Gentiles (Rom. 15:11). Paul was chosen to *put these counsels of His into effect, just as Peter had been* called to be the apostle to the circumcision. But Peter should have the honor promised to him of using the keys for both Jew and Gentile, and the hour had struck for this great forward step, when the sons of Japheth too—in fact all the world—should reap the benefits of the cross.

Our First Picture: "Peter's Vision"—Acts 10 and 11

Peter was not yet prepared for this world-wide development, so God gave him the *vision of the great sheet.*

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Peter was on the house-top of Simon's house at Joppa, perhaps looking out to sea with all its great possibilities of reaching the lost, the lonely, the neglected, the unhappy families of the human race, when suddenly heaven opened and he saw a great vessel come out from heaven and let down to earth, full of strange occupants.

Before this he had twice seen his net full of fishes. He had heard the Master's voice (and again now he hears its well-known tones) promising: "Thou shalt catch men." What could this great sheet full of animals mean? He fastened his eyes on it, and his mind was filled with doubts as he saw the sheet received up again to heaven. Was he being called to help in some strange work, and would it mean that he could contribute to this great end?

He thought that they were but common unclean denizens of earth but quickly learned that, because they were in the sheet, they had been cleansed and a great change had taken place. They are now of heavenly origin—hence the sheet is seen descending from heaven—and they are destined for heaven.

Now, too, he learns the great truth of the open heavens and God speaking from them:

> The heavens are opened now,
> Sound it through earth abroad;
> And we by faith in heaven behold
> Jesus, the Christ, our Lord.

The sheet itself suggests the all-embracing character of God's salvation and love in Christ, "all" being used in the sense that it is available for all. It also suggests the security of the saved. There was no possibility of their getting out or falling out, for it was "knit at the four corners," all bound up with their Lord in the bundle of life (I Sam. 25:29). What a perfectly lovely picture! No wonder Peter fastened his eyes on it, as we do too.

In the Bible we have many interesting groups of animals: the clean and unclean animals in Noah's ark, and details of the animals in Leviticus 11 and Deuteronomy 14. Then there was the very notable sermon delivered at the height of a tremendous storm as the whirlwind encircled Job's house; then it was that Job and his wife, Elihu, and Job's

three other friends heard the voice of God talking about the animals, etc. (see also Psa. 104:20; Isa. 11:6-9). Jonah had only two animal friends—a great fish, and tiny worm—but what lessons they taught him!

Perhaps, however, the most extraordinary reference to them is in Leviticus 27:11-12. Behold, an officer going up to the temple taking with him an unclean animal! What can it mean? At first sight it is almost inexplicable; but notice how carefully the Person of Christ is guarded: it is *not* an animal that is offered in sacrifice, i.e. it does not typify Christ. Who, or what, then does it represent, and what value will our great High Priest put upon it? The answer is in Peter's sheet—the unclean animals represent the nations. Their value? He gave Himself for them. There is a beautiful address to the Priest Himself: "As Thou valuest it, who art the Priest, so shall it be." See Romans 15:16.

Now these animals did not represent only Gentiles, since Peter himself is included; for, says he, "it came *even to me*." Each of us can joyfully say the same.

Luke apparently was a lover of animals, for he has another collection of them in his Gospel. In some of these he sees types of the Old Testament fulfilled in the New; e.g. the pigeons of chapter 2:24; the dove of 3:22; the lambs of 10:3; the hen of 14:34, and the calf of 15:23. The remainder of his animals are in a sorry plight and do terrible things. They include the vipers of chapter 3:7; the birds of 8:5; the swine of 8:32; the foxes of 9:58 and 13:32; the wolves of 10:3; serpents and scorpions of 10:19 and 11:12; the sparrows, ravens, and moths of 12:6, 24, 33; the captive ox and ass of 13:15; the fallen ox and ass of 14:5; the lost sheep and the swine of chapter 15; the dogs of 16:21; and the cock crowing at Peter's downfall in 22:60. What a dreadful picture these all give us of the fall, depravity, ferocity, and uncleanness of man!

Luke must have rejoiced greatly to see them gathered together in this sheet of God's great salvation in Christ, knowing that they represent, in pictorial language, all classes of men and women from the four corners of the earth, all that are saved by sovereign grace.

No sooner had Peter described this vision to his fellow-believers than they interpreted it: "Then hath God also to the Gentiles granted repentance to life."

There were four classes in the sheet, each of which have their representatives in the Gospel:

1. *Four-footed beasts—the domesticated animals.* There are many cultured, amiable, philanthropic, kindly people in the world in this useful class, so different from the next.

2. The wild beasts—the ferocious, the cruel, the violent, that need to be kept under the strictest discipline and control. The prisons, reformatories, and other institutions overflow with them.

3. The creeping things—the vipers; the worms; the double-tongued, the poison of asps being under their lips; the liars, and the cunning.

4. The fowls of the air—who may seem to some to be above the others in intelligence perhaps, but they take away the good seed (Luke 8:5), they attack the Sacrifice (Genesis 15:11), they blind the eyes of the younger wayward generation (Prov. 30:17), and some of them are birds of the night, lovers of darkness. Perhaps some of them were like the modernists, destructive critics who would take the Word from us.

From all these classes God has gathered many into the sheet and has cleansed them so that no longer are they common or unclean. The way He has done it is:

1. By the precious blood of Christ.

2. By the washing of regeneration and the renewing of the Holy Ghost (cf. II Kings 5:14).

3. By the washing of water by the Word.

4. They are now amongst those who can say: "I will wash my hands in innocency"; and they can now compass God's altar, looking at it from every angle (Psa. 26:6). This is a very interesting text.

In each of our pictures there is a hidden reference to the Lord's second coming. Here we notice that they are "all drawn up into heaven," "received up." In these two particulars they are like our Lord, but they are unlike Him in that He "went up." What a welcome awaits them when this comes to pass.

If any of our readers hold "partial rapture" views, let them be admonished; for the text says they were "*all* drawn up into heaven." How spoiled our beautiful picture would

be if we were to see the sloths, the hibernators, the careless, and unwatchful being turned out of the sheet just before its departure to glory!

Our Second Picture: "As Soon As It Was Day"—Acts 12

All was now ready for Paul to take up the ministry to which the Lord had called him. The narrative at the end of Acts 11 tells us of its early beginnings, and chapter 13 continues the story.

It is quite clear that chapter 12 is parenthetical. It is indeed a beautiful word-picture with the lovely touches of its great Artist.

The scene is set at Passover time, for "then were the days of unleavened bread," a point that we shall consider later.

In the foreground of the picture we see plainly:

1. The pitiless persecution of the early Church.
2. The patience of Peter, calmly sleeping on the night before his execution.
3. The importance and power of prayer.
4. The providential deliverance from prison (this giving us a clue to the background).
5. The punishment of the pride of Herod.
6. The perils of the public's acclamations.

All these things are very obvious and important but we must pass on to discover what is in the background, without giving undue rein to the imagination.

Let us notice, first, a group of figures with grave faces, the Christians at Antioch to whom Agabus the prophet is foretelling a coming famine. See them getting together food-parcels and relief for the poor saints of Jerusalem. A ray of heavenly glory shines in this beautiful exhibition of Christian love. But it is more than this; it is a ray of divine glory from our Lord Himself as Joseph in the days of his exaltation among the Gentiles sent relief to the starving family of Israel—the One who sends and who will, at the time of the end, bring welcome relief to famine-stricken Israel (see Rom. 15:27: Amos 8:11, 13; 9:13-15). It is of interest to note that Saul's (the Apostle Paul's) ministry will be of great

value to the Jews in a coming day, as well as it is to the Church of today; for the relief was sent by the hands of Barnabas and Saul.

We have seen, in our first picture, the foreshadowings of the blessings of the Gospel to be proclaimed throughout the world. The important question then arises: Will God, with this great movement in progress, cast away His ancient people? God forbid (Rom. 11)! What then will He do? The background of this second picture supplies the answer in giving us a shadow outline of the history of the Jewish people during the gathering out of the Church from among all nations.

Right down Israel's history there has always been a godly remnant. In this present dispensation there have been many sincere believers from among the Jews. At the time of which we are writing, the great majority of the Church were Jewish believers, but when they believed they were baptized by the one Spirit into the One body—the Church; hence we find them here described as being "certain of the Church." They counted all but loss, as regards their Jewish status, for the joy of being found in Christ.

A remarkable prophecy in Micah 5 tells of the days that are coming when "the remnant of His brethren shall return to the children of Israel." When will this be? To be sure, when the Church has been taken home to glory the remnant, saved out of Israel during the Great Tribulation, will no longer be able to be joined to the Church, because it will have gone! The remnant will then return to their former national status. Those holding post-tribulation theories should carefully note this and, if they still hold to those views, they should explain to us plainly when one is to start telling a converted Jew that he can no longer be in the Church but that he must return to his old national hopes!

The persecution that arose pictures the greatly increased tempo of persecution through which the godly remnant will be called to pass in the Tribulation. Those who are for death are delivered to death. Those who are for the sword and captivity will be delivered to them. But others, like Peter, will be providentially delivered out of the prison. Psalm 79:3 says: "Their blood have they shed like water

round about Jerusalem." In our picture these are represented by James.

Peter, the great apostle of the circumcision, cast into the dungeon (in chapter 10 he was on the house top) may well represent the Jewish nation in the dark dungeons of doubt and discipline during the time of the gathering of the Church. The time will come in the goodness of God, and in accordance with the promises and the prophecies, when they will be providentially delivered. Then, like Peter, they will find the angel smiting them on the thigh in discipline, and calling on them to arise from their centuries of long slumber. Hearing the words, "Awake, awake, put on thy beautiful garments, O Jerusalem" (Isa. 52:1), they will do as Peter did.

There is a special prayer provided for use in prayer meetings of that day. See Psalm 79:1. They, like Peter who thought he saw a vision, will say: "When the Lord turned again the captivity of Zion, we were like them that dream" (Psa. 126:1).

Then will their prayer in Psalm 80, "Turn us again"—thrice repeated, each time in deeper agony but with an increasing knowledge of God—be answered, and, like Peter, they will hear the well-known call: "Follow Me." Then will they also discover that the dungeon, from which escape seemed impossible, will be thrown open by the providential touch of the angel, and they will find themselves at liberty.

"*As soon as it was day*" there was great consternation among their persecutors, who found the tables turned upon themselves. Daylight revealed the great deliverance, as the sun rose.

How exact however is our word-picture; for Israel has earthly hopes and the Millenial kingdom of our Lord Jesus Christ to which to look forward! So here we are told that Peter "departed to another place."* At present Israel is scattered far "beyond Babylon," as prophesied by Amos; in fact, all over the world. At the end time, too, they will depart unto another place—the promised land. So will be fulfilled another part of Isaiah's prophecy (chap. 52): "De-

*The Jew's hopes are earthly, and the second coming to them will mean that they will return to their land. The Church's hopes are heavenly; she will have been "drawn up" into heaven before the Jew's hope is fulfilled, as we have seen in our first picture.

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part ye, depart ye." Neither will their departure be in haste, as was the exodus from Egypt. Nor will the dispersion be forgotten. God will bring them again into the wilderness to plead with them and purge out the rebels (Eze. 20:33-44), while Judah, many of whom will have gone back to the land in unbelief, will be dealt with in the land. Two-thirds of Judah will be cut off, and one-third brought through that fiery day of trouble (Zech. 13:8).

The picture would not be complete without those sinister figures in the corner of the background. When Herod receives public adulation as a god, immediately the angel smites him—not in discipline as with Peter, but in judgment. A still more awful doom awaits the man of sin, at the coming of the Lord.

The story of Jacob's return to the land after many years' absence, caused by his own sinful ways, affords a striking parallel to that which we have been considering. He is prevented from passing over Jordan until the breaking of the day, symbolic of the time of the Church's departure. In an agony of soul he has been "wrestling with a Man" who at length touches him on the thigh. This brings Jacob, now "Israel," a prince with God, to realize that he has all along been struggling against God, and he crosses over Jordan, having "seen God face to face" with all the attendant blessing that that meant (see former reference to Psa. 80); and, as he passes into the promised land, the sun rises upon him (Gen. 32:31). How precious and how perfect is the Word of God in all its minute details!

We turn from our picture and see the apostle of the Gentiles taking up in earnest his special work for God. In Acts 13 Bar-jesus, or Elymas, the Jewish sorcerer (to what depth he had fallen!) is smitten with temporary judicial blindness, a pitiful picture of the whole Jewish nation groping in darkness while the light of God's Word is being opened up to the Gentiles. Paul's first sermon is most interesting, containing references to, and quotations from, no less than twelve Old Testament books.

Thank God, many Jews as well as Gentiles have been cured of their spiritual blindness in seeing our Lord Jesus Christ as the Saviour of their souls.

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Our Third Picture: "Break of Day"*—Acts 20

This is an "interior" with a portrait of a young man named Eutychus.

Many a man, and woman too, has fallen asleep at sermon time. There is nothing unusual about that, as many of us, to our discomfiture, have found. Why, then, is Eutychus singled out for this breach of good manners? Perhaps there is more in it than meets the eye.

Let us look carefully at our picture and try to discover what the Artist has before His mind.

The Feast of Pentecost was at hand, that feast which is so closely connected with the Church period. The time this portrait was drawn is certainly "*after the days of unleavened bread.*" We noted that, in Acts 12, the Church was in the enjoyment of those most blessed days, which speak of personal piety, holy living, and feeding on Christ, the heavenly Manna, the truly unleavened "Bread of God," the "Bread of Life" to us.

Now we note sadly that there are signs of declension and somnolence stealing over the saints. No longer are they in the enjoyment of feeding on the unleavened bread of sincerity and truth. Thus with a bold touch of His brush, the divine Artist lights up the whole picture. This calls loudly enough for very serious reflection; perhaps the whole root of the matter lies here, but we must pass on.

Let us think next of the surroundings. In our former pictures we saw Peter on the housetop, and then in the dungeon. Here the Christians are gathering in *the third loft.* Yes, while Israel has, in the providential dealings of God, been committed to the dungeon, the Church, in mercy, has been made to sit in heavenly places in Christ. It is very sorrowful when it leaves its heavenly calling to go back into the world and join in with it.

We have seen Paul starting his ministry. It is now nearly over, and in this chapter he reviews himself and his message, and foresees the days ahead. As to himself, it is "all humil-

*In this section use has been made, by kind permission of his widow, of some of the late Mr. Russell Elliott's thoughts on Acts 20, contained in his book, *Break of Day.*

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ity." How very beautiful! He anticipates the dangers after his departure.

As we have been looking at our picture, perhaps it has dawned upon us that this is a picture of the history of the Church, from its early days until "*the break of day.*"

Taking a closer look, we find it was the evening of the Lord's day and the saints have come to "break bread," two things closely connected with the Church era. There were "many lights." How brightly many of these early Christians shined for God, and what happy times of remembrance they must have had together! On this occasion, Paul was present with them "ready to depart on the morrow." This is not without significance, for surely that should be the attitude of us all. For us, the morrow is the coming of our Lord; and what He said to others He says to us: "Therefore be ye also ready."

Perceiving the trend of things, Paul seemed pressed in the Spirit to speak at great length and with greater affection. Perhaps as he warned them and exhorted them it was "with tears."

But see! Eutychus has ensconced himself in the window, perhaps keeping one eye on Paul and the other on the world outside. No wonder it is recorded of him:

1. "Being *fallen* into a *deep* sleep";
2. "He *sunk down* with sleep";
3. "He *fell down* from the third loft," right out into the world;
4. "He was taken up dead."

This was at *midnight.* Surely this is an eloquent picture of the Church in the dark Middle Ages. The condition was so bad that the Church seemed lifeless and recovery seemed impossible.

Whereupon Paul went down, and fell upon him and embraced him, just as Elisha had done with the Shunammite's son. This is all in contrast with Peter. It was not the smiting by the angel that revived Eutychus but the embrace of God's love that wrought such a wonder.

"His life is in him," said Paul; and up they went to the third loft again. The position was recovered.

It was Luther's preaching of Paul's doctrine of justification by faith that brought about the great revival of the Reformation, and every great revival since has had an expanding knowledge of Paul's doctrine as its basis.

When they had come up again, and "had broken bread, and eaten, [the remembrance service and, afterwards, a meal, I conjecture] and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted" (vss. 11, 12).

Paul's doctrine is now in the ascendent, and he, being dead, will yet go on speaking to us through the Word until the "break of day."

Special notice should be taken of the important place that is given to the breaking of bread. It is Paul's teachings that restored this untold privilege in its simplicity to us. Shorn of ecclesiastical trappings, what a feast of spiritual refreshment it has been!

Eutychus remains "a young man" till the end of the story. Is not this to give us another sidelight on our picture Of our Lord it is said: "Thou hast the dew of Thy youth"; so this eternal characteristic of His He imparts to the Church. A sharers of His life, no scars of sorrow, age, or change will ever mark us.

The midnight darkness will be over. The pilgrimage will be passed. The Morning Star arises, and with it comes the "break of day" and the Church's Home-Call at the coming of her Lord into the air to take her home. All this will take place before the Sun of righteousness arises with healing in His wings. So, be of good cheer, for the coming of the Lord draweth nigh. We, too, shall be "not a little comforted."

In the Minority

When Elijah prayed down fire from heaven and put to shame the prophets of Baal, he was in the minority; but he was pleasing to God and a testimony to Him. So not mine) being in the minority in this Christ-rejecting world. God's people have never been in the majority on this earth since the earliest days of Creation. But they have been His people, a witness among the multitudes as to His power, love, and grace.

Fear fills the hearts of God's enemies as He wreaks havoc upon them, but they continue to be rebellious and will not have His Son to reign over them.

THE REVELATION, VERSE-BY-VERSE

by E. Schuyler English

Chapter XI, Verses 11–14

Verse 11

"And after the three days and a half [the] spirit of life from God came into them, and they stood upon their feet; and great fear fell upon those beholding them." To lie dead and forsaken "on the street of the great city . . . where our Lord was crucified" was not long the lot of the "two witnesses." Like their Lord, they were raised and were seen of men. For three and one-half days wicked men took delight in their death and the silencing of their testimony. Then a miracle took place! The breath of life was sent from God, and they arose. The rejoicing of God's enemies turned to fear, and no wonder, for their apparent victory had been turned into defeat. This was no hour of triumph, as they had supposed it to be. It was an hour of terror. The power of Almighty God was working before their eyes.

The "two witnesses," in their resurrection, composed another segment of the first resurrection. Our Lord Himself was the "firstfruits" but not the culmination of the harvest. After Him others were to be raised, "but every man in his own order" (I Cor. 15:23; cf. vs. 20).

Verse 12

"And I heard a great voice out of heaven saying to them, Come up here." Far from being forsaken, God's witnesses are remembered in heaven. "A great voice" is heard; it is

the voice of Jehovah, the Lord Himself, and it speaks here, not to "them that dwell upon the earth," God's enemies, but to His precious servants, calling them home. "Come up here!" The voice of power, which is as strong as the voice of many waters, is also the voice of love. Today it says, "Come unto Me," to draw men to salvation; in that day, "Come up here," to beckon His redeemed people to His very presence and glory.

"And they went up to heaven in the cloud, and their enemies beheld them." This is translation, rapture of believers. But we must remember that resurrection and translation will proceed "every man in his own order." The Lord Jesus Christ was raised and raptured. Old Testament men and women of faith, together with the "sleeping" saints of the Church—all the dead in Christ—are to be raised and, simultaneously with a living generation of believers, will be translated (I Cor. 15:51, 52; I Thess. 4:13-18). But this will have come to pass already, we believe, prior to the rapture of the "two witnesses"; in fact, before the breaking of the first seal which introduces the Tribulation, the Rapture will have taken place (see comments on 3:10; 4:4).

Again, like their Lord, the "two witnesses" will pass through the lower heavens into the third heaven "in the cloud," but, unlike their Lord, their enemies, and the enemies of God, will behold them departing. Whatever of terror the earth-dwellers have not experienced in the resurrection of the "two witnesses" will be known by them as they view God's servants taken up alive to heaven, beyond the reach and sight of their tormentors.

"*The* cloud" may possibly be the Shekinah glory cloud in which our Lord Himself ascended; certainly it would appear to be a special cloud of significant utility. The cloud of Exodus 40:34-38 bespoke the presence of the Lord. The cloud of Luke 9:34 enfolded the Son, with Moses and Elijah, on the transfiguration mount, and the voice of the Father spoke in testimony to His beloved Son. Our risen Lord departed from the earth in a cloud (Acts 1:9). The raptured saints of an earlier occasion will be caught up "in clouds" (I Thess. 4:17). And the "strong Angel," the glorified

Christ, is viewed by the Seer as "coming down out of the heaven, clothed with a cloud" (10:1). In an instant, then, the martyred, resurrected witnesses of the Tribulation will enter the presence and glory of the Lord, when He vindicates them and their testimony by summoning them with the voice of power and receiving them unto Himself.

VERSE 13

"And in that hour there was a great earthquake, and the tenth of the city fell, and seven thousand names of men were slain in the earthquake." "In that hour," the very hour when the "two witnesses" are to be translated, there will be "a great earthquake." Under the breaking of the sixth seal, we were told of "a great earthquake" (6:12) and, when the seventh vial is poured out, "a great earthquake, such as was not since men were upon the earth, such an earthquake, so great" will take place (16:18). Since The Revelation is a symbolic book, the reader is justified in understanding these two upheavals in a figurative sense on account of the context in which they appear. Here, however, under the blowing of the sixth trumpet, the expression seems to be a literal one, wherein destruction and death fall, in the circumscribed sphere of Jerusalem, upon one-tenth of the city and seven thousand men.

In His Olivet discourse our Lord predicted earthquakes in divers places in the end times (Matt. 24:7; Luke 21:11). Here is one of them. It is an act of divine judgment, God taking His tithe of Jerusalem's man-made dignity and wealth in retribution for her part in the horrible desecration of His witnesses. Not only will the city itself be judged thus, but "seven thousand names of men" will be slain when the earthquake shakes the city.

"Names of men" is a peculiar expression that is not found in the text of the Authorized Version but appears in the Greek. There have been speculations as to its precise connotation but no authoritative interpretation. This, too, is speculation and no more: it is possible that the expression signifies those in prominent places of authority who will permit the bodies of God's witnesses to lie dishonored in the street of the city while the world makes sport of them.

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In Elijah's day, it will be recalled, Jehovah reserved for Himself seven thousand who had not bowed their knees to worship Baal (I Ki. 19:18). Here, in contrast, we read of a like number who will be slain because they will not bow their knees to the God of all the earth, having rejected and slain His prophets.

"And the remnant were filled with fear." "The remnant" here does not denote a *believing* remnant of Jews, as it does frequently in Scripture, for the context clearly indicates that this "remnant" is simply composed of those who remain alive in Jerusalem after the seven thousand have been slain. They will be "filled with fear." "Great fear will fall *upon* them" when they see the "two witnesses" raised from the dead (vs. 11). That fear will *fill* them when they behold the disaster that will come upon their city and their fellows. Isaiah spoke prophetically of a day like this when he declared that "in that day a man shall . . . go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth" (Isa. 2:20, 21).

"And gave glory to the God of the heaven." Does this mean that those who live through the great earthquake turn to God for salvation? We suspect not. There is no indication of repentance but only of fright. Men will see the manifestation of divine power. They will acknowledge that there is a God, the God of heaven. They will say, as it were: "Providence has wrought this havoc." They will still be a rebellious people, however. Obliged to admit that there is a distant Majesty, they will not desire His presence. They will fear His power but will not fall down before Him. In an external way they will give glory to the God of the heaven, while rejecting Him as their God and Saviour. It is one of the particular themes of The Revelation that the title deed of the earth belongs to the Son of God, that the kingdom of this world is to become the kingdom of the Lord Jesus Christ. This, men as a whole are not willing to acknowledge. They say, in effect: "We will not have this Man to reign over us."

Yes, they will give glory to the God of the heaven, but there is nothing in the passage to suggest a searching of

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consciences, a turning of hearts to God, and a gracious work of regeneration accomplished among this "remnant [that] were filled with fear."

VERSE 14

"The second woe is past; behold, the third [woe] comes quickly." The first woe is linked with the judgments under the fifth trumpet, wherein apostasy and abominable distortion of the truth are introduced. It will end immediately prior to the sounding of the sixth trumpet (9:12). Then come judgments of a physical nature, such as those about which we have been reading in this chapter. These constitute the second woe, which is now said to be past. But there will be no surcease of judgment upon those who reject the God of heaven and earth, and His Son whom He gave to the world to redeem us from deserved condemnation. "The third [woe] comes quickly." Woe it will be, indeed, to the enemies of God; but it will bring vindication to our blessed Lord, and joy and comfort to all of His blood-purchased people; for the third woe, introduced by the sounding of the seventh trumpet, will herald the deliverance of the kingdom of this world to its rightful King, our Lord and Saviour Jesus Christ.

(To be continued, D.V.)

He Has Seen

Exodus 3:7, 8

by EDNA SORRELL KAUER

The God of all the universe
Has seen thy need;
He sees the eyes that weep,
The hearts that bleed.

He hears the groaning of thy soul;
He hears thee pray;
He knows the pressure of the weight
Throughout each day.

But, best of all, He has come down
To hold thy hand,
To lead thee safely home unto
A better land.

The complete path of the Christian life from faith to sight, from redemption to glory, is traced in the blended experiences of a group of the patriarchs.

FIVE IN ONE

by A. H. Stewart*

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son. Of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward (Heb. 11:17-26).

The above portion of God's wonderful Word lists five names familiar to all students of the Old Testament Scriptures: (1) Abraham, (2) Isaac, (3) Jacob, (4) Joseph and (5) Moses. I suggest that they illustrate for us one true Christian, from the day he first believes until he arrives at the terminal to which he is destined, for our Lord is "bringing many sons to glory" (Heb. 2:10).

Our Captain has met and overcome all our enemies. "He has overcome the world." He has overcome all opposition of man. He has overcome sin, Satan, and the grave, and "we see Jesus who was made [*or became*] a little lower than the angels, crowned with glory and honor" (Heb. 2:9). He has never lost any of the sons on the way "but the son of perdition

*Mr. Stewart, of Racine, Wisc., is well known as a teacher of the Word. This article was written for us after the Editor heard the author deliver a message on the subject in Florida and expressed his delight in it.

that the Scripture might be fulfilled" (John 17:12). Another never can be lost, as John 10:28-30 so plainly states, so that we might have full assurance of faith.

(1) *Abraham.* As we begin our journey to the glory, we learn from Abraham that we are accounted righteous. Not at the end of the journey is that true only, but at the start. Abraham believed God, and it was put to his account as righteousness. He had no righteousness of his own, as we learn from Joshua 24:2. There "the fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham . . . and they served other gods." So "if Abraham was justified by works, he hath whereof to glory; *but not before God.* For what saith the Scripture Abraham believed God, and it was counted [*reckoned*] unto him for righteousness" (Rom. 4:1-3). Thus he becomes the pattern from that day to this. There is no other way to obtain God's righteousness, and our own righteousness is in the sight of God "filthy rags" (Isa. 64:6).

And yet we must have righteousness to be acceptable in God's Holy Presence. We have none (Rom. 3:10). We cannot manufacture any, so we are shut up to God's way of obtaining righteousness. "*But now* the righteousness of God without the law [*without any system of law keeping*] is manifested . . . even the righteousness of God which is by faith of Jesus Christ *unto all* and *upon all* them that believe" (Rom. 3:21, 22).

What did Abraham believe? He believed God *could* give a son out of a dead womb and, if necessary, raise him *from* the dead, "from whence he received him in a figure." We are looking backward now and believe that the story of Abraham and Isaac "was not written for his sake alone, that it [*righteousness*] was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification" (Rom. 4:22-25). Thus we have so-called "Good Friday" and Easter Sunday in one verse of Scripture: "Good Friday"—delivered for our offences; Easter Sunday—raised again for our justification. What a start for the glory land—justified and counted righteous by the God against whom we had sinned!

(2) *Isaac.* Isaac shows us the son's place. We are not only believers, we are all the children of God by faith in Christ Jesus, and "if children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8:16, 17). Isaac had the mind of Christ and could bless Jacob and Esau concerning things to come. God has given us a revelation concerning the future of the whole human race. As men treat Christ our Lord, so God will treat them in the coming day. Man's birthright to salvation is that he is born a sinner and, as such, *must* come to God.

Where [illegible] Christ is the test,
[illegible] your state and your scheme;
[illegible] fit in the rest,
Unless you think rightly of Him.
As He is disposed in your view
So God is disposed toward you.

How many are blinded by the god of this age, who blinds the *minds* of them which believe not (II Cor. 4:4). Vainly imagining that, if they belong to some denomination or church, or have been baptized, or have been confirmed and have taken the Lord's Supper (called sometimes a "sacrament"), all is well, yet they reject the *only* Saviour all the while, refusing to "repent and believe the Gospel concerning God's Son" (Rom. 1:5).

A man may think that all is well
And every fear be calmed;
He lives, he dies, and wakes in hell,
Not only doomed, but damned.

(3) *Jacob.* Jacob shows us our place as servants. All who are saved, are saved to serve the living and true God while awaiting His Son from heaven, even Jesus, our deliverer from coming wrath (I Thess. 1:10). It is as servants that we need to learn the lesson of crossing the hands wittingly. When Jacob was dying, he blessed the sons of Joseph according to the mind of God. His natural eyes were dim by reason of age, but the eyes of his understanding were never so keen.

If Joseph had directed affairs that day, he would have spoiled the purpose of God. "And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out

his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly . . . And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it my son, I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater" (Gen. 48:13-21).

What a lesson to learn—not Manasseh [*forgetting*] but Ephraim [*fruitful*]; not the *first* Adam but the *last* Adam. "He [the last Adam, our Lord Jesus Christ] must have the pre-eminence." Not the *old* nature but the *new* nature created in Christ Jesus produces fruit for God. When the old Adam shall be forgotten, the new man, the last Adam, will fill the earth with the glory of God as the waters cover the sea. Thus Jacob dies worshiping his God and leaning on a support outside of himself, crossing his hands wittingly, reminding one of the sun setting at the close of a summer day.

(4) *Joseph.* "By faith Joseph." In my judgment Hebrews 11 is not so much a definition of what faith *is* but of what faith *does*. Faith is quite a strange word to a Hebrew. In all the Old Testament, I think the word is found only twice—the first time in a bad sense: "for they are a froward generation, children in *whom is no faith*" (Deut. 32:20); and the next time in a good sense: "Behold, his soul which is lifted up is not upright in him: but the just shall *live by his faith* (Heb. 2:4). Though the word "faith" is not found very often, faith itself is there, and it has always pleased God. Indeed, "without faith it is impossible to please Him" (Heb. 11:6).

We find Jacob's illustrious son Joseph at the end of his journey, and two things mark his last message: (1) departure of the children of Israel, the exodus; and (2) giving commandment concerning his bones. What a different message from the one he sent by his brethren to his father when Joseph was at the zenith of his exaltation: "Haste ye and go up to my father and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt" (Gen. 45:9); "And ye shall tell my father of *all my glory* in Egypt

and of all that ye have seen" (vs. 13)[,] Joseph was a great man that day in his own eyes, yea, and in reality; but now his message is so different: "I don't want my *bones* to stay in Egypt, and when the deliverer comes, as he surely will, don't leave my bones behind."

Years later Moses came as God's deliverer, and when the exodus did take place the living, and the dead bones of Joseph, went together. That is as near as a figure or type could go of the blessed hope for which we wait when Jesus comes, "our deliverer from the coming wrath." I trust our theme, as we await the shout and voice and the trump, is not any fancied greatness in this present evil world, but that the Deliverer is coming, perhaps today.

(5) *Moses.* Moses completes the picture. He is the man who forsook Egypt and all its glamour. "Seeing Him who is invisible" to mortal eye, Moses endured to the end. The last view of that man of faith in the Old Testament is on Mount Nebo, "which is in the land of Moab, that is over against Jericho" (Deut. 32:49). There he beheld the land of Canaan given for a possession to the children of Israel, there he died and was gathered unto his people. "Thou shalt see the land before thee: but thou shalt not go thither, because ye sanctified Me not in the midst of the children of Israel" (Deut. 32:51). Moses trespassed against the Lord and failed to sanctify Him at the waters of Meribah, speaking unadvisedly with his lips. The meekest of all men failed in his strongest point. But he had a wonderful funeral: "God buried him." That grave was never found. How good it is so, for doubtless it would have been another cause for idolatry.

They were very fond of Moses, even in our Lord's day: "We are Moses' disciples," they proudly proclaimed (see John 9:28, 29) but Moses's word they did not keep, as our Lord accused them: "Did not Moses give you the law and yet none of you keepeth the law? (John 7:19).

The next time we see Moses is on the holy mount where our Lord was transfigured before those there on the mountain. "His face shining as the sun"; "His raiment white as the light." And behold there with this glorious Lord appear "two men talking with Him, and one of them is Moses" (Matt. 17:1, 3). Moses, who "died," was there seen.

Some day, if our Lord does not come first, we too shall be gathered home by dying and, although no one may know or care where we are buried, our God knows. The sky, not the grave, is our goal, and we shall see Him, and we shall talk with Him, and, best of all, we shall be like Him and see Him as He is (I John 3:1, 3). "For it became Him, for whom are all things and by whom are all things [to bring] many sons to glory" (Heb. 2:10).

Not a servant at God's gateway,
But a son within His home;
To the love, the joy, the singing,
To the glory I am come.

QUESTION BOX

No. 1420. In II Kings 8:26 it says that Ahaziah was twenty-two years old when he began to reign, but in II Chronicles 22:2 his age is given as forty-two when he began to reign. Please explain this discrepancy.

It is generally thought that II Chronicles 22:2 contains a scribal error (that is, a copyist made a mistake in transcribing the text) in giving Ahaziah's age as forty-two. Since father, Jehoram, was only forty when he died, and Ahaziah succeeded him at Jehoram's death, Ahaziah could hardly have been forty-two when his reign began. The age of twenty-two, as recorded in II Kings 8:26, is doubtless correct.

There is another possible explanation of this alleged discrepancy. Literally the expression "forty and two years old," in II Chronicles 22:2, reads: "a son of forty-two years." This certainly suggests that Ahaziah was forty-two years old when his reign began but, since the dynasty of Omri, Ahaziah's great grandfather, began exactly forty-two years before Ahaziah ascended the throne, it is barely possible that the expression, "a son of forty-two years," alludes here to the age of the house of Omri when Ahaziah began to reign.

However, we are inclined to think that Ahaziah's age, as written in the Chronicles account, is the result of a scribal error.

No. 1421. What is the difference between the Passover Feast and the Day of Atonement in Leviticus 23?

The Passover Feast, at which a lamb was slain and its body eaten, typified the redemptive work of the Lamb of God which was fulfilled when our Lord died for sin at Calvary. The Day of Atonement, set forth in detail in Leviticus 16, speaks prophetically of the day when the nation Israel will repent and be forgiven. On the Day of Atonement, before the transgressions of Israel were confessed over the scape goat, and the goat sent away never to return, the high priest [illegible]

came out of the Holiest, into which he had entered with the blood of the first goat. The Lord Jesus Christ, our true High Priest, has entered into heaven with His own blood (Heb. 9:11, 12). When He appears the second time, coming forth out of heaven's glory as the great King-Priest (Heb. 9:28), then the effect of His death for the nation Israel will be fully realized—their sins will be put away forever, cast into the depths of the sea (Mic. 7:19), remembered no more (Isa. 43:25). This will be the fulfilment of the prophetic symbol of the Day of Atonement.

No. 1422. Why is it that Dan is not mentioned among the twelve tribes in Revelation 7?

The Bible does not say specifically why Dan is omitted. However, from what we can discover by comparing Scripture with Scripture, Dan appears to be identified with the work of Satan. "Dan shall be a serpent by the way, an adder in the path" (Gen. 49:17). The teaching of the ancient rabbis was that Antichrist will come through the tribe of Dan. In Judges 18:30 we discover that Dan was the first tribe to set up the golden image; so it may be that Dan will be the leader in the last great idolatry. Other than these intimations as to the reason for Dan's omission in Revelation 7, we have no sure knowledge. But we can leave it to the Lord, can we not?

No. 1423. Is there any place in the Bible where the United States is mentioned, and its part in future events?

No.

No. 1424. Where does the soul of the believer go immediately after physical death? If the soul is immediately taken into the presence of Christ upon death, how do you explain the fact of the dead coming back to life? Does the soul return? If the physical body dies as if it has no soul and, at the second advent of Christ, the believer is taken into the presence of Christ, how do you explain Paul's statement in Philippians 1:23?

The soul of the believer in Christ goes into His presence immediately upon the death of the body. To be absent from the body is to be present with the Lord (II Cor. 5:8); to depart from this body is to be "with Christ, which is far better" (Phil. 1:23). It is not necessary to understand or explain every truth of Scripture to believe it, for it is God's Word. However, when the dead are raised, it is in incorruptible, spiritual bodies (I Cor. 15:51-53, cf. vs. 44), into which their souls enter, else they would not be living bodies, that is, *we* would not be raised. The redemption of the body, as well as the soul, is the result of Christ's death and resurrection. *Now* we experience the salvation of the soul—new life; then, when He comes, we shall experience the redemption of the body (Rom. 8:23). Your last question suggests the doctrine known as "soul sleep"—that when the body dies the soul dies and remains in a state of dormancy until the return of Christ. There is no scriptural basis for such teaching. The souls of Abraham,

Moses and Samuel are not sleeping (Lk. 16:23; Matt. 17:3; I Sam. 28:14). The repentant thief on the cross entered into paradise, the third heaven (Lk. 23:43; cf. II Cor. 12:2, 4) on the very day of the crucifixion. To die "in Christ" is to enter His presence immediately.

No. 1425. What of the Christian who dies with unconfessed sins of which he is aware?

While it is clear from Romans 8:1 that there is no judgment to them which are in Christ Jesus, which clearly means that those who are children of God by faith will not be condemned and cast into hell on account of their sins but have been saved from sin's penalty, certainly fellowship between the Christian and his heavenly Father is broken when there is unconfessed sin in his life. Since there is no condemnation, and since we must all appear before the judgment seat of Christ that "everyone may receive the things done in his body . . . whether they be good or bad" (II Cor. 5:10), it is apparent that God's dealing in respect to the unconfessed sins must be in the matter of rewards, or, more accurately, the lack of rewards. We know, of course, that the Lord Himself is our Advocate when we sin (I John 2:1, 2). In order that we shall live day by day as Christians in fellowship with the Lord, we need constant cleansing. God's Word tells us: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (I John 1:9).

No. 1426. Will you please state, in chronological order, the events preceding our Lord's coming again?

We assume that the coming again of the Lord Jesus Christ mentioned refers to His coming to this earth in power to reign. (1) The first great event which we can expect, at any time, is the rapture of the Church (I Thess. 4:13-17; II Thess. 2:1-10; I Cor. 15:51). (2) Daniel's seventieth week will then become a reality, during which the revived Roman Empire with its head, whom we believe to be the first beast of Revelation 13 (compare Dan. 9:26) will come upon the scene. (3) The Antichrist will also be revealed (Rev. 13:11-18; I Thess. 2:1-10). (4) At the end of the "week," the Lord will come as King of kings and Lord of lords and will destroy the armies arrayed against Israel at Armageddon (Rev. 19:11-16). (5) The beast and the false prophet will be cast alive into the lake of fire (Rev. 19:20) and Satan will be bound for a thousand years, and cast into the bottomless pit (Rev. 20:2). (6) For a thousand years there will be a righteous government ruled by Christ (Rev. 20:4). (7) At the end of the Millennium, Satan will be loosed for a season and will deceive men throughout all the earth; and when they, as Gog and Magog, seek to destroy the camp of the saints, fire will come down from God out of heaven and will devour them (Rev. 20:7-9). (8) Satan himself will be cast into the lake of fire (Rev. 20:10). (9) The judgment of the great white throne will take place (Rev. 20:11-15). (10) Following this the new heaven and new earth will come into existence, and those who are the Lord's will be with Him and He will dwell with them throughout all the ages of eternity.

Those who hear the voice of Jesus, and *come*, find the rest, the joy, and the peace that He gives, deeper every day.

The doctrine of the Return of Christ is not taught in the Scriptures simply to satisfy curiosity about future things but is a means of comfort and a call to holiness.

THE PRACTICAL VALUE OF THE DOCTRINE OF THE RETURN OF CHRIST

by CHARLES H. MOUNT*

THE revelation of the truths concerning our Lord's return, both for His saints at the Rapture and with His saints at the end of the tribulation period, is set forth in the Word of God, *not* primarily as a theory of eschatology or as the basis for speculation or debate. A careful reading of the various contexts surrounding these truths will reveal that, in each case, there was some special reason for it: either comfort, exhortation, admonition, or warning. In the Gospels, as in Matthew and Luke for instance, our Lord was preparing the disciples for the confusion and blighting of national hopes that might result from the destruction of Jerusalem which was to follow soon, in A.D. 70, to assure them that the suffering that was ahead for them was not the Great Tribulation spoken of by the Prophet Daniel, and to give them an outline of God's program for Israel. In John 14 we see Him comforting them over His approaching departure to the Father, by the promise to return again and receive them unto Himself. In the Epistles of Paul and Peter, these doctrines are used as a means to call be-

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lievers to holy living, as well as for comfort, admonition, encouragement, and warning.

1. The Comforting Hope (I Thess. 4:13-18)

This most familiar passage, looked upon as the norm of the teaching about the Lord's return for His saints, was written primarily for the comfort of confused and saddened believers who were uncertain as to the future of those who died before the return of the Lord, an event which they had been taught, in Paul's three weeks' ministry among them, to expect at any time. What was God's plan for them? Were those who were "asleep in Jesus" to lose their place in the kingdom and miss the sight of the returning Lord? The apostle would not have them ignorant concerning those that "sleep [blessed substitute for the word 'die'] in Jesus," lest they sorrow as those who have no hope (vs. 13).

For those who die without Christ there is no hope, hence no comfort. Paul's loving heart went out to these puzzled believers, and so he gave them the blessed assurance that he had a "Word of the Lord" for them, a special revelation concerning them that "sleep in Jesus." They had no doubt seen the uncomforted grief of their pagan neighbors as, for example, the missionary in Africa hears today the hopeless wail of broken hearted mothers over their babies lost to them forever. Had they no hope concerning their loved ones who were "asleep in Jesus" now? But there was hope and comfort for them. It is the assurance that we Christians have today.

The grief we now feel over the passing of our loved ones is only for a temporary separation and is not inconsolable. Paul gives the wonderful assurance of reunion with loved ones *and with the Lord Himself*, and this wipes away the tears, enabling a scripturally intelligent Christian to go through the trying ordeal of a funeral with quiet heart and radiant face, as this writer has seen them do more than once.

Paul continues with the glorious promise that "we which are alive and remain unto the coming of the Lord shall not precede them that are asleep" (vs. 15). For as surely as we believe that Jesus died and rose again, so surely we may know that "they that sleep in Jesus will God bring with Him"

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(vs. 14). How blessed it is to be "in Christ," which is the position of every true believer! "Chosen in Him," "accepted in the Beloved," "made the righteousness of God in Him," we live in Him and walk in Him; and when we die, we sleep in Him."

Finally, Paul gives the picture of the returning Lord: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God: and the dead in Christ shall rise *first*." Those who have died in faith are asleep in Jesus. They are not to be left behind, nor are they to miss this glorious event. And *then* we which are alive and remain shall be changed suddenly, "in a moment, in the twinkling of an eye," and together with them we shall be caught up in clouds to meet the Lord in the air, "and so shall we ever be with the Lord" (I Cor. 15:51, 52; I Thess. 4:16, 17). Before the echoes of the last trump will have died away, before our startled senses have grasped the fact that our loved ones have been raised, we shall be changed into the likeness of the body of His glory (Phil. 3:21) and together with them we shall be swept up in clouds to meet our glorious Lord, to be with Him forever!

The whole reason for this wonderful revelation is given in the closing admonition: "Wherefore comfort one another with these words." Would that God's dear children might draw the comfort from this truth which was intended, and keep their hearts aglow with the blessed hope of an early sight of our blessed Lord and reunion with our loved ones who are now "asleep in Jesus."

(To be continued, D.V.)

The Unkind Word

How like an arrow is a word,
At random often speeding
To find a target never meant,
And set some heart a-bleeding.

Oh, pray that heaven may seal the lips
Ere unkind words are spoken;
For heaven itself cannot recall,
When once that seal is broken.

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BOOK REVIEWS

by WILLIAM A. MILLER

Hymns They Sing in Britain. Collected by Thomas B. Rees and Frank Boggs. (Foreword by "Billy" Graham.) Hildenborough Evangelistic Trust, Ltd., North Tonbridge, Kent, England. Art covers, spiral binding, 100 pages. Price, $1.00. Order directly from English address above.

Here is a rather unique publication, with beautiful illustrations and stories about hymns that are generally quite familiar to those of us who come from the old country. In addition to pictures of Tom Rees, Frank Boggs, and "Billy" Graham, there are photos of historical landmarks in Britain. On the front cover is a lovely sketch of Westminster Abbey. The binding of the book makes it suitable and convenient for the use of song leaders and soloists.

This reviewer considers this collection of hymns very desirable. The majority of them are of a devotional character and will be most effective in churches where a solid Bible ministry is carried on. It is not certain in the reviewer's opinion, however, that the new hymnal will meet with popular demand in this country, particularly among the youth where faster tempos, choruses, and the like are the order of the day. We wish such hymns as these were used more widely, for they are written, and must be sung, in a spirit of reverence.

by RAY C. STEDMAN

These Issues We Must Face. By W. A. Criswell. Zondervan Publishing House, Grand Rapids, Michigan. Cloth *binding, 137 pages. Price, $1.75.*

"Seeing we have such hope we use great plainness of speech." So said Paul of the vital issues of his day, and with equal aptness the words may be applied to this book. Dr. Criswell, successor to Dr. George W. Truett, is pastor of the large First Baptist Church of Dallas, Tex. With refreshing candor and simplicity he examines some of the crucial problems of modern-day thinking concerning Christ and the Bible. These are not reasoned discourses or even strong apologetics but simple short sermons, each clearly defining an issue and stating the profound conviction of the author based on a "Thus saith the *Lord.*"

Readers of *Our Hope* will be especially delighted to find in this book a vigorous declaration of the premillennial return of Christ, reflecting a growing movement in some of the churches in the South away from the once prevalent view of postmillennialism.

The Creation: Facts, Theories, and Faith. By Theodore *L. Handrich. Moody Press, Chicago. Cloth binding, 311* pages. Price, $3.95.

Christians who are afflicted with doubts concerning the scientific reliability of the Bible will find this book invaluable. A careful scrutiny is made here of all the many and often conflicting theories of science

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concerning the origin, age, and development of the earth. Careful distinction is made between fact and theory, and all are evaluated in the light of biblical revelation. Without espousing any one theory in its entirety, the author succeeds admirably in showing how many of the modern theories support the statements of Scripture.

The author is to be commended on the thoroughness of his work. The book is technical enough to be authoritative, yet written in understandable language for the layman. Chapters of especial interest concern the theory of ecological zonation, radioactivity as an age indicator, and continental glaciation. Some readers may wish the book were more dogmatic in favor of any one theory, while others will find this objectivity its most valuable feature. An especially fine feature is the chapter summary at the close of each section and the orientating material given as informal remarks.

Notes on The Miracles of Our Lord. By Richard C. Trench. Fleming H. Revell Company, Westwood, N. J. Cloth binding, 517 pages. Price, $3.75.

One wonders if perhaps the word "trenchant," meaning *incisive, penetrating, sharply clear*, was not derived from this great archbishop's name. Certainly no better word could be used to describe his work and style. Modern Christians, who are unaware of the great heritage of devoted scholarship found in the works of giants like Trench, are missing indescribably much. Few modern works measure up to the standards of these masterpieces of the past.

The opening chapters of this book constitute a masterful treatment of the authenticity and purpose of miracles. There follows then an expositional survey of each of the miracles of the Lord, delving deeply into the background of each and laying bare the underlying purpose and lesson involved. Any Bible student or teacher will find this a treasure mine indeed.

Notes on the Parables of Our Lord. By Richard C. Trench. Fleming H. Revell Company, Westwood, N. J. Cloth binding, 518 pages. Price, $3.75.

This companion book to the *Notes on the Miracles* is, like that one, a reprint of one of the enduring Christian classics. Trench's introductory chapters on the parables form incomparable source material for a proper understanding of the great parabolic discourses. His treatment of the individual parables is in his usual lucid and helpful style. Unfortunately he held the Anglican view of eschatology—that the preaching of the Gospel would usher in the golden age of a converted world, and this highly colors his treatment of those parables that have to do with the doctrine of last things. This in no way discredits the overall worth of this stimulating work. Even in the eschatological parables there is much highly enlightening and valuable illustrative material presented. Even when one must differ with the final conclusion, the word of a great teacher like Archbishop Trench is well worth hearing.

"That in all things He might have the pre-eminence."

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Editorial Notes

"We have a great High Priest, who is passed through the heavens, Jesus the Son of God" (Heb. 4:14). Israel's high priest passed through the earthly tabernacle of worship to enter the Holiest. And these holy places on earth were figures of the true, of that which is above (Heb. 9:24). Moses, when he saw that pattern from the mountain top, when he stood in the presence of the Lord, beheld three heavens. The outer court—the first heaven; the holy part—the starry, the second heaven; and the holiest—the third heaven. Later the true Priest came, the Lord from heaven. He came down from the third heaven; He passed through the heavens downward, leaving the Father's bosom and His eternal dwelling place. And when about to come into the world, He said: "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me; in burnt offerings for sin Thou hast had no pleasure. Then said I, Lo, I come to do Thy will, O God" (Heb. 10:5-7).

And so He passed through the heavens, the Only Begotten. He passed through the second heaven, where wonderingly His creatures, the angels, must have beheld Him in His downward sweep. He passed through the heaven surrounding our planet, the first heaven, where Satan's domain is, the dwelling place of "the prince of the power of the air." He came down to earth, and that which had been predicted by the seer's pen, that a virgin should conceive and bring forth a son to be called Immanuel, came to pass.

The Holy Spirit had come upon the virgin and, by His power, *created the body, the prepared body; and the Spirit Himself,* "the power of the Highest overshadowed her." Then that holy thing, the God-Man was born (Luke 1:25).

The Son had come down, passing through the heavens, for one great purpose. He came to put away sin by the sacrifice of Himself. He came to be made sin for us. He came that He, the Just One, might die for the unjust, to bear the sins of many, to bring man back to God.

This mighty work which He alone could do, was finished by Him when He bowed His thorn-crowned head on that cross of shame and uttered that never-to-be-forgotten shout: "It *is finished!*" *All was then finished to enable the holy and* righteous God to redeem those of lost humanity who believe and trust in Him, the Son of God, who died for our sins. Peace, everlasting peace, was made through the blood of His cross. For this He had passed through the heavens.

He passed through the heavens again after His finished work. He had to go back to heaven to be the Priest, such a priest who ever liveth and who has all power. It is written: "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered once into the holy place, having obtained eternal redemption" (Heb. 9:11, 12). "For Christ is not entered into the holy places made by hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24).

The disciples saw Him beginning His return through the heavens. He stood before them on Olivet. It was "this same Jesus." He had the body of His incarnation. That body could not see corruption, the process which sin has brought into the world. They heard Him speak for the *last time; it was the same gracious voice that they had heard* for three years as His followers. His hands were extended for the last time in blessing. They looked and saw in those palms the nail prints. He was the same who had been nailed to the cross. Then He was lifted up. He ascended upon

high. A cloud, the Shekinah cloud, His glorious garment, enveloped Him and He passed out of their sight.

What happened after that we can learn from Scripture. He went up with the victor's shout and passed once more through the heavens, now upward to return to His eternal home. Perhaps Michael and an escort of mighty angels were present announcing His triumphant ascension. "He was seen of angels." He passed through the first heaven and all the demons and fallen angels were swept aside, unable to obstruct His advance. He passed through the second heaven. Angels had known His descent as the Only Begotten. They watched His incarnation; they heralded His birth; they served Him on earth; they must have witnessed His suffering; they were present at His resurrection. And now they beheld Him in the form of the creatures He had come to redeem, in the form of man, passing through the second heaven. What shouts of praise must have re-echoed in those unmeasurable depths!

He passed through the heavens and entered heaven itself! He reached the door which opens into the third heaven. It swung wide. There is the glorious throne of God! Every angel had to stand aside. He alone had the right to enter in. Let us remember, He was not changed in His ascension. His body was not changed. He did not become a spirit or some kind of a phantom after the disciples gazed upon Him for the last time. No, He is still "this same Jesus." It is the Man Christ Jesus!

He entered through the door as the Firstborn from the dead, as the Head of the new creation, the second Man. Then the Father welcomed Him back. The Son took His place upon the Father's throne, a Priest after the order of Melchisedek, a Priest who is able to save them to the uttermost all who come unto God by Him, who ever liveth to make intercession for them. As the Head of the body, the Church, He ministers to His members on earth. As Priest He sustains and keeps; as Advocate He restores. By His life up yonder He saves and keeps, and faith sees Him there, the unseen, the risen, the glorified Man.

—*From the writings of the founder, A. C. G., 1933.*

And After That

After His death and resurrection, our Lord Jesus Christ, the God-Man, *passed through the heavens into the very* presence of God the Father, where He now acts as our High Priest, our Intercessor and Advocate at the throne of Almighty God. He is there to fulfil this present ministry for a foreordained time that is not revealed to us, but the Father knows. It is *until* . . . "Whom heaven must receive," we are told, "*until* the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3:21). "But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting *till* His enemies be made His footstool" (Heb. 10:12, 13; cf. Psa. 110:1). The ascended Christ will not remain upon the throne of His Father forever but until the precise moment when the divine fiat tells Him to leave that place and to pass through the heavens a third time, when He will descend to this earth, *the "same Jesus" who was seen ascending by His chosen* apostles (Acts 1:11).

That our Lord is seated at the right hand of the Majesty on high until His enemies are made His footstool does not imply that He will not move from the Father's throne at all until the appointed time, but that His is the place of power there now. For, indeed, He has already risen from that throne at least once. Stephen, immediately prior to his martyrdom, "being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus *standing* on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man *standing* on the right hand of God" (Acts 7:55, 56). Furthermore, there is still another occasion when the God-Man will move from the Father's side before His enemies are put under Him.

The divine purpose for this present age is the calling out, from among the Gentiles, of a people for God's name (Acts 15:14). This process has been going on through the centuries since Pentecost as multitudes from every nation have been added to the body of Christ, the Church. This people, the Church, has its own promise that it, too, will pass through

the heavens one day. The Lord Jesus Christ is the Forerunner (Heb. 6:20) who will bring many sons unto glory (Heb. 2:10). All of the members of Christ's body will follow their Head through the heavens in a coming day.

Once this promise was made to His own by our Lord Himself: "I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14:3). Again it was revealed by the Lord to the Apostle Paul, who recorded it in one of his letters: "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 [precede] them which are asleep. For the Lord Himself will 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" (I Thess. 4:15-17). This is not Christ's future descent through the heavens to the earth but His descent into the air to meet His blood-purchased saints who will themselves pass through the heavens and, with their Forerunner, enter the Father's house of many mansions. This will be fulfilled, not when the wrath of God and of the Lamb have been wrought during the Great Tribulation, but when the body of Christ, the Church, is complete, when its last member is added. It may be at any moment. It is the blessed hope of the believer in Christ.

After this, when God's time is ripe for His Son to leave His throne and return to the earth to judge and to reign, the God-Man will descend through the heavens again. He will not be alone on this occasion. With Him will be "all His saints" (I Thess. 3:13), "ten thousands of His saints" (Jude 14), "and the armies in heaven" (Rev. 19:14). This will be the second coming of Christ which the world so sorely needs, although it is not aware of the fact.

But we, the Church, His bride, await the face to face meeting with the Bridegroom. When this takes place, His intercessory and advocatory work will no longer be needed on our behalf, although we shall never forget it. Neither shall we any more need to fall upon our knees at the end of the day to confess the sins so grievously committed. For

"in a moment, in the twinkling of an eye . . . we shall be changed" (I Cor. 15:52). "We shall be like Him; for we shall see Him as He is" (I John 3:2). Therefore let us look up, and keep looking up, waiting for Him, "for that blessed hope, and the glorious appearing of our 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" (Tit. 2:13, 14). Having this hope set upon Him, let us purify ourselves even as He is pure.

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Wolves in Sheep's Clothing

Strong evidence as to the inspiration of the Scriptures is to be seen in the conditions that exist today in Christendom, for again and again the New Testament gives warning of increasing corruption of the doctrine of Christ. Rejection of the truth of the Scriptures and a final apostasy from the faith are not to come as a surprise to those who know the Bible, but are to be expected as the age moves forward.

The first warning concerning corruption among those who call themselves Christians was sounded by the Lord Jesus Himself: "Beware of false prophets," He cautioned in the Sermon on the Mount, "which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15). This was spoken quite early in His ministry. Later He warned of "false Christs and false prophets" (Matt. 24:24) and that, when He Himself should return, the faith would be dim on the earth (Luke 18:8).

It will be recalled that the Apostle Paul, on his voyage toward Jerusalem, met with the elders of Ephesus for the last time, at Miletus. To them he declared: "Take heed . . . unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them" (Acts 20:28-30). This exhortation was spoken expressly for the situation at Ephesus, to be sure, but

it sounded a prophetic warning as to the shape of things to come.

Proof of the broader application of the premonishment to the Ephesian elders may be seen in the apostle's letters to Timothy, among the last of his writings: "Now the Spirit speaketh expressly," Paul wrote to his young friend, "that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons" (I Tim. 4:1); and, "The time will come," the apostle said in his final epistle, "when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:3, 4).

Peter sounded the warning too. Referring to olden times, he wrote: "But there were false prophets also among the people," and then added, "even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the truth shall be evil spoken of" (II Pet. 2:1, 2). Furthermore, Peter predicted the rise of some who would disbelieve the Lord's promises to come again. Wrote the apostle in the letter from which we have just cited: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation" (II Pet. 3:3, 4).

And what of John, the apostle of love? In his first epistle he warned: "Little children, it is the last time: and as ye have heard that Antichrist shall come, even now are there many antichrists; whereby we know that it is the last time" (I John 2:18). Again John stated: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 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 is in the world" (I John 4:1-3).

Was our blessed Lord accurate when He predicted wolves in sheep's clothing and departure from the faith at the age's end? Did not Paul, and Peter, and John write under the control of the Spirit of God who inspired them? Did they give real warnings or false warnings? The answers are in the positive, of course.

The prophecies of growing denial of the doctrine of Christ, of ever-widening apostasy, have been true through the centuries and may be seen to be very real today. In every phase of professing Christianity wolves, in sheep's clothing, are threatening the flock. These wolves are men, men in the garb of prophets of God, men who claim to be teachers of the truth but who do not know the truth, men who are looked upon as preachers of righteousness when they are deniers of the power of God, men who enter the ministry of God's Word and among God's people who yet deny the Deity of Christ, His virgin birth, His miracles, the value of His atoning sacrifice, the fact of His bodily resurrection and ascension into heaven, the necessity and power of the Spirit to regenerate, and the personal return of Christ. They are descendants of Cain or of his ways, ignoring and denying the need of blood sacrifice for sin.

What is it for which these men are laboring? It is, whether they are aware of it or not, the full manifestation of the mystery of lawlessness, when the man of sin will be revealed, the son of perdition (II Thess. 2:3, 7). For it is he, the religious leader of the last days, the key figure in the final apostasy, who will be *the* wolf in sheep's clothing. He is spoken of in Revelation 13. He is the beast "out of the earth" of whom it is written that he will have two horns like a lamb, thus imitating the lamb of God; whereas he will speak as a dragon, as the mouthpiece of Satan himself. *The* wolf will be *the* Antichrist. His forerunners are among us today throughout all Christendom. Beware of them. From such turn away.

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Hypocrisy

Dr. J. H. Jowett once told of an experience he had when visiting the office of a friend. Dr. Jowett saw what he believed to be a beautifully bound Bible on his friend's desk.

He picked it up to examine it and, upon lifting the front cover, discovered that the "Bible" was nothing more than a cash box.

A cloak of piety may sometimes hide a worldly heart. In commerce, or in society, or in the field of religion there are those who pretend to be what they are not, and this is hypocrisy. Our Lord's estimate of hypocrites is written in bold letters in Matthew 23. Among the seven things that are said to be an abomination to Him is "a false witness that speaketh lies" (Prov. 6:19), which is nothing less than hypocrisy, for we can speak lies with our actions as well as with our lips.

God's people need to be zealous of every kind of good work, and one of these is forthrightness, complete honesty. Let us be careful not to pretend to be what we are not; rather, let us seek to be what we pretend to be, since the pretense is evidently based upon desire. In our own strength we shall surely fail, but in the Spirit's power, by yieldedness to the indwelling Christ, all things are possible.

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Concerning Criticism

The Christian is blind who is not aware that the spirit of criticism is strong among believers in the Lord Jesus Christ. We are not speaking here of the denunciation of false doctrine but of the censure of others who are members with us of the body of Christ. How often it happens that, when a group of believers is gathered, the conversation turns to personalities, and the name and character of a brother or sister in the Lord are disparaged. Instead of such a time of fellowship resulting in edification it issues in fault-finding. "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (Jas. 3:10). The Editor does not hold himself to be blameless in this regard but is as guilty as the next person.

"Charity [love] shall cover a multitude of sins," Peter tells us (1 Pet. 4:8). This does not imply that love condones sin but that it does not magnify faults. If a fellow-Christian is guilty of sin, the believer who really loves the culpable party will plead with the erring one, with anguish and tears,

to put it away. Neither will love broadcast either intimation or insinuation of the error.

"*Charity [love] . . . thinketh no evil*" (1 Cor. 13:4, 5). Rather than to suspect the worst when a brother in the Lord says or does something that is doubtful, love will look for the best in the "offender."

There is a great deal of prayer going up for revival in this land in which we live. We surmise that one of the hindrances to revival may well be the shameful lack of charity that we Christians exercise one toward another.

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The Body and Bride of Christ

Some of God's people appear to be perplexed as to how the Church can be both the body and bride of Christ. These are symbolic terms. Just as our Lord is said to be the Door, the Bread, the Shepherd, words which are certainly not synonymous, so the Church is at the same time the body and bride of Christ.

The Church is said to be the body of Christ when the subject pertains to life received *from* Him. The Church is related to Christ as His bride when the subject alludes to love bestowed *by* Him.

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Treasure

One night in a hotel in Toledo, Ohio, we were awakened at 2 a.m. by the sound of a fire alarm ringing in the hall. With recollections of disasters of recent years, we got up and rushed into the hall, to find near panic—but no smoke. Men and women, young and old, were rushing to and fro, some partly dressed, some hardly dressed at all. And almost every one of them had something in his hands, some treasured possession. One young lady, dressed only in a night-gown, wore on her head a new, flowered hat!

It was only a false alarm! A practical joker had broken the glass in the fire-alarm box. When we got into bed again, recalling the various articles that some of the hotel guests were carrying, we were reminded of the words of our Lord:

"Where your treasure is, there will your heart be also" (Matt. 6:21).

Where is your treasure, and where is mine—in the things of the world, or in Christ? For it is there that our hearts will be also. We need to find in Him our All in all.

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Thomas A. Lambie

Dr. Thomas A. Lambie, a missionary for nearly thirty years in the Sudan and Ethiopia, went to be with the Lord in late April, in his seventieth year. Dr. Lambie, who in recent years served under the Independent Board for Presbyterian Foreign Missions, was in charge of the Berachah Tuberculosis Sanatorium in Ain Arrub, Jordan, and it was there that he left this earthly scene to be with Christ.

To Mrs. Lambie and other loved ones the staff of Our Hope extends sympathy in the Church's loss and theirs while rejoicing in the memorable ministry that Dr. Lambie had and his abundant entrance into the glory.

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Do You Like to Read?

If you like to read and value good books for reference, here is a way to procure three titles without cost. Send us three new annual subscriptions to Our Hope, together with nine dollars ($3.00 each per year), and we shall forward to you, without cost, the following books: *Christianity or Religion?*, by A. C. Gaebelein; *The Work of Christ*, by A. C. Gaebelein; and *God's Story of Man's History*, by Paul R. Alderman, Jr. The combined selling price of these three volumes is $4.50 but you may have them *free* if you will help us by obtaining three subscriptions to the magazine.

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Omission

Because there was an abundance of other Material in hand for this issue, the Editor's "The Revelation, Verse-by-Verse" has been omitted this month. The exposition will be resumed in July, D.V.

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Missionary and Subscription Funds

We have had some requests recently from missionaries and Christian workers, both for Our Hope and for some of our book titles. Perhaps you would like to have a part in sending this literature to the Lord's

servants. You may do so by contributing to the funds for this purpose, as mentioned below.

We are very grateful to those who shared with us in March. Contributions are herewith listed.

Our Hope Missionary Subscription Fund, March, 1954: Nos. 54-23M, $12; 54-24M, $10; 54-25M, $12; 54-26M, $3; 54-27M, $2; 54-28M, $2; 54-29M, $3; 54-30M, $4.75; 54-31M, $10; 54-32M, $1; 54-33M, $5. Total, $64.75.

Our Hope Missionary Book Fund, March, 1954: No. 54-3B, $10. Total, $10.00.

STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. Frank E. Gaebelein:

June 11—Flushing, N. Y.: First Presbyterian Church; evening.
June 20-23—Slippery Rock, Pa.: Western Pennsylvania Bible Conference.
June 27—New York, N. Y.: Broadway Presbyterian Church; morning and evening.

Dr. Homer A. Hammontree and Mr. Paul Beckwith:

June 6-13—Hendersonville, N. C.: Faith Tabernacle.
June 13-20—Bryson City, N. C.: Great Smokey Mountains Bible Conference.
June 21-25—Toccoa, Ga.: Lake Louise Bible Conference.
June 26—East Point, Ga.: Colonial Hills Baptist Church.

John B. Marshbanks:

June 2, 9, 23, 30—Asheville, N. C.: Asheville Bible Church.
June 13-20—Bryson City, N. C.: Great Smokey Mountains Bible Conference.

Preaching Wood and Nails

Peter speaks of Noah as "a preacher of righteousness" (II Pet. 2:5). Yet we have no recorded sermon of Noah's. Doubtless, he preached more than one; but if he never delivered a single sermon by word of mouth, he was still "a preacher of righteousness."

"How can that be?" someone may ask. It is because Noah preached by his faith and obedience. Every piece of timber that he cut and planed, every nail that he drove, every measure of pitch that he applied to the ark preached a sermon—of God's holiness, of judgment to come, of Noah's faith in and obedience to God. Noah believed God, "and became the heir of the righteousness which is by faith" (Heb. 11:7).

Are you a preacher of righteousness? Oh, perhaps you have not been called to platform ministry, but every child of God has been called to minister, to serve. You can preach, and do, in other ways than by your lips. By gracious manner and kindly acts, by trustworthy work and sanctified play, by honorable business and blameless conduct for Christ's sake, one can be "a preacher of righteousness." What are you preaching by your life—faith in God, and obedience to Him; or indifference to God, and enmity against Him? Your very acts speak so loud that multitudes can hear your message.

We need to remember constantly that we have been chosen in Christ "that we should be holy and without blame before Him" (Eph. 1:4).

For their own sakes, because of their responsibility to others, and in personal service to their Lord, Christians ought to avail themselves, "in season, out of season," of every opportunity to testify to the saving grace of Christ.

THE WITNESS OF THE REDEEMED

by J. Stuart Holden*

"*Let the redeemed of the Lord say so*" (Psalm 107:2).

The world is a very Babel of voices, each proclaiming some deity which invites the attention and the worship of men. On every hand we hear them declaiming the virtues of the god Success, the god Pleasure, the god Progress. Strident calls for enlistment in their service cease not day or night. The young are allured and the old are stimulated by them, and both to their undoing. At times one feels that is is only "the true God and Jesus Christ whom He hath sent" who lacks voices raised in His service in commendation of His purposes and undertakings. For, strangely enough, His people, with the abundant reason they have for speaking good of His name, are, to a very large extent, content to worship Him in silence. They who of all men have most to tell that is worth telling, they who possess the one sure secret of all good, are almost dumb. The progress of God's program appears to be arrested, its blessedness unknown to the great majority of people through sheer lack of convinced, courageous witnesses, and all because so many who have heard His voice have not brought

*Miss Eva Beatley, of London, England, has sent us this previously unpublished message, by the late Dr. J. Stuart Holden, which he delivered when he was the vicar of St. Paul's (Anglican) Church, Portman Square, London. The address was taken stenographically by Miss Beatley and transcribed especially for Our Hope.

to Him the glad service of their lives. For it is clear beyond dispute that while "with the heart man believeth unto righteousness" it is "with the mouth confession is made unto salvation." To be a voice for God in the world is to fulfil the purpose of our high calling.

"Let the redeemed of the Lord say so." At first sight this almost looks like a superfluous exhortation. For, surely, the man with untold wealth in his heart will, at fitting seasons, have words on his lips to commend his Benefactor. He has found a mine of incredible and inexhaustible riches, to which every other man he meets has a title as clear as his own. Surely he must speak of it! So it would seem. Yet knowing how common this sort of silence is among Christian people, I can do no other than deliver this message even though it may appear to many as though I am only stressing the obvious. Experience teaches us that it belongs to that realm of eternally important things in respect of which we are wise when we ask one another to "tell me the story often, for I forget so soon."

"Let the redeemed of the Lord say so." Those to whom this charge was originally addressed were Jews of the dispersion on their return from exile. The entire Psalm, which recounts their experiences in a series of vivid pictures, is vibrant with the high note of thanksgiving. The nation has suffered bitter bondage; it has endured distress and untold humiliation; it has, in fact, all but perished. But the hand of God has been upon it, and the heart of God has been toward it all the time. The story is actually one of enduring mercy and never-failing loving-kindness.

Now that they are home again, with the exile days behind them, now that they are a people at rest from their enemies, it is the Psalmist's business to show them the way by which they have been led, to remind them of the debt they owe to God, and to indicate to them the nature of the life that lies before them. So he endeavours to kindle their gratitude by reminding them both of the goodness of God toward them in the past and of the gifts and blessings they are now enjoying. He speaks, not of the temporal things they have lost in their captivity but of the eternal things they have brought back with them. Mercy, deliverance, redemp-

tion, healing, the hearing and answering of prayer by God —all these are theirs. Their sore discipline has quickened, or ought to have quickened, their perceptions. So the Psalmist calls upon them, the children of such a God, to declare Him one to another, as well as to the strangers within their gates. It is the least they can do. "Let the redeemed of the Lord say so." Say what? Say what they know of God by experience. Tell it out that He is good, and that His mercy endureth for ever; that His love is the interpretation of life's ups and downs; that His fatherly care is subject to no variation; that He has no favorites in His family; that His loving-kindness can always be depended upon.

"Let the redeemed of the Lord say so." Nothing is clearer that that this injunction has its counterpart in the plain words of the Lord Jesus, through whom there has come to us the gift of life eternal. Nothing can be plainer, from a reading of the Gospels, than the fact that He reckoned upon the fidelity of His followers in regard to their service as His witnesses. He assumed their loyalty. He actually rested His case in the world upon their avowal of Him in terms of their experience. The unmistakable precept He laid upon them in regard to confessing Him before men, as well as the solemn warning against being ashamed of Him before men, is an essential part of His Gospel, remembering always that it is not only with their lips but in their lives that "the redeemed of the Lord [must] say so."

This personal witness of the redeemed is an entirely reasonable one. A man must "say so" first of all for his own sake; otherwise he inevitably misses something that is vital to his own spiritual life. For the assurance of Christ's salvation invariably comes by the way of personal testimony. It is an actual fact that there is something inherent in the gift of life eternal that demands impartation as a condition of its retention. The man who is determined to "keep it all to himself" soon has nothing to keep. It is when we bear witness to Christ before the world that the Holy Spirit bears witness to us; and then we know that we are born of God and that we have eternal life in Him. Further, any spiritual experiences which are not registered in some confession, which

are not recorded in some testimony, tend to fade into abstract and meaningless memory in the same way as an unfixed photograph loses its character and soon ceases to be of any value as a photograph when it is exposed to the light. When convictions are not declared they always die down into mere opinions, unimportant and powerless. For your own sake, therefore, if you are of the Lord's redeemed, do not fail to "say so." The quality of your life is involved.

A higher consideration which urges the redeemed to "say so" is their obligation toward others. For nothing can alter the fact that we do not live unto ourselves. If one thing is clearer than another in the New Testament description of the Christian life, it is that sense of serious entrustment, of the urgent reality of a divine commission which so evidently held the early followers of Christ to His service. They realized themselves as being put in trust with the Gospel. Its truth and power had been brought home to them in such a way that their enfranchisement could never be less than an enlistment in its service. Jesus Christ, who had become to them the living and life-giving Lord, embraced the world in the scope of His declared intention, and He claimed their voices to proclaim it. To that claim they were gladly responsive. For the sake of others did they "say so." And those others were people who had no claim whatever upon them except the claim which their own experience of Christ's love set up and made inescapable. Thus it was that the Church grew, as in the first two centuries of its existence it did. The redeemed of the Lord were faithful to "say so," each in his own way. And God fulfilled His promise to them.

Is the need less urgent today? On the contrary, in every sphere—in home, in commercial and professional life, in school and college—there are countless men and women who do not know Christ. You may be a voice for Him. There never was such challenging opportunity for the individual testimony of the redeemed, the voice of each making harmony with the voices of all others in the chorus of His praise which is the message of His Church to the world. Let your life, then, be a reminder of God to the forgetful, the flippant, the burdened, the foolish, the unenlightened; for by every token that declares the truth of the Gospel they are in danger.

Their hours of pleasure, of care, of toil, are built upon volcanic slopes. For them, as for us, time and opportunity speed apace. "Tell them of Jesus the mighty to save!" In one way and another they are actually asking for Him, though they do not know it. They are asking in a thousand ways: "Is there any way out of this tangled existence into a life which satisfies our needs?" You know there is. Then "say so"!

Beyond them there are the thousands also who are trying hard to live decent and clean lives, who are quietly courageous but hard-pressed and sore-tempted to give up and to give in, who are always near the breaking point and only just managing to evade it. It would make stupendous difference to them, all the difference in the world, to know that "God is on the field when He is most invisible." You know that He is. It is the secret of your own tranquillity and endurance. Then "say so"! Be a King's herald. Pass the word along. Do not let yourself be argued or cowed into silence, into that cowardly silence which is a denial of Christ. Do not let the world, nor the worldly church, put a bushel over your lighted lamp and extinguish it. Do not drift into agreement with the world in its petty-fogging maxims about the suitability of times and places. According to the New Testament, there are only two seasons for proclaiming Christ: one is "in season," the other is "out of season" (II Tim. 4:2). Be a voice for God in the world. Let that sense of the urgency of the situation you feel, which is actually the pressure of the Spirit of God upon your spirit, overcome your shrinking, and timidity, and hesitancy. And leave the result with Him. For be assured that when you are His witness so, too, is the Holy Spirit. It is your part to proclaim the Redeemer as you know Him; it is His part to prove Himself. Nor will He fail, however feebly we may carry out our privileged mission.

The highest and most urgent of all the constraints which move the redeemed to "say so" is that of personal service to Christ Himself. For this is actually the master-motive which governs all others. Nothing other than the love of the redeemed for the Redeemer, shed abroad in their hearts by the Holy Ghost, is sufficient to inspire them to the glad task

of sounding His praise, and of working toward His coronation as Lord in the world of His creation and redemption. "Say so" then! Yield to the constraint of love. "We cannot but speak" was *[illegible] of the early disciples. Such testimony thus constrained is always convincing.*

There is current among men a whole world of misconception in regard to Christ, and it needs to be cleared up. Many of them are indifferent to the conventional Christ of organized religion. Controversy and argument about Him leave them cold. It is not the Christ whom you know from whom they turn. They have never met anyone to whom He is victoriously and redemptively real, as He is to you. Then, for His sake, and to extend His domain, "say so," and make it the chief business of your life to "say so."

If you love Him with the love of grateful, adoring response to that love which has changed earth to heaven for you; which has made your dark past as though it had never been; which has broken your fetters, healed your wounds, gilded your sorrows, dried your tears, guided your ways, and satisfied your longings; *if you are the redeemed of the Lord*—then "say so." Add your own unique note to the praise of Him who is beyond all praise. And remember that although heaven will bring to us untold joy and unseen glory, it will not give back one lost opportunity to "say so," of which life now is so challengingly full. "Now is the accepted time" for the glad service of commending Him. Do not fritter *away another single day on anything of lesser moment.* "Let the redeemed of the Lord say so," and let them do it *now.*

The New Theology

It is reported that a certain playwright in Los Angeles said to a friend who had dabbled in many kinds of religion, and who was planning to go to Europe: "Now that you are crossing to Europe, you may pick up some new religious creed." And then he added, facetiously: "Be careful coming back—it's hard to get things through 'customs,' you know!"

"Oh, that's *all* right," his friend replied, "these new creeds never have any duties attached to them."

Many a truth is told in jest. It is perhaps because these various *isms* of our day do not call upon their devotees to live holily, and certainly do not provide the way and the power to do it, that they are popular. Such "faith" is very cheap. It condones sin and furnishes an anaesthetic—new theology and religious works.

Disillusionment and discouragement can be eliminated from Christian experience by a proper understanding of the doctrine of

THE CHRISTIAN'S TWO NATURES

by The Editor

Many a Christian has become disheartened and distraught, many a Christian's testimony has been stultified, because of ignorance of the doctrine of the dual nature in the believer in the Lord Jesus Christ. Every Christian experiences the conflict between these two natures but all do not recognize that conflict for what it is. Thus it frequently occurs that some who have received Christ as their Saviour and have expected to go on experimentally in the newness of life which is their possession in Him, having fallen into sin (when they thought that they would sin no more), have begun to have doubts and have known despondency, and a testimony to the Lord Jesus Christ, which gave early promise of brightness, has often been dimmed and even snuffed out entirely. A proper understanding of the teaching of the Scriptures as to the warfare between the old nature and the new, and concerning Christian experience, will eliminate such disillusion and discouragement, and will make for consistent Christian living by apprehension and appropriation of the fact that the Christian life is the life of Christ manifesting itself in the believer over and above the self-life.

The source of every doctrine of the Christian faith is, of course, the Bible, the Word of God. We turn to the Scriptures, then, to learn what they have to say regarding the believer's two natures. Our considerations will fall into *three divisions.*

1. The Christian's Two Natures Established and Defined

Nowhere in the Bible do we find the exact expressions, "the two natures," or "dual nature"; neither do we see the individual terms, "the old nature," and "the new nature." This does not detract, however, from their significance or accuracy. As we make use of these terms we shall see that they embrace several scriptural expressions and implications.

First of all, suppose we cite some New Testament passages to establish the fact that the "Christian's Two Natures" is a Bible doctrine.

But as many as received Him, to them gave He authority to become the children of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (John 1:12, 13).

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit (John 3:6).

Knowing this, that our old man was crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin (Rom. 6:6).

For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not (Rom. 7:18).

For they that are after the flesh do mind the things of the flesh; but *they that are after the Spirit the things of the Spirit. For to be carnally* minded is death; but to be spiritually minded is life and peace (Rom. 8:5, 6).

But 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. 2:14).

Therefore if any man be in Christ Jesus he is a new creation: old things are passed away; behold all things are become new (II Cor. 5:17).

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would (Gal. 5:17).

That ye put off concerning the former conduct the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness (Eph. 4:22-24).

Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him (Col. 3:9, 10).

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust (II Pet. 1:4).

By no means do these passages exhaust the references in the Bible to the subject before us. But they will suffice to show that the Scriptures do establish the fact that believers in the Lord Jesus Christ have two natures, and to intimate

certain things about them. First of all, we find the believer's natures called by various names. We see contrasting terms which speak of "the flesh" and of "the Spirit," and of the "old man" and the "new man." We read also, on the one hand, of the "carnal mind" and the "natural man," and on the other, of "new creation" and the "divine nature." Here are not a few terms which, in a general sense, come within the scope of our expressions: "the old nature," and "the new nature." In every instance they relate to the Christian, the believer in the Lord Jesus Christ, and never to the unbeliever, who is dead in trespasses and sins, and lost.

Now we must not confuse either the old nature or the new with "human nature." Human nature is that which every man or woman possesses. Adam had a human nature both before and after his fall, and had it still after his restoration. Ahab and Jezebel had human natures, and so did Judas Iscariot. Saul of Tarsus did not lose his human nature by becoming a Christian, the Apostle Paul. Our blessed Lord had a human nature. He was made in the likeness of men, and was found in fashion as a man (Phil. 2:7, 8). This was His Humanity—but never, *never* did He have a sinful nature. He not only did not sin, but *He knew no sin*. While He who knew no sin was made sin for us (II Cor. 5:21), He was essentially and absolutely holy.

Every person born on this earth receives, by natural generation, a human nature. As a part of that human nature, every man or woman born into the world by natural processes inherits from his first parents a fallen, sinful nature, the old nature; *all* are by nature natural men, and as such are carnally minded. "That which is born of the flesh is flesh." And in the flesh there "dwelleth no good thing" (Rom. 7:18). We were born in sin. "All have sinned and come short of the glory of God" (Rom 3:23). "The heart of man is deceitful above all things, and desperately wicked; who can know it?" (Jer. 17:9). The hopeless condition of the natural man—born in sin; subject to the world—the lust of the flesh, the lust of the eyes, the pride of life; by nature a child of the devil and of wrath; and dead in trespasses and sins (Psa. 51:5; I John 2:16; John 8:44; Eph. 2:3, 1) needs no further demonstration. The old man, the natural

man, is all that a man is apart from Christ, and in him there is nothing good, there is no righteousness.

Only one group of men and women possess that which we term "the new nature." They are those who have been born again, recipients of the divine nature, new creations in Christ, in Him raised unto newness of life (II Pet. 1:4; II Cor. 5:17; Rom. 6:4). Such an one is "the new man." He has a new birth, a spiritual birth, "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 3:3, 6; 1:12). He has a new nature; it is Christ Himself dwelling in the heart by the Holy Spirit (Col. 1:27; I Cor. 6:19). He has a new life, the life of Christ, and old things are passed away and all things have become new (Col. 3:4; II Cor. 5:17). *Ample evidence for the doctrine of the new* nature in believers has been cited to prove that it is scriptural.

*We know, then, that the old nature is that nature pos*sessed by the old man, by all who are born into this world of the flesh, that is, in the natural way. We have learned also that the new nature is that which is possessed by the new man, by all who have put their trust in the Lord Jesus Christ as their personal Saviour and have been regenerated, born again. But does the matter end here? The man who is out of Christ has the old nature but does not possess the new. But is it true, as some claim, that it is possible for the Christian to possess *only* the new nature? Can the old nature be eradicated in this life? If so, then the Christian cannot *sin—for since the new nature is the divine nature, it cannot* commit sin. If, on the other hand, the old nature *cannot be eliminated in this life, how does it affect the child of God,* the believer in Christ? With the Apostle Paul we inquire: "What saith the Scripture?"

2. The Conflict Between the Old and New Natures

Basing their argument on certain isolated Bible verses, but particularly on one passage on John's first epistle, *there are some who contend that the Christian cannot sin* but rather, by yieldedness, reaches a state of sinlessness, of perfection, committing no sin. This is the passage:

Whosoever abideth in Him [Christ] sinneth not: whosoever sinneth hath not seen Him, neither known Him. Little children, let no man

deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil. Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother (1 John 3:6-10).

This is very strong and clear language. If the passage stood alone and there were nothing else in the Bible on the subject, we would be obliged to conclude that, unless we have reached a state of sinless perfection, we are lost. But there *are* other Scriptures to indicate a different view. First, by what right do we assume that those to whom the Apostle John was writing had reached any advanced state of Christianity, that they were any different from any cross section of believers in Christ? In this very letter John writes: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His Word is not in us" (1:8-10). Again, the apostle takes into account a provision for us when we *do* sin: "My little children, these things write I unto you, that ye sin not. And *if* any man sin, we have an advocate with the Father, Jesus Christ the Righteous: and He is the propitiation for our sins: and not for ours only, but also for the whole world" (2:1, 2). Certainly there is nothing in these two citations to indicate that he who commits sin is not a Christian, or that an "advanced" Christian cannot sin. On the contrary, it is made clear that, while God has provided for us that we need not sin, he who says he has not sinned as a Christian makes God a liar.

Furthermore, the Scriptures reveal that the old nature, the flesh, is not eradicated upon regeneration or at any other state in our earthly lives. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things ye would" (Gal. 5:17). Here we see in the child of God, the Christian (for no man is indwelt by the Holy Spirit unless he is a Christian)—here, then, we see the believer in the Lord Jesus Christ as the seat of conflict between the old nature, self, and the new nature, the Holy

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Spirit. These are contrary one toward the other, and vie with each other, as it were, for control of the life.

What, then, does the Apostle John mean when he says: "Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him. . . . Whosoever is born of God doth not commit sin . . . he cannot sin, because he is born of God"? He is writing of that which is characteristic of the Christian. Whosoever abides in Christ does not practise sin; if he does practise sin, going on sinning deliberately, he has neither seen Christ, nor known Him. When we were unbelievers, of the world, of our father the devil, to sin was our attitude—for sin is lawlessness, going our own way (vs. 4; cf. Isa. 53:6), not subject to God's control. As unbelievers we were not troubled by sin; rather, we loved it. It was our nature to be lawless. But the Christian has a new nature. True, he still has the old, which has not changed one bit; but, because he is a new creation for whom old things have passed away and all has become new, he no longer practises sin. He may fall into sin but he hates it.

The new nature, the divine nature, commits no sin. When the Christian sins it is because the old nature has been yielded to rather than the new. And when he sins he is miserably unhappy until the sin is confessed and communion with God has been restored. No, the believer does not practise sin. He abhors it and, rather than to live in the former lawlessness, he seeks to abide by the Lord's commands. "Whosoever is born of God . . . cannot sin" means, then, that the Spirit-nature, when followed, produces not sin but holiness.

"He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him" (vs. 4). It is the Christian's attitude, his desire, to abide by the Word of God—not in legality but in obedience. He who does not have this attitude needs to examine himself, to ask himself whether he has really put his trust in Christ, whether he has been born again. It is a solemn thought.

God has provided power that we need not sin, by the Holy Spirit. *But we do sin. It is not the Spirit, the new* nature, but rather the flesh, the old nature, that is responsi-

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ble. And when we sin, we have an Advocate with the Father, Jesus Christ the righteous One, who is the propitiation for our sins. But while we may sin, we do not practise sin. Sinning will not be our attitude or desire. For no one who really loves the Lord will continue wanting to sin. When, however, some habit, some weakness, overtakes us again and again, it may be that we shall suffer chastening of the Lord, "for whom the Lord loveth He chasteneth" (Heb. 12:6). If this be so with us, let us be exercised by the chastening and "lift up the hands which hang down, and the feeble knees, and make straight paths" for our feet, lest we be laid aside, as far as our testimony is concerned.

The conflict between the flesh and the Spirit is constant. No Christian need expect it to be otherwise, for the flesh in the believer is no better than the flesh in the unbeliever. Regeneration does not improve the old nature. Regeneration is the impartation of a new nature, Christ Himself coming into our hearts to take up His abode, by the Holy Spirit. Today, tomorrow, the day after tomorrow, and all through this earthly life our hearts will be a battlefield in which the flesh exercises its desires against the Spirit, and the Spirit against the flesh. They are contrary to each other, opposites —the one is darkness; the other, Light.

How graphically this conflict is related by the Apostle Paul in Romans 7! Undoubtedly speaking of his own experience after His regeneration (for he says: "I delight in the law of God after the inward man," that is, the new nature [vs. 22]), he declares:

> For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not; but what I hate, that I do. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God, after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So with the mind I myself serve the law of God; but with the flesh, the law of sin (Rom. 7:14-25).

As one continues in the study of the Epistle to the Romans he will find that the case just set forth is not meant to be the *normal* experience of the believer in the Lord Jesus Christ, who will surely progress beyond this. It depicts the quandary of the Christian who is troubled by the power of the old nature and who at length comes to the place where he finds that deliverance from it and from the power of sin is in Christ alone. Yet certainly the passage proves beyond shadow of doubt the continuous presence in the child of God *of the old nature, and the conflict that exists between* the flesh and the Spirit.

Our triumph is in Christ. He is the Deliverer. But how can this deliverance be made effective in our lives, in my life? That brings us to our final point of consideration.

3. The Way of Victory: Life in the Spirit

Scriptures quoted at the beginning of this paper give us the answer to our problem—the way of victory in the Christian life. We cite again certain selected passages. "Knowing this, that our old man was crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6). It is a fact not to be gainsaid, for it is written in God's Word, that as to the believer's position before God, he died when Christ died. We have been crucified with Christ (Rom. 6:2, 3; cf. Gal. 2:20). Therefore we are to reckon on it, count it as fact, in practical experience. Again, we read: "Lie not one to another [other *sins of the flesh are delineated in preceding verses*], *seeing* ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him" (Col. 3:9, 10; cf. Eph. 4:22-24). Reckoning ourselves to be dead to sin, we are to put off, as an old garment, the old man, and put on the new, which is spiritual and not carnal. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:5, 6). The way to put off the old man in practical experience is to mind the things of the Spirit and not the

things of the flesh. We are to "seek those things which are above, where Christ sitteth on the right hand of God," setting our affections upon things above, not on things on earth (Col. 3:1, 2).

Perhaps no clearer instruction can be found than that which is written in Romans 8:4: "Walk not after the flesh, but after the Spirit"; and again in Galatians 5:16: "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." What does this mean? It means that we are to be submissive to the new nature, the divine life, the Holy Spirit, and to say "No" to all the appeals of the old nature the flesh. That is walking in the Spirit. There is no middle course; we live according to one nature or the other. If we are walking in the flesh, we are not walking in the Spirit. If we walk in the Spirit, we do not walk in the flesh. It is either black or white. There is no gray in the Christian life.

Suppose we become very practical in our thinking. The new nature needs food on which to feed. A baby who is not fed will not grow—first the milk, and then more solid food for development. So with the new birth, the Christian life. At first we are to be fed with the sincere milk of the Word; then we are to develop by more solid food, but it is still the Word of God (I Pet. 2:1-3; cf. Jer. 15:16; etc.). It was the Word of God which sustained the Son of God in His earthly life, as can be observed in His temptation in the wilderness. It was ever His food. And the new nature is His nature in us. It must be fed.

Are we feeding the new nature or the old when we read salacious books? Are we walking in the Spirit or in the flesh when we mingle with the world and partake of its offerings? Are we subjecting ourselves to the Spirit or to the flesh when we neglect the "Morning Watch"? Is it living according to the Spirit or the flesh when we speak unkindly or maliciously, lose control of our tempers, tell untruths, converse uncleanly, and bear malice in our hearts toward some? In every instance these are carnal acts. To do them is to walk in the flesh and not in the Spirit. Only as we feed our souls on the Bread of Life, only as our affections are set upon heavenly things, only as we seek that which is to the glory of the Lord, only as we say "No" to the flesh and

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"Yes" to Him, can we properly be said to be walking after the Spirit. Doing these things, we shall not fulfil the lusts of the flesh.

Yes, we who are Christians have two natures—the old and the new. The only way to deal with the former is to deny its claims, to starve it. "Make no provision for the flesh"—give it nothing to eat. The only way to deal with the new nature is to accept God's promises, and to feed it. How often we fall, until our hearts would fail us, were it not for the keeping power of the Spirit, for the grace of the Lord Jesus Christ, and the love of God! We grieve the Spirit, yes; but we do not lose Him, nor He us. By Him we are sealed unto the day of redemption (Eph. 4:30). However, we need neither to quench Him by indifference nor to grieve Him by disobedience and failure. For we have a Father in heaven, a High Priest at His side, the Holy Spirit within. God "is able to do [for us] exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20). Therefore, let us present our bodies living sacrifices, holy, and acceptable to Him, and let us "walk in the Spirit, and we shall not fulfil the lusts of the flesh."

"If we live in the Spirit, let us also walk in the Spirit."

Bless'd Holy Ghost, our hearts inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost Thy sevenfold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of Thy grace.
Keep far our foes, give peace at home;
Where Thou art Guide, no ill can come.
Teach us to know the Father, Son,
And Thee, of both, to be but One;
That through the ages all along
This may be our endless song:

Praise to Thy eternal merit,
Father, Son, and Holy Spirit.

—*Anon. (Latin, 10th Cent.). Trans. by Bishop John Cosin.*

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Here begins an exposition of the wonderful epistle that reveals the Christian's standing in Christ, that the Church is one body, and the unity of that body.

EPHESIANS

by LEHMAN STRAUSS*

INTRODUCTION

PAUL was one of a long list of godly men and women, beginning with Joseph in Egypt, whose prison experience was used by God to bring forth His praises. Here is solid evidence that God makes the wrath of men to praise Him. So testified Asaph in Psalm 76:10.

W. M. Taylor has written what he calls *The Prison Literature of the Christian Church.* Beginning with the era immediately preceding the Reformation, Taylor cites such worthies as Savonarola who, during his month of imprisonment before his execution, wrote his commentaries on the Thirty-first and Fifty-first Psalms; and gentle Anne Askew who, holding that in the Lord's Supper the bread, after consecration, remained bread, wrote on the night before she was burned at Smithfield:

Like as an armed knight
Appointed to the field,
With this world will I fight,
And faith shall be my shield.

Faith is that weapon strong
Which will not fail at need;
My foes therefore among
Therewith will I proceed.

I now rejoice in heart,
And hope bids me do so,
That Christ will take my part
And ease me of my woe.

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William Tyndale, to whom perhaps our English Bible is *owed more than to any other one man, while imprisoned at* Vilvorde, requested his Hebrew Bible, Hebrew Grammar, and Hebrew Dictionary. Defying the Pope and all his laws, he said: "If God spare my life, ere many years, I will cause a boy that driveth the plough to know more of the Scriptures than thou dost." Thus Tyndale became known as "the man who hath translated the New Testament into *English.*"

Lady Jane Grey, on the eve of her execution, sent her Greek Testament to her sister with the prayer that God would give her sister grace to live in His fear and die in the true Christian faith.

Some of us cannot forget *Pilgrim's Progress*, the fruit of John Bunyan's labors while in the Bedford Jail; nor the *letters of Samuel Rutherford, written from his confinement* in Aberdeen; nor the hymns of Madame Guyon, written in similar circumstances, of which the following lines are but a sample:

My cage confines me round,
Abroad I cannot fly;
But though my wing is closely bound,
My heart's at liberty.
My prison walls cannot control
The flight, the freedom of my soul.

These saints of God and countless others, like Paul, had learned to be content in whatever state they found themselves (Phil. 4:11). They proved that the grace of God is sufficient in every circumstance (*II* Cor. 12:9). Realizing what God in grace had done for him, Paul accepted his long hours of confinement as an opportunity for a wider ministry for Him through the written word.

The city of Ephesus was the seacoast capital of proconsular Asia, and was one of Asia's great religious, political, and commercial centers. The famous temple of Diana, one of the seven wonders of the ancient world, was situated in Ephesus. This mighty structure had taken more than 200 years to build and was the *center of Diana-worship*, concerning which we read in Acts 19:23-41. As a huge temple it served as a fitting illustration to Paul, when he wrote his Epistle to the Ephesians, of the true Church of Jesus Christ,

the abode of the Holy Spirit. The substance of the epistle is, indeed, the calling and conduct of the Church. When Paul wrote from his prison in Rome, he would show the saints that in the invisible Church they had a temple, not made with human hands, infinitely more glorious than Diana's. Worshipers of Diana gathered in Ephesus from all over the Roman Empire, believing that their image of Diana had fallen from heaven (Acts 19:35).

Such was Ephesus, a religious center; and, as is every great religious center, it was a hotbed of cults and superstitions. Silver images of various sorts were made and sold at a profit. Magical arts were practised, even the Jews erecting a synagogue in that place (Acts 18:19, 19:8). But one day something of supernatural origin happened in that great seaport city. The Gospel of Jesus Christ was preached and a smashing blow was dealt the pagan metropolis. From this it never recovered.

I. The Commencement in Asia

We cannot be dogmatic on all of the details as to just when and by whom the church in Ephesus was founded. Several possibilities exist. First, on the Day of Pentecost when the Holy Spirit descended in power, seventeen nationalities were represented, among them men from Asia, of which Ephesus was the capital (Acts 2:9). Possibly these men were the first to carry the Gospel back to the region round about Ephesus. In the second place, there is a possibility that Paul's visit to Ephesus, on his return from Europe during his second missionary journey, was the occasion for the founding of the church there. We do know that at that time he entered into the synagogue and reasoned with the Jews and, while he did not remain for any extended length of time, he left Priscilla and Aquila, well-taught Christians, to carry on there. A third contribution of Christian truth made to Ephesus was through Apollos, a converted Jew of Alexandria, who visited the city, speaking and teaching diligently the things of the Lord (Acts 18:24-26).

How or when the seed of God's Word was first sown at Ephesus we cannot tell, but we may be certain that Paul's three years' stay there (Acts 20:31) made deep and abiding

impressions upon the inhabitants. It was during the great apostle's extended visit to that wicked city that the mighty power of the Gospel was demonstrated through his life and ministry.

When Paul arrived at Ephesus, he found "certain disciples" (Acts 19:1), professed followers of Christ who had received the teaching of John the Baptist but who were ignorant of the full message of the Gospel and the Person and work of the Holy Spirit. These men were about twelve in number. Paul was quick to discern their lack of understanding and propounded two questions to them.

His first query was: "Did ye receive the Holy Ghost when ye believed" (Acts 19:2)? I have quoted the Revised Version here, since Paul's question was not, as the King James Version would suggest, whether at some time after their belief they had received the Holy Spirit. Actually Paul wanted to know if they had been born again. The answer was a sure indication that Paul had proper discernment in the matter, for they replied: "We did not so much as hear whether the Holy Spirit was *given*." Again I have used the Revised Version because the word "given" is added, and that word is necessary to complete the sense.

This small group had missed the real meaning of Pentecost. The condition of the Ephesian "believers" was akin to that of many church members today. They had a belief that was not unto salvation, since it lacked the genuine supernatural experience of regeneration by the Holy Spirit. Some of my readers may want to differ with me here and tell me that these "disciples" were saved but, like the Jews today, they were out of date. Indeed the basis of their faith and baptism was not in the Redeemer who had already come and died on Calvary's cross for the remission of sins and had come forth from death and the grave. They did not know the true Gospel, and that the Holy Spirit was the one who saves a man the moment that man trusts the Saviour.

Paul realized that he could not build a church at Ephesus on such flimsy material. Nor can we! The presence of the Holy Spirit in a man's heart is the test of true Christianity, for "If any man have not the Spirit of Christ, he is none of His" (Rom. 8:9). A fragmentary Gospel is a spurious and

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dangerous gospel of another kind. If a man, upon his believing, does not receive the Holy Spirit, he has not believed unto salvation at all.

Eager to help the Ephesians, Paul asked his second question: "Unto what then were ye baptized" (Acts 19:3)? They answered: "Unto John's baptism." Notice, he did not ask if they had been baptized. He took that for granted. The unsatisfactory answer to his first question raised suspicion in his mind about their baptism. What might have prompted his question concerning baptism? I see an answer that is highly probable. Paul could not conceive of any one receiving true Christian baptism and yet being so ignorant about the new birth. If they had received the true believer's baptism, they should have known something about the Gospel and its power to save.

Now we are not to hold these disciples responsible for their ignorance. They were doubtless willing to learn but had been taught by Apollos who, while an eloquent man and mighty in the Scriptures, knew only the baptism of John (Acts 18:24, 25). With all of this man's knowledge, all of his eloquence, all of his fervency, and all of his boldness, he was sadly lacking in the truth of the finished work of our crucified, risen, and ascended Lord.

Apollos taught a preparatory baptism unto repentance, which looked forward to the coming of the King. Christian baptism looks back to His coming and sees the accomplishments of our salvation in Christ's virgin birth, virtuous life, vicarious death, victorious resurrection, and visible ascension to the Father's right hand. Christian baptism is the identification of the true child of God with his Lord in death, burial, and resurrection.

The result of Paul's kind and straightforward approach is disclosed in these words: "When they heard this, they were baptized in the name of the Lord Jesus" (Acts 19:5). At first I thought I was inclined not to comment upon this verse at this point. But as I pondered it more I was impressed with the many who have been robbed of the truth of the Gospel, yet who have submitted to certain rites such as infant baptism, confirmation, and the like. Perhaps it might help someone who reads these lines and who has come to a

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personal knowledge of the Lord Jesus Christ, but who was baptized before conversion, to look further into this matter. Many persons have asked if they should be re-baptized. I shall quote from J. C. Macaulay who has written well on The Acts: "I doubt the validity of an ordinance administered apart from personal, living faith. Therefore, while I cannot lay down a law of procedure, I should point to this incident and encourage a following of the impulse of the renewed heart." This has been well said and it expresses fully the mind of the present writer.

Paul's next move at Ephesus found him in the synagogue where he spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God (Acts 19:8). Here he witnessed to his Jewish brethren but they only hardened their hearts and refused to believe. His action at this point is of interest. Luke says: "He departed from them, and separated the disciples" (vs. 9). Paul refused to linger where Christ was denied. Any true servant of Christ would hesitate in fear and trembling before dividing a church, but light can have no communion with darkness (II Cor. 6:14), hence the only action remaining is to come out from among those in darkness and be separate. Personally, I believe it quite likely that this might have been the formation of the local assembly at Ephesus. Many local evangelical churches that are greatly blessed of God today exist as the result of some such movement. When men are determined to oppose the teaching of God's Word, it is useless to continue with them.

The church at Ephesus continued for two years in a schoolhouse (Acts 19:9, 10), of which one Tyrannus was the headmaster. Many a rural church in our own country had its beginning in a public schoolroom. God wanted Asia to hear the Gospel and the matter of a meeting place was no problem with Him. A man like Paul needs no fancy edifice in which to preach. For two years the ministry of teaching and preaching God's Word flowed ceaselessly to all Asia from the local schoolhouse. Mighty spiritual movements need not emanate from great cathedrals. A Spirit-filled man may be the instrument of revival, no matter the environment in which you place him. Such was Paul.

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The seal of God's approval was obviously upon this zealous apostle in the notable miracles which were performed through him (Acts 19:11, 12). The very handkerchiefs which he touched brought healing to the sick. From other victims demons were cast. Observe please that these are called "special miracles" and that "God wrought" them. This was not God's usual method but rather a special demonstration in a transition period before the Bible was completed, and the Jews were neither on legal ground nor on full New Testament ground.

(To be continued, D. V.)

Ship in a Bottle

Did you ever see a miniature ship in a bottle, and wonder how it could possibly have gotten in there, with its sails *and jibs flying, and all its rigging in perfect order? It is* very mystifying—until the craftsman tells you how it is *done. Then it seems very simple indeed.*

Did you ever wonder how a rich man could be saved? *For our Lord said:* "*It is easier for a camel to go through* the eye of a needle, than for a rich man to enter into the *kingdom of God*" (Mk. 10:25). *Some have tried to solve* the enigma by suggesting that "the eye of a needle" alludes *to a low gate through which a camel-train would pass to* enter a walled city. But it means no such thing. The word *for "needle" is raphis, which speaks of an ordinary sewing* or darning needle.

"But it's impossible for a camel to go through such a hole!" someone will exclaim. Of course it is—*with men*; but with God, the Master-Craftsman, "all things are possible."

As a matter of fact, the salvation of any man or woman, boy or girl, is an impossibility from the human side. But He with whom all things are possible has wrought out our salvation for us, through the blood of the cross of Christ, whereby the sin-question was settled for us. "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" (II Cor. 5:21). *Nothing* is impossible with the Lord.

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CURRENT EVENTS

IN THE LIGHT OF THE BIBLE

by THE EDITOR

Queen of Australia — *Age-Old Conflict*

Billy Graham Crusade — *No Place for the Gospel*

Guarding the Truth

Report from Australia. In "Current Events" for December, 1953, we published two paragraphs under the caption, "Revival?" having to do with what the Brisbane, Australia, newspaper, *Courier-Mail*, called "the greatest religious revival Australia has ever known," which that periodical announced as being "under way." While we expressed the hope that such a report might be true, we admitted to some doubt about it, since the main bases of the newspaper's statements appeared to be (1) an effort of the Roman Catholic Church to publicize a "Family Rosary Campaign," and (2) the inauguration of a Methodist "Mission to the Nation."

A correspondent in Victoria, Australia, writes to give us exact information from the evangelical viewpoint, and his report is that, as we suspected, no real revival is taking place.

"I can assure you," our correspondent says, "that there has not been one [a genuine revival] here for very many years . . . I do not know much about the Brisbane *Courier-Journal* but would suggest that the only 'religious' revival took place when the image of the Virgin Mary was brought to these shores, carved out of a block of wood, before which a group of 70,000 people either bowed the knee or prostrated themselves. This happened last year in a suburb of Melbourne . . .

"'The Methodist Mission to the Nation,'" the letter continues, "is quite apart from Romanism and is simply a

preaching tour conducted by Rev. Allan Walker of the Methodist Central Mission, Sydney, N. S. W. Mr. Walker preaches in all kinds of places, factories, etc., but unfortunately his Gospel is more of the social type and could never bring about a revival.

"I cannot close," our friend writes, "without making some reference to the visit to these shores of Her Majesty Queen Elizabeth II, who received an overwhelming ovation from every state in the commonwealth. It was well-timed . . .

"The latest census reveals that Australia now has a population of 9,000,000 people. I don't know if this includes the Virgin Mary, as the Pope last year proclaimed her 'Queen of Australia.' So Australia holds quite an unique place amongst the nations of the world! Personally I prefer a live queen."

And from Britain. From news magazines, newspapers, and personal letters it is abundantly evident that the prayers of God's people for the Spirit's favor upon and empowerment of Billy Graham's ministry in London have been graciously answered. We are thinking not so much of the multitudes who have crowded Harringay Arena night after night throughout the crusade, and the masses who turned out to hear Dr. Graham in open air meetings in Trafalgar Square (12,000) and Hyde Park (50,000), but of the impact of the Gospel as it has reached out to touch men and women in every phase of British life—religious, social, economic, and political. Not hundreds but thousands have professed saving faith in the Lord Jesus Christ for the first time, and in different spheres of society a new concept of duty to God and man has been in evidence. Among very many young people who heretofore have not had the faintest conception of what Christianity is, an awareness of the supernatural creation of the world and of the divine part in man's redemption has been born. A secular review of world affairs, *Intelligence Digest* (published in England), devotes nearly half of its May issue to the Graham Crusade.

Let us all rejoice for the souls that have been saved under Billy Graham's preaching, and for the renewed interest that has been stirred in the hearts of many of God's people. And

let us praise God for His faithfulness, thanking Him for answered prayer.

Seething Frontier. It was seventeen years ago that a British royal commission investigated the struggle between Arabs and Jews and issued the Peel Report, in which it was stated that "fundamentally it is a conflict of right with right." What was meant, of course, was that (1) the Jews are right because, several thousand years ago, the narrow strip known as Palestine became theirs by divine provision and was the cradle of their religion and culture; and (2) the Arabs were right because, for one thousand years, Palestine was theirs by virtue of possession. One world war and one police war later the judgment remains the same, provided one does not take into consideration God's program.

In 1948–49 there was a war between the two nations, known as the Arab-Israeli War. Neither side was victorious. The Arabs lost the war but the Jews did not win it. Then a truce was arranged, but in the five years since the cessation of open hostilities there have been unrest and reprisals. Five hundred and more Israelis, and an uncounted number of Arabs, have been slain or seriously wounded in border skirmishes. Within the last eight months, the Jews massacred more than fifty Arabs at Kibya, and the Arabs slaughtered eleven helpless Jews at Scorpion Pass. Along the Jordan-Israeli border there are nightly raids on the part of both nationalities for purposes of destruction and foraging, and both sides live in constant tension if not fear. There are few Arabs or Jews who do not believe that eventually the seething frontier *will boil over and an all-out war will be fought.*

At the present time the Israeli Army numbers approximately 250,000, whereas the Arab Legion composes about 20,000 men. Arab King Hussein hopes to find military aid in Britain. There may be quiet on the surface for some few years yet but the peace, such as it is, will not be permanent.

The student of the Scriptures knows what the final outcome will be. Israel will fully possess its ancient and divinely-bestowed land of promise, but this will not come to pass until the nation has borne great tribulation, until the nation turns in faith to their Messiah, the eternal Son of God, our

Lord Jesus Christ. Then will they dwell in their own land in peace and safety (Jer. 23:7, 8; etc.).

A Closing Door. It is an established fact that the Gospel reached India in the early days of Christianity. Tradition suggests that Thomas, one of the Twelve, bore witness in *that land. We know that, when the Council of Nicaea was* held in A. D. 325, one of the delegates signed himself as "John, of Persia and India." *In modern times there has been* faithful testimony in India but the door is swinging shut and will close unless God intervenes.

Many Christians have reported that there has been unreserved and concerted hostility in recent months toward Christian missions and missionaries. In April, in India's House of the People (Lower House of Parliament), a bitter debate brought the issues into the open. Deputy Home Minister Datar declared that the right to propagate religion, as well as all other rights guaranteed by the Indian constitution, applies to Indian nationals only and not to foreigners. *Home Minister Katju supplemented the Deputy Home Minis*ter's remarks by stating that the constitution was made by the Indian people for themselves and that it "would be the height of impertinence for Parliament to make a constitution for American citizens [who, if they do not like the Indian constitution] can walk out any time they like."

Quoting Gandhi, the Home Minister added: "If you [Christian missionaries] feel that India's religions too are true, though like all religions imperfect, and you come as fellow helpers and fellow seekers, there is a place for you here. But if you come as preachers of the 'true Gospel' to a *people wandering in darkness, so far as I am concerned, you* can have no place."

We should make it a matter of prayer, we suggest, that God will, if it be His will to do so, over-rule in India's parliamentary decisions so that India's door will remain open to Christian missions.

Baptist Dismissals. An investigating board of the Southern Baptist Church in North Carolina, meeting early in April, dismissed three Baptist Student Union officers after a six-

hour hearing: Max Wicker, secretary at Duke University; J. C. Herrin, secretary at the University of North Carolina; and the union's state secretary, James W. Ray.

The hearing and dismissals resulted from an invitation, *initiated by these three secretaries last autumn to Dr. Nels* Ferré, a liberal theologian of Vanderbilt University, to address the state convention of the BSU. The particular objection to Dr. Ferré is that he does not believe in the doctrine of the Virgin Birth of our Lord. Ferré says that he does believe in the doctrine but "not too literally," whatever that means.

The theological views of the three men who were before the board for hearing may be summed up in the evasive statement of Max Wicker who, when asked as to his willingness to affirm his belief in Christ's Virgin Birth, replied: "I do not deny the Virgin Birth, and I do not affirm it. My mind is still open." It seems to us that, at Wicker's age of thirty-nine years and in view of his executive position in Christian endeavor, it is time that he should make up his mind on such an important matter of Christian doctrine.

It is a good sign that the Southern Baptist Church in North Carolina is faithful in its guardianship of the teaching of the Scriptures. There will be other tests of this nature as time moves forward. May God's people continue to stand fast for the Truth.

With Christ filling the heart, the whole being awakens to new life and vigor. Hope and fresh intention have been born. Patience and endurance have been inspired by the confidence, love, and companionship of the Lord Jesus, the new-found Friend and Saviour.

Watch for a *Prophetic Series*
to start later this year

Things Shortly to Come to Pass

by THE EDITOR

Not just a mental apprehension of the Gospel, but the knowledge of the Christ of the Gospel, is the dynamic that a lost world needs.

THE PERSON OF CHRIST

by RAY C. STEDMAN*

THERE *is no possibility of divine life in the human soul* apart from the knowledge of the Person of Christ. This is the heart of the Christian message and that which exalts it above the level of mere religion. It is also the explanation for the fact that many have a clear, precise knowledge of the work of Christ in His earthly life and death, but are still as hopelessly lost as if they never had heard of Him.

Christian workers especially should be clear on this. There is such a tendency in these days merely to explain what we refer to as "the plan of salvation," without ever really presenting to the seeking soul the One who alone is the Way of salvation. We may describe in Spirit-given power the cross and all its wondrous effect upon the blighting, damning sin of man. We may speak of the finished character of that work as forever settling the question of sin, but we suspect that unless we see men bow to the lordship of Christ and discover Him personally for themselves, we have left them where we found them—dead in trespasses and sins!

Life is the great essential to the banishment of death. Christ, in His Person, *is* that life which is so desperately needed: His work but clears the ground for communicating His life. Perhaps an illustration will make this clear. A *soldier is struck down in battle with a bullet through his* heart. He is brought in to a first-aid tent, dead. Before the body is sent to the rear for burial a surgeon removes the bullet. Now it was the bullet that caused death; but does the

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removal of it bring life? Would that it were so! No; although the cause of death is removed the state of death continues. Nothing but the miraculous impartation of new life can end the siege of death. The analogy is clear. Sin is the bullet that has lodged in the heart of humanity. Death, with its helplessness and hopelessness and corruption, is the result. On the cross Christ removed that "bullet," thereby "reconciling the world unto Himself, not imputing [men's] trespasses unto them." Men need to know this, for the removing of that bullet, the settling of the question of sin, was necessary before life could be imparted. But though sin is settled, the state of death continues. Only life can end it, and that life can only come through the knowledge of Christ's Person. "He that hath the Son hath life, and he that hath not the Son of God hath not life." It is as simple as that.

We have heard Christian workers say to someone: "Do you believe that Christ died for your sins?" And the answer was: "Yes, but it doesn't seem to work for me; I'm still not saved." To which the reply was made: "The trouble is, *you're just believing with your head, not with your heart.* You have an intellectual conviction of the truth, but it has never gripped your heart. You must believe with the heart to be saved." Is that true? Yes, it is, but it is not the seeker's fault but the worker's that the head-knowledge has not reached the heart. He has only presented that which is grasped by the head. Reason can understand the logic of substitutionary atonement. The cross is a fact of history, an object of knowledge, and, as such, it makes its appeal to the mind. But the Person of Christ is apprehensible only by the heart, by the emotions of the soul enlightened by the Spirit. I can understand the multiplication table with my mind; I apprehend my friends through my emotions. Let me but experience the wonder of contact with His Person, and my whole heart leaps in response. Belief is no longer merely of the head, centered in His work, but now it is both head and heart, moved by the glory of His Person.

Does this not explain those very troublesome passages, such as those in Hebrews 6 and 10, where the line between apostates and true believers seems so difficult to distinguish. Why is this? Because both are believers in Christ, in a sense!

Both have acknowledged His work on behalf of their sins. Both equally hold the truth but both do not equally obey it. Hebrews 10:10 speaks of true believers as "sanctified through the offering of the body of Christ once for all." And in the same chapter a later verse clearly describes an apostate as one who "hath counted the blood of the covenant, *wherewith he was sanctified*, an unholy thing." Observe that both have been sanctified, both have benefited by the death of Christ, both have believed in it. How then can we explain the difference in their destinies?—between "having boldness to enter into the holiest by the blood of Jesus," on the one hand; and "a certain fearful looking for of judgment and fiery indignation," on the *other?*

The explanation is found in an additional word used only of the true believers, found in verse 14: "For by one offering He has perfected forever them that are sanctified." Here "sanctified" occurs again, but it is not in the same tense as in the other two occurrences cited. There it was past tense, referring to the cross; here it is present tense, continuous—"being sanctified." "He has perfected forever them that are being sanctified." This implies fellowship with the Lord Himself. No continued cleansing is possible apart from His Person. "If we walk in the light, *as He is in the light*, we have fellowship one with another, and the blood of Jesus Christ, God's Son, cleanseth us from all sin." That is "being sanctified."

Thus we put together the pieces of this dark puzzle. Here are men and women who believe the Gospel. They are willing to accept His work for their sins. But they balk at fellowship with His Person. They do not want Him as Lord of their lives. They want to live their own lives, go their own way, make their own decisions. What is the result? As Hebrews 10 tells us, their every deed becomes a wilful sin, a sin committed without a sense of His restraint, a lawless action. And because His Person can never be separated from His work, they quite unconsciously have "trodden under foot the Son of God, and [have] counted the blood of the covenant . . . an unholy thing." This very thing is illustrated in John 2:23, 24, where we read of many who "believed in His name when they saw the miracles which He

did." But of the same ones we read: "Jesus did not commit Himself unto them, because He knew all men."

On the other hand, there are men and women who believe in His work on the cross but they also receive His Person, they acknowledge His claims upon them. In surrender to His will they turn over the reins of life to Him and ask Him to help them walk where He walks, in the light of righteousness. What is the result? Again Hebrews 10 tells us: there is a drawing near to the ineffable glory, a true heart resting in full assurance of faith, a conscience cleansed from defilement, and a body separated to the fulfilling of the will of God.

Let nothing said above be construed as an attempt to minimize the cross. It is emphatically not that. The cross of Christ and the Word of the cross remain, as always, the power of God unto salvation. But it is salvation *from* sin. That is a stupendous achievement but it is not enough. Life must be imparted, power must be communicated. These come only by the knowledge of Him. Let us shift our primary emphasis from the work to the Person; for the work can be accepted apart from His Person, but the Person is inseparable from His work. This is the constant emphasis of Scripture. Paul does not speak of the death of Christ; he speaks of the Christ who died. He does not invite men to believe in the cross of Christ, but in the Christ of the cross. He refers but once or twice to the life of Jesus, but the theme of Jesus living is forever on his lips. This is the dynamic needed for a lost world.

Tell men, then, of Christ! Tell them of a theanthropic Christ, both God and Man, for that involves His incarnation. Tell them of a suffering Christ, for that brings before them His matchless death. Tell them of a risen Christ who stands at the heart's door today and knocks for admittance. Let them hear His voice, let them feel the *pullings of His love.* Let them know of the glory of His comradeship through the sunshine, the comfort of His presence in the darkness. *Make them hungry for His nearness, heartsick till He comes.* For the answer to the surging agony of the world, to the lonely misery of sin, is the life-giving glory of His Person!

None can escape having his life changed, becoming a different person, once he has come

FACE TO FACE WITH THE LORD

by Herbert Henry Ehrenstein*

A change in perspective is oftentimes a most commendable thing. We grow so accustomed to seeing, doing, and saying the same things in the same way week-in and week-out, that we sometimes forget that there are other viewpoints. There is a grave danger of falling into the trap of self-importance, of thinking that we are indispensable or, at least, extremely essential beings. It is at such a point that a new outlook or change of perspective can be very helpful. Perhaps one of the finest ways in which a person may realize his own insignificance is to go up to the top of one of the large sky-scrapers and, having reached the top, look down on the teeming city below. How tiny the people look—little specks scurrying here and there! Then consider the even more remote distance to the Presence of the Lord. And consider how small we are in relation to Him from His point of view up in heaven, looking through His eyes.

It was something of this type of view that Isaiah had as he saw himself in the way that God sees all mankind. I rather suspect that Isaiah may have been rather proud of himself up until that time—puffed up with a sense of self-importance. After all, he seems to have belonged to a family of some wealth and rank at Jerusalem. He had access to the king's court and was on intimate terms with the priest. It may well be that all of this fame and notoriety had gone to his head and given him an exaggerated sense of prominence. If God were ever to use him as a prophet, Isaiah needed to have the props knocked out from under him. He needed to

*This is the third of four studies in Isaiah 6 by the pastor of the Bethany Baptist Church, Fox Chase, Philadelphia, Pa.

be placed in the blinding white light of God's spotless purity so that he might see for himself the vileness of his own self-righteousness. And, let me say, *this is precisely what must* happen to each of us before we can be in the place where the Lord can work in and through us. Thus if, as you read these words, you believe that what you are, in yourself, is adequate if you feel that your life, apart from Christ is "good enough," and that you have nothing to gain by becoming a Christian, *let me show you Isaiah, the pompous, self-confident believer* in the self-sufficiency of man. And you will see what happens to such a person when God begins to work with him.

Without any doubt, the Lord has many ways of dealing with those who refuse to recognize their own inherent sinfulness. It may be that He permits financial reverses, sickness, or bereavement, or the Lord may even bring a person to the very door of death. There are cases in which God has put a man in prison in order that he shall find Christ there. Such men have ultimately gone forth to be great soul-winners. But whatever means the Lord may use to bring a person to his senses, His purpose is the same: to cause you to recognize your own insufficiency and to see yourself as God sees you—sinful, vile, helpless, defiled, *lost*, until you trust in the Lord Jesus Christ. You see, it does not make the slightest difference what you think of yourself, but it makes a tremendous difference what God thinks of you. You may believe that you have nothing to gain by becoming a Christian and living for Christ. I tell you that if you go on without Jesus Christ as your Saviour, you have everything to lose—not only now but for all eternity.

It has often been rightly said that all the "hell" that a *Christian* gets, he gets in this life at the hands of unregenerate men. But "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." On the other hand, however, all the "heaven" that an unconverted person gets, he gets here on this earth, with only an eternal, unending existence in hell beyond the grave. Your faith in Jesus Christ enables you to gain heaven and avoid hell, plus giving you the abiding presence of Christ in this life with all that this entails. For the person who rejects the Lord Jesus Christ, however, while he may have

some pleasures and transient enjoyment in this life, the terrible, grim spectre of an eternity without the Lord, separated *from every godly influence, shut up for all eternity* with all the slime of humanity in a place of outer darkness—this is all the unsaved person has before him. The way of the cross is the only way of escape. It is the pathway Isaiah took when he had this touching experience of our text.

> Woe to me! I am struck dumb, since I am a man of polluted lips and I live among a people whose lips are also polluted. My eyes *have gazed upon the King, the Commander of the armies* (vs. 5, author's translation).

It is not easy to face reality when that reality banishes all of the hopes and desires you have set before you. And yet, we repeat, no one—it makes no difference who it is—none of us can come face to face with the Lord without coming out of that meeting a different person. Isaiah's whole outlook on life changed! And he is not alone. Down through the centuries there have been multitudes who have had such a personal meeting with the Lord, and they have never been the same thereafter. There was Paul, the apostle who met the Lord on that Damascus road; Augustine, the theologian; John Wyclif, the translator; Martin Luther, the reformer; John Calvin, John Wesley, D. L. Moody, Charles Spurgeon, and many others who could be mentioned. Most of these were preachers; but even among others there have been additional thousands who have had such memorable meetings with the Lord which changed their whole perspective. The poet has captured something of the greatness of a meeting with the Lord such as Isaiah had:

I had walked life's path with an easy tread,
Had followed where comfort and pleasure led
And then, by chance, in a quiet place—
I met my Master, face-to-face.

With station and rank and wealth for a goal,
Much thought for the body but none for the soul,
I had entered to win in life's mad race—
When I met my Master, face to face.

I had built my castles and reared them high,
Till their towers had pierced the blue of the sky;
I had sworn to rule with an iron mace—
When I met my Master, face-to-face.

I met Him, and knew Him, and blushed to see
That His eyes, full of sorrow, were fixed on me;
And I faltered, and fell at His feet that day—
While my castles melted and vanished away.

Melted and vanished! And in their place
I saw nothing else but my Master's face;
And I cried aloud: "O make me meet
To follow the marks of Thy wounded feet!"

My thought is now for the souls of men;
I have lost my life to find it again
E'er since, alone, in that holy place—
My Master and I stood face-to-face.

One of the sad facts of most modern-day so-called "conversions" is the lack of conviction of sin. When you speak to the average applicant for membership in a church, and question him concerning the matter of sin, you may ask: "Do you know that you're a sinner?" Most people seem to respond, "Yes," as lightly as they would answer if you asked if they were residents of the United States. The deep consciousness of sin which the saints of by-gone days knew has been lost. It is almost an unknown thing for someone to shed some tears because of his sin. Tragic though it is, we must admit that we have become a calloused, hardened nation of materialistic cynics, and we do not realize the enormity of the crime of sinning against the holiness of God. I tell you we need to consider anew the awful gulf of sin which separates the sinner from a holy God. We need to ponder once more the terrific price which was paid to bridge that gulf for us—the price of the shed blood of the Lord Jesus Christ, who went to the cross to give His life on our behalf. Only through such realization can we ever come, as Isaiah did, to see ourselves as "undone." Only then we will be able to cry out: "Woe to me! I am struck dumb, since I am a person of polluted lips, and I live among a people whose lips are also polluted."

Lastly, let us observe that while Isaiah singled out his lips, and the lips of his people, as being polluted, there was nothing whatever wrong with their lips or speech that was not the outbreak of the sin in their hearts. The Bible says that "the heart of man is deceitful above all things and incurably wicked." The Lord Jesus once told an audience: "How can ye, being evil, speak good things? For out of the

abundance of the heart the mouth speaketh. A good man, out of the good treasure of his heart bringeth forth good things: an evil man out of the evil treasure of his heart brings forth evil things" (Matt. 12:34, 35). It does no good to patch up the practises of sin as long as the old nature is still there on the throne, ruling. If you have skin blemishes, you can put salves and ointments on them all you want. The blemishes may go away, but they will break out elsewhere, for it is the poison in the system which must be dealt with.

If, as you read these words, you have never personally received the Lord Jesus Christ as your Saviour, you have the poison of sin in your system. It will manifest itself in many ways and, eventually, take you to hell forever. The only way in which you can deal with this poison is to come to the great Physician, as Isaiah did. Of course the sinful nature and sin will never be wholly eradicated in this life, but they can be controlled by Christ enthroned in the heart.

Meet the Lord face to face today; face His challenge and see yourself as He sees you. Then capitulate! Surrender! And allow Christ to be your Lord and Saviour from this moment onward.

Be Still And Know

by Edna Sorrell Kruse

Be still and know that I am God;
In confidence and quietness accept My rod.
Rebel not, neither cause thyself to fear,
For, as I mold thy life, I shall be near.

My rod falls not in anger but in love;
I am not of the earth but from above.
I am the great omniscient One, you know,
And I can see the way your feet must go.

Although each dream you cherish drifts away,
And every plan you ever made gives way,
In humble faith accept My chastening rod—
Be still and know that I am God.

"It is unsafe for a Christian to speak against his conscience," said Martin Luther when he was accused of heresy. The Reformer was a doer of the Word and not a hearer only.

THE EXAMPLE OF MARTIN LUTHER

by Donald M. Hunter*

The hymn, "A Mighty Fortress Is Our God," was written by Martin Luther to whom, in the Dark Ages, God revealed the great, emancipating truth that salvation is by faith alone in Christ. Luther faithfully preached this blessed message whenever and wherever he found an opportunity. He also wrote many books and tracts in which he explained the Gospel. It was his intention to confess his Saviour at all times and to defend the truth of salvation by faith alone. Were his good intentions turned into deeds? Yes, the life of Luther was wholly spent for his Lord, although on many occasions he was severely tried. Perhaps the greatest test of his obedience came to him at the Diet of Worms, to which he was summoned by the emperor, Charles the Fifth.

Luther reached the ancient city of Worms on April 16th, 1521, and at the city gate was met by two thousand people. The crowd increased as he made his way to the hotel of the Knights of Rhodes. The following day, Luther appeared before the great men who had assembled there—perhaps the most august assembly that ever met. Besides the emperor there were his brother, the Archduke Ferdinand, six electors of the empire, most of whose descendents became kings; twenty-four dukes, some of whom were independent sovereigns over large countries; eight margraves (or gover-

*Mr. Hunter, a missionary who resides in Tokyo, has contributed to these pages for a decade. He is the editor of *True Light*, an evangelical paper published in English for Chinese readers in Japan and elsewhere.

nors); thirty archbishops, bishops, and abbots; seven ambassadors, including those from the kings of England and France; the deputies of ten free cities; a great number of princes, counts, and barons; and special representatives from the pope—in all two hundred and four great men.

After a lengthy examination of Luther's faith and his books, the spokesman for the august court asked Luther: "Will you, or will you not retract?"

Martin Luther, standing there before the emperor and the mighty ones of other nations, answered with these sublime words which still thrill our hearts four hundred years later: "Since your most serene majesty and your high mightinesses require from me a clear, simple and precise answer, I will give you one, and it is this: I cannot submit my faith either to the pope or to the councils, because it is clear as the day that they have frequently erred and contradicted each other. Unless therefore I am convinced by the testimony of Scripture, or by the clearest reasoning, unless I am persuaded by means of the passages I have quoted—and unless they thus render my conscience bound by the Word of God—*I cannot and I will not retract*, for it is unsafe for a Christian to speak against his conscience." And then looking around on the thunderstruck assembly before him, he said, "*Here I stand, I can do no other: may God help me! Amen.*"

"If you do not retract," said the spokesman, as soon as the assembly had recovered from the effect produced by Luther's speech, "the emperor and the states of the empire will consult what course to adopt against an incorrigible heretic."

Calmly Luther replied, "May God be my helper; for I can retract nothing."

By turning his good intentions into deeds, Luther was used of God in turning the hearts of millions from darkness to the light of the Gospel of the glory of God, and those words he uttered at Worms on that April day four hundred and thirty-three years ago fill our hearts today with the determination to turn our God-given intentions into action.

"But be ye *doers* of the Word, and not *hearers* only, deceiving your ownselves. . . But whoso looketh into the

perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:22-25).

The noblest intention of our hearts is to do the will of God as revealed in the Bible, but let us remember that even noble intentions are valueless unless they are turned into deeds.

Feathered Saga

Sitting at our typewriter in our mountain home, we heard a rustling in the fireplace nearby. A few days earlier we had discovered a robins' nest at the crest of the chimney, and so we suspected immediately what the noise must be—a baby robin had fallen down the flue. Carefully we opened the vent in the chimney, and the little bird dropped to the hearth. We tried to reach it, but it eluded our effort, and for a few minutes considerable excitement ensued as we sought to seize the frightened but agile nestling. It had never used its wings before, but it did so now (though entirely laterally), and it was some moments before Mrs. English was able to capture it.

As soon as the little bird was in her hands, it let out a screaming call far beyond the apparent capacity of such a small creature. In response, there came from the sky even louder cries, from the father- and mother-robins who evidently were aware of something of the plight of their young one. Then, when it was placed on the ground outside of the house, they flew to nearby branches, calling, calling to their exhausted offspring.

At a distance we watched. Soon the little robin began to look about. Then it hopped a few paces. Then it tried its wings, at first tenderly, and then more forcibly. Their fluttering helped the bird to propel itself with some speed along the ground, then a few inches above the ground, and next, a few feet in the air.

All this time the parent-robins flew from tree to tree where they could have clear view of the baby, and from whence they could drop to its assistance if they were needed. From time to time they called to it, to denote their presence and encourage the young one. Step by step, hop by hop, and flutter by flutter the feathered baby tried its wings. At length, it soared so high—to the trunk of a great tree and about three feet above the ground. Then it was off, to a low branch, and a higher one, and then out of our sight. But never did it evade the watchful care of its parents, as long as it needed their presence.

If the birds of the air care for their offspring in such a way, how much more will our heavenly father watch over us, His own! "How excellent is Thy loving kindness, O God! Therefore, the children of men put their trust under the shadow of Thy wings" (Psa. 36:7). He sees everyone of His own. There is no step that we take that misses His gaze and protective care. And while, sometimes, it may appear that we are treading the path alone, comes there the need and we shall see that we have ever been under the shadow of His wings and within His ready reach. So trust Him, and never fear.

Under Thy wings, my God, I rest,
Under Thy shadow safely lie;
By Thine own strength in peace possessed,
While dreaded evils pass me by.

QUESTION BOX

No. 1427. Will you please give me your interpretation of I Corinthians 15:29?

The verse in question reads: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? "

There are some twenty or more "interpretations" of this passage. *There can only be one correct interpretation*, however. Even among *conservatives there is not total agreement as to the meaning. We shall*, nevertheless, give the interpretation as we understand it.

Obviously the verse *cannot* mean that living believers in Christ can be baptized on behalf of those who have died without being baptized, and thus save the souls of the latter. This is the teaching of the Mormons who, acting upon this doctrine, have—some of them—been baptized hundreds, or even thousands, of times for numberless individuals now in their graves. But there is no saving merit in water baptism. If there were, the Apostle Paul would hardly have said: "I thank God that I baptized none of you, but Crispus and Gaius" (I Cor. 1:14); and further, were baptism necessary for salvation, then the dying thief, *whom the Lord promised would that day be with Him* in Paradise, was not taken there. Baptism is an ordinance—an act of obedience and submission, symbolizing the identification of the believer with Christ in His death and resurrection. It is a witness to the One in whom our faith rests.

It has been suggested that to be baptized for the dead means that we who have been baptized confess that thereby we are dead unto sin and alive unto God. This fact is true, but we do not believe that this is the interpretation of the verse in question.

Having stated what the verse does *not* mean, let us seek true discernment as to its interpretation. Verses 20-28 are parenthetic, so that verse 29 follows verse 19 in thought: "If in this life only we have hope in Christ, we are of all men most miserable . . . Else what shall they do who are baptized for the dead, if the dead rise not all? Why are they then baptized for the dead?" The simplest interpretation is that those who have been baptized have taken the position of being dead with Christ. But there is another plausible explanation. The word translated *for* can also be rendered *in view of, with reference to*, or *in place of. Many had died for Christ's sake, under persecution. Others who were believers in Christ had gone to their graves in the normal way.* But all of these had their hope fixed on the Lord, in faith that, by His resurrection, the earnest of the resurrection of the dead in Christ was assured. As, one by one, Christians died naturally or were slain, others came along *in place of* the dead, to make up the living organism on earth, the remnant on earth who should bear testimony to His name. They filled up the ranks in place of those who were taken away. If, in this life only, there is hope in Christ, why should generation after generation be baptized in the place of the dead ones? If in this life only there is hope, why identify oneself with Christ by baptism, thus inviting persecution? The verse that follows confirms this thought, saying: "And why stand we in jeopardy every hour?"

No. 1428. In I Corinthians 10:32 the Apostle Paul speaks of the Jews, the Gentiles, and the Church of God. Is this "Church of God" the same Church mentioned in his epistles to the Ephesians and Colossians, or is it the Church that

was formed at Pentecost, the Church that the apostle, as Saul of Tarsus, *persecuted before his conversion?*

The question implies that there are or were two Churches. There is but one Church, the body of Christ (Eph. 1:22, 23; Col. 1:18) and the bride of Christ (Rev. 21:2, 9; cf. Eph. 5:25-32; Rev. 19:7-9). The Church of God" is the Church that was born at Pentecost and which the Apostle Paul persecuted, as Saul, before his conversion. It is composed of all believers in the Lord Jesus Christ from Pentecost to the first resurrection.

No. 1429. What is your explanation of the sun and moon standing still, as mentioned in Joshua 10? We know that the earth revolves on its axis. Do you think that God stopped the revolution of the earth?

Assuredly the earth revolves around its axis. God, the Creator, set aside the laws of nature and caused the earth to cease its revolution for the time being. In recording the miracle the Holy Spirit caused the author of the book, in all likelihood Joshua himself, to employ language in common use, understandable to all, in stating that it was the sun that stood still, just as He caused Mark and Luke to write in such a way when they spoke of the sun setting (Mk. 1:32; Lk. 4:30).

No. 1430. When our Lord returns, will they eat, drink, sleep, etc., as we do now?

The query has to do, of course, with the personal and visible return of the Lord Jesus Christ, with all His saints, to reign upon the throne of David. In endeavoring to discover what the activities of people will be in that period of Christ's millennial reign, we must not fail to distinguish between (1) the glorified saints who are to reign with Christ (1 Thess. 3:13; Rev. 20:6), His blood-purchased people who will have been caught up to be with the Lord at the Rapture; and (2) those who will be living on earth during the Millennium. The former, the *heavenly saints who will be in bodies of glory like the glorified body* of our Lord, will not, we believe, live *upon* the earth but will reign *over* the earth. They will not be bound by present physical laws any more than the Lord Jesus Christ was, when He appeared in His resurrection body. The earthly people of the Millennium, however, will doubtless live and function in much the same way as mankind does today; that is, they will eat, drink, sleep, etc. (Jer. 31:1-14; Zeph. 3:9-20).

The believer is just as powerless in the work of sanctification as in the work of redemption. Only that self-same hand that canceled his sins, that guides him in his difficulties, and that will, by and by, deliver his body from the power of death, can give him victory over all personal infirmities and besetments, and fill his heart with His sacred rest.—*Selected.*

Occupation with heavenly things, and not with the things of earth, should be the attitude of all who are looking for the coming of the Lord.

THE PRACTICAL VALUE OF THE DOCTRINE OF THE RETURN OF CHRIST

by CHARLES H. MOUNT*

2. The Call to Mind Heavenly Things (Phil. 3:15-21)

THE Epistle to the Philippians is primarily an appeal to Christian unity through humility of mind, having the mind of Christ (2:5). In the development of this theme the apostle tells of joy in his own sufferings for Christ and his willingness to die for Him (chap. 1). In chapter 2 he bases his appeal to humility on the self-emptying of Christ, followed by the example of Timothy, who sought not his own things but the things of others, the things of Christ. Then dear Epaphroditus is shown as a similar example of selflessness, who "was nigh unto death, not regarding his life, to supply your lack of service to me" (chap. 2). Paul's own spiritual autobiography is summarized, in chapter 3, in the verse which says that his life ambition is to "know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." The apostle concludes his appeal as he reminds his readers to remember that they are citizens of heaven.

Of those who either do not know or have forgotten that their citizenship is in heaven, he draws a graphic but sad and even repulsive picture, a picture which made him weep

*This is the second of four short articles on the return of our Lord Jesus Christ, written by Mr. Mount, Bible teacher of Greenville, S. C.

as he painted it (vss. 18, 19). Incidentally, do we weep, or scold, when we discover God's children living carnal lives, occupied with the things of this life and forgetting that they are citizens of a heavenly country? Perhaps if we had more weeping preachers and teachers we should have fewer carnal *Christians. More broken-hearted "Pauls" would produce* more heavenly-minded "Philippians" living together in humility and spiritual unity!

"Enemies of the cross of Christ," the apostle calls carnal people. So the enemies of the Gospel are not always those who deny the Deity of Christ and scoff at redemption by blood! *Here are some who are described as enemies of the* cross of Christ because of their manner of living. They are making a god of their belly and glorying in the things of which they should be ashamed, minding earthly things while claiming heavenly citizenship (vs. 19). This is a rather uncouth and distasteful designation, but it is the proper description of those who have forgotten that the King of their country is coming for them and is going to change these vile bodies of ours into the likeness of His own glorious body, or body of glory. Gratification of the lusts of the flesh, satisfaction of the cravings of the body for food, drink, clothes, and luxurious living—these things make a god of the belly.

In these days of easy credit, when luxurious living is within the reach of even the moderately paid wage earner, how we need to be reminded of the danger that besets us as citizens of a heavenly country! Our Lord is coming one of these days to take His own blood purchased people away from this world, to change our depraved bodies, remove our degraded appetites, and give us new bodies capable of enjoying the fruits of a heavenly land and partaking of the fellowship of the saints in a holy place. How soon we forget all this when we begin to mind earthly things! How many of God's children are living as though they would forever be citizens of this world that is under the curse of God and doomed to destruction! We proudly display our material wealth and flaunt our luxuries in the face of an unbelieving world, and then they hear us sing: "I am bound for the promised land." Is there any wonder they scoff at our testimony? Is there

any wonder that it is hard to tell God's children from the children of this world, "who mind earthy things"?

It is to these as well as to all believers that Paul addresses his appeal to remember that our citizenship is in heaven from whence we expect the Saviour. It is only as we keep in mind this glorious fact and this glorious prospect that we can ignore the philosophies of this world, turn our backs upon the ambition for position and the power it brings, and refuse to accept the low standards of those around us. We are colonists, even as these Philippians were Roman colonists living in Grecian territory. They lived under Roman laws, took their orders from Rome, and looked to Rome for protection. So we are colonists. This world is not our home; we are "strangers and pilgrims" (II Pet. 2:11), seeking a city to come "whose Builder and Maker is God" (Heb. 11:10). Since we are destined for that other land, since our Lord is coming to take us back with Him, and since we know that when He shall appear we shall be like Him, why should we mind earthly things? We are reminded by John that "every man that hath this hope in Him purifieth himself, even as He is pure" (I John 3:3).

What more effective appeal could be made for God's children to live together in selflessness and humility, keeping ourselves fit for fellowship with Him and with one another?

The sure Word of Prophecy is about to be translated into fact. What wait we for?—the gathering shout of the Lord! We dare not allow any intervening event or circumstance, be it prophetic, political, social, or personal, to gain our undue attention. His shout and voice may fall upon our waiting souls at any moment. Are our loins girt? Are our lamps trimmed? Are our lights burning?

You do not become a Christian by work and toil, or by struggling to be one. You do not become a Christian by the observance of religious forms and ceremonies. You become a Christian by receiving the Lord Jesus Christ into your heart as your own personal Saviour, and in no other way. When you do this you are "born again" by the Holy Spirit of God (John 1:12, 13).

BOOK REVIEWS

by KENNETH O. BOUTON

Simple Studies for Family Devotions. By Keith L. Brooks. Van Kampen Press, Wheaton, Ill. Cloth binding, 231 pages. Price, $2.50.

This is a revised edition of a book published in 1944. It was born of a need in the author's home when his little daughter joined the circle at the family altar. There are 156 lessons, each taking about a page or page and a half. The text to be covered is placed first. This is followed by a paraphrase of the Scripture portion, and applications, plainly and simply set forth so that a child may understand. The texts covered are from Matthew through The Acts. The child's need is amply met in this devotional book designed especially for use of families.

The Lord of the Harvest. By S. Franklin Logsdon. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 153 pages. Price, $2.00.

The sub-title of the book, "The Manifestation and Ministration of the Holy Spirit," reveals its contents. There are sixteen chapters covering the various phases of the Spirit's work. Dr. Logsdon has written as he speaks—in a clean, crisp style. There is depth with simplicity, breadth without shallowness, and height with sublimity. For the Christian reader there is comfort, conviction, charge, and challenge. The author says in his preface: "There is power through the Holy Spirit to regenerate, providing a new nature; to sanctify, producing a new character; to energize, promoting a new fruitfulness; to illuminate, presenting a new vision." This is the theme of this volume.

The Master's Indwelling. By Andrew Murray. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 180 pages. Price, $2.50.

The book contains a series of thirteen messages on the "Deeper Life," delivered by the author at a Bible conference many years ago. They are just as pertinent for our day as when spoken. Some of the chapter headings are: "Carnal Christians," "The Self Life," "The Complete Surrender," and "Triumph of Faith."

Andrew Murray needs no introduction to the Christian public nor do his books need recommendation. Time is a great tester of books and the writer of this one has had his stand the test. This volume warns the carnal Christian and warms the heart of consecrated believers. It is instructive and inspiring. Christ is its center and circumference.

The Pastor and His Library. By Elgin S. Moyer, Ph. D. Moody Press, Chicago. Cloth binding, 160 pages, Price, $2.50.

A minister of the Gospel and his library go hand in hand. Here is a volume which might well be the text book of a needed course in certain

Bible Institutes and seminaries. The author gives helpful information on the selection of books for the library, and advises concerning their care and repair. The choice of reading material and cultivation of the reading habit are discussed.

The Dewey Decimal classification as a system for arranging the books in a library is clearly set forth. This should prove helpful both in setting up a library and locating books in others. This volume will help you to heed the admonition of I Corinthians 14:40: "Let all things be done decently and in order."

by JOHN B. MARCHBANKS

Beyond Humiliation. By J. Gregory Mantle. Moody Press, Chicago, Ill. Cloth binding, 248 pages. Price, $3.00.

This is the seventh edition of a book by a man who has been with the Lord since 1925. But it can be truly said of him that "he being dead yet speaketh," for this book gives us real help about the inner life of the Christian in relation to the cross of Christ. In reading the early part of the book, one might suspect that the author was too introspective, for we know that we can find no spiritual help by looking within. But as we read further we realize that he is but plowing up the ground, as it were, as he shows us the need of looking away unto the Christ of the cross.

It is certainly a matter of regret and concern that many who have an intellectual knowledge of the believer's identification with Christ in His death and resurrection show so little proof of a heart-reckoning upon this blessed fact. This volume, like the Word of God upon which it is based, should in this respect prove "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

The Mysteries of the Kingdom of Heaven. By John J. Van Gorder, D.D. Maranatha Book Stall, Hendersonville, N. C. Paper binding, 44 pages. Price, 50 cents.

Here is a simple, clear, and dispensational interpretation of the thirteenth chapter of Matthew, one of the most important chapters of the the Bible, prophetically speaking. An understanding of Matthew 13 is an excellent key to the whole prophetic Word, and this booklet, with its right division of the Word of Truth, will prove an excellent help in the study of "the mysteries of the kingdom of heaven." We wish for it a wide circulation.

The Treasury of Alexander Whyte. Edited by Ralph G. Turnbull. Fleming H. Revell Co., Westwood, N. J. Cloth binding, 256 pages. Price, $2.50.

Those who have read Alexander Whyte's writings, especially his *Bible Characters*, will be interested in this compilation of messages gleaned from his various books. The present volume, with foreword by Clarence E. Macartney, begins with a short biography of "Whyte of St. George's" by a contemporary, the Rev. John Kelman. This is followed by 29 messages by Whyte himself. Some of them as, for

example, "The Blood of God," and "David—In His Vices," are real classics—heart-searching and Christ-glorifying. A few, as "James Fraser," will be less interesting for those of us who perhaps know little about a man named James Fraser.

The reading of these messages from the pen of a man who loved and honored Christ and His Word will both stimulate our faith and encourage our hearts.

How I Can Make Prayer More Effective. By Herbert Lockyer, D.D. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 125 pages, including Appendix. Price, $1.50.

This volume is in several ways different from the ordinary book on prayer. It might well be called a "handbook" on the subject, considering the many different aspects of prayer which the author discusses. The reviewer received a blessing in the reading of the book and expects to be referring to it from time to time.

There are numerous quotations from others who have written on prayer, and each statement which the author himself makes is well documented by Scripture. Some of the chapters are: "The Privilege of Prayer," "The Necessity of Prayer," "The Scope of Prayer," and "The Problems of Prayer."

Your heart will be blessed by this volume.

by RAY C. STEDMAN

Re-Thinking the Rapture. By E. Schuyler English. Southern Bible Book House, Travelers Rest, South Carolina. Cloth binding, 123 pages. Price, $2.25.

Every thoughtful Bible student must sooner or later face the question, "Will the Church go through the coming period of tribulation?" When the issue arises the student will indeed be fortunate who has at hand this calm, thoughtful study of the question by the Editor of OUR HOPE. Many answers to this perplexing problem are being offered today, ranging from a positive "Yes" from some circles, through some hesitant "*Maybe's*" *from other sources, unto an equally positive* "No" *from* yet other quarters. In his usual equable and courteous style, Dr. English examines these many answers, subjecting each to the final touchstone: "What saith the Scriptures?" This is not, however, the usual brief treatment accorded the question in many current booklets and pamphlets available, but is a thorough and consistent survey of the whole question of the Rapture of the Church in relation to the Tribulation. Special care is taken to give due weight to the arguments of opposing views, yet in the whole compass of the book the author reveals his forthright conviction of the truth of the pre-tribulation position.

Special qualities of excellence in this book are its simple, *understandable language though dealing with a somewhat technical problem*, and its refreshing spirit of courtesy and fairness toward conflicting opinions. Despite, however, the unusual thoroughness of the book this reviewer found no appraisal of the problem-text, Philippians 3:10, 11,

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which has always seemed, in his experience, to be the major refuge of those holding a partial-rapture position. It should be said, however, that the author quite adequately answers that view on other grounds.

by MERRILL F. UNGER

Young People's Hebrew History. By Louis Wallis. Philosophical Society, New York. Cloth binding, 114 pages. Price, $2.50.

This short 114-page history of the Hebrew people is an attempt to present the modern so-called "scientific" evolutionary concept of the development of Israel's religion and culture. The author complains that "while the orthodox view of Hebrew history is outmoded, so far as our great universities and foremost theological seminaries are concerned, the academic ban is even yet in operation at the high school and college level" (p. 4). The writer, who has been active in the field of Hebrew history for more than a half century, would remove this alleged "ban," and bring the findings of modern higher criticism and rationalistic scholarship to young people in general.

The book merits with the highest praise from the leading destructive critics of our day in its rejection of orthodoxy and the supernatural interpretation of Hebrew history. It refuses to grant uniqueness to ancient Israelite religion. It is the old evolutionary claim that Israel's religion began like any other religion "on the level of heathenism and rose gradually to the plane of ethical monotheism" (p. 3). The author pleads for freedom in our educational system to strip away the "atmosphere of prejudice, myth, and miracle" from "east-Mediterranean culture" and treat it scientifically like the history of ancient Greece and Rome. This treatise offers a clear-cut rejection of the testimony and claims of the Bible, and would popularize this attitude among the youth of the land. It represents the dangerous challenge of the secularism of our day.

Manners and Customs of Bible Lands. By Fred H. Wight. Moody Press, Chicago. Cloth binding, 336 pages. Price, $4.00.

The subject of this book is ever timely and challenging. Treatises on the customs and manners of Bible lands, like Bissell's *Biblical Antiquities* which went through numerous editions since its publication in 1888, have a wide appeal and sphere of usefulness. The present volume, although more on popular lines, will no doubt enjoy a similar ministry of usefulness. It is lucidly and simply written for the everyday reader and confines itself to biblical customs that illustrate many important Bible passages. While the technical scholar will desire a more detailed and comprehensively documented treatment, the pastor, the evangelist, the Sunday school teacher, as well as the ordinary Bible reader, will find the volume extremely helpful.

The book is well organized and outlined. It also contains full indices and bibliography. For this reason the material desired is easily found. Especially attractive are the illustrations which are scattered throughout its pages. This book is highly recommended for all who desire a read-

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able, non-technical and yet reliable, treatment of the customs and manners touched upon by the biblical narratives.

Pictorial History of the Jewish People—from Bible Times to Our Own Day throughout the World. By Nathan Ausubel. Crown Publishers, Inc., New York. Cloth binding, 346 pages. Price, $5.00.

This is a beautiful and profusely illustrated volume containing 1200 pictures; portraying every aspect of Jewish life and history, religious and secular, from earliest Bible times to the present day. The text of the volume is also extremely interesting and illuminating and, with the elaborate illustrations, makes stimulating reading. Especially informative to the student interested in the culture and fortunes of world-wide Jewry is the story of their medieval life in Italy, Spain, the Netherlands, France, Germany, England, Russia, and Poland, and their role in the modern world under Tsarist Russia, under the Polish Republic, under Hitler, under the Soviets, and in the United States. The account is one of accomplishment and success as well as persecution and suffering. To the Christian student the lesson taught by this talented and irrepressible people is the tragedy of rejecting God's provision of salvation in Christ.

Order of Service

It has been rightly stated that the servant of God must first look into the face of the Lord before he looks at the faces of men. Thus did our Lord serve His Father. See, for example, Luke 5:16; 6:12; etc. It is folly to endeavor to preach the Word in power, to witness personally by speech or in life, without frequent recourse to the Throne of Grace in the Holy Spirit. All of us can spend more time in prayer. If we avail ourselves of the power of prayer we can be sure that God will avail Himself of His power to answer.

LETTERS

Cherry St. Assembly

To the Editor:

In the December issue of your magazine OUR HOPE you published a letter from Mr. R. Whitelaw, Coventry, in which he made charges against two brethren of this Assembly, namely: "That he was forced to sit and listen to two brethren expounding an heresy."

We, the undersigned, as members of the above-mentioned Assembly, wish to make the following statements.

1. The statement that your correspondent was "*forced to sit and listen to two brethren expounding an heresy*" is in every aspect incorrect, for the following reasons:

(a) It was an open conversational Bible reading, and as such, any brother was possessed of the liberty to state his view, or disagree with any statement made, an action which your correspondent has frequently taken.

(b) Quite a lot was said and discussed between brethren after

the meeting had finished, and probably from some of these discussions a misunderstanding was reached.

2. The statement made is a gross misrepresentation of what was said and discussed. It was an attempt in all earnestness and sincerity to help younger brethren to understand the value of the Priesthood of Christ.

(a) It was stated that the temptations were very real to Christ, as borne out by the following Scriptures.

"*For in that He hath suffered being tempted*, He is able to succour them that are tempted" (Heb. 2:14); "For we have not an High Priest which cannot be touched with the feelings of our infirmities, but was *tempted in all points like as we are, yet without sin*" (Heb. 6:16).

(b) In the light of paragraph (a) it was stated that although Christ "*had no sin in Him*," unless the temptations were temptings, in every sense of the word, the two Scriptures previously quoted, bore no comfort or consolation for us that are in temptations often.

3. Had your correspondent acted in the light of Scripture he would surely have approached his own Overseeing Brethren, before writing to you in such a tone.

4. Seeing that the letter in question carried only one signature, surely you, as an Editor of a much appreciated journal, and a student of Scripture, ought to have known better than to publish such a document.

5. The result of publishing this letter has cast a slur upon an Assembly which has been in existence in this city for about eighty years, and has always stood for the Doctrinal Truths of Scripture.

We, the undersigned, therefore ask you to publish this letter, that the Coventry Assemblies might be cleared of any charge which might become their portion as a result of the statement made.

Yours sincerely,

C. HUNT
R. EVANS
J. G. F. ARBUCKLE
J. H. P. HUNT
R. THOAN
A. LEE
G. W. VINCENT
JOHN ABERCROMBIE
A. BUCHANAN
A. GILLIESON
A. V. PARKER
J. W. RUNTING

Coventry, England

¶*Aware of the zeal of the so-called "Brethren" to uphold and exalt the Person and work of our Lord Jesus Christ, we gladly publish the above letter, regretting if any slur has been cast upon the Cherry St. Assembly and trusting that this notice may clear the Assembly of any unfounded charge against it. We would add a few words of our own at the same time.*

(1) Subscriber R. Whitelaw is a respected reader of this magazine whose purpose in writing the Editor was not to denounce an assembly of believers but to guard against error.

(2) The Assembly letter twice misquotes Mr. Whitelaw. He did not say that he was "forced to sit and listen to two brethren expounding an heresy" but that he "had to

listen to two brethren expounding the theory that the Lord had the capability to sin," which theory Mr. Whitelaw looks upon as heresy.

(3) It is our conviction that there may have been misunderstanding on Mr. Whitelaw's part but not deliberate misrepresentation.

(4) No mention whatever was made of the Cherry St. Assembly in Coventry in Mr. Whitelaw's letter published in December. The Editor was wholly unaware of the place of the discussion until he received a communication from the brethren, and he is certain that the reader-family of Our Hope *was equally uninformed concerning this. The original letter would not have been published, without further inquiry, had it been supposed that any particular group of believers would become involved. The Editor could hardly have inquired of an Assembly of whose existence he was ignorant.*

(5) The Editor is in agreement with Mr. Whitelaw that our Lord, the Son of God, not only knew no sin and did no sin, but that He could not sin. To hold that He could have sinned is, in our opinion, to dishonor Him. As promised, an article on the subject will appear in Our Hope *in due course.*—Ed.

The New Cover Again

To the Editor:

I have today received my copy of the April number of Our Hope, and reading my letter in cold print, I feel that you may have thought it a little unkind. If so, I am sorry.

Now that I am getting accustomed to the "New Look," I am really beginning to like it. I would, however, very humbly (this time) suggest that if you could work the sub-title, "A Testimony for Our Lord Jesus Christ," which is at present at the foot of the Contents Page, into the design of the front cover, it would make it look a little more like our old friend, and carry its purpose on its face.

(Sir) Ernest W. Petter
Mew Milton, Hants,
England

To the Editor:

I liked your recent discussion of the "New Look." Perhaps sometime a return to placing "A Testimony for Our Lord Jesus Christ" back on the cover, perhaps at the very top, might restore the one real point that readers mention.

Anyhow I think your change is likely to attract new readers, and why does the "dress" concern the others?

A. Pierson Curtis
Stony Brook, N. Y.

¶Genuinely prayerful thought is being given to restoring the sub-title to the front cover, for Our Hope *is, as it has always been, "A Testimony for Our Lord Jesus Christ."*—Ed.

OUR HOPE

A Testimony for our Lord Jesus Christ

JULY
1953

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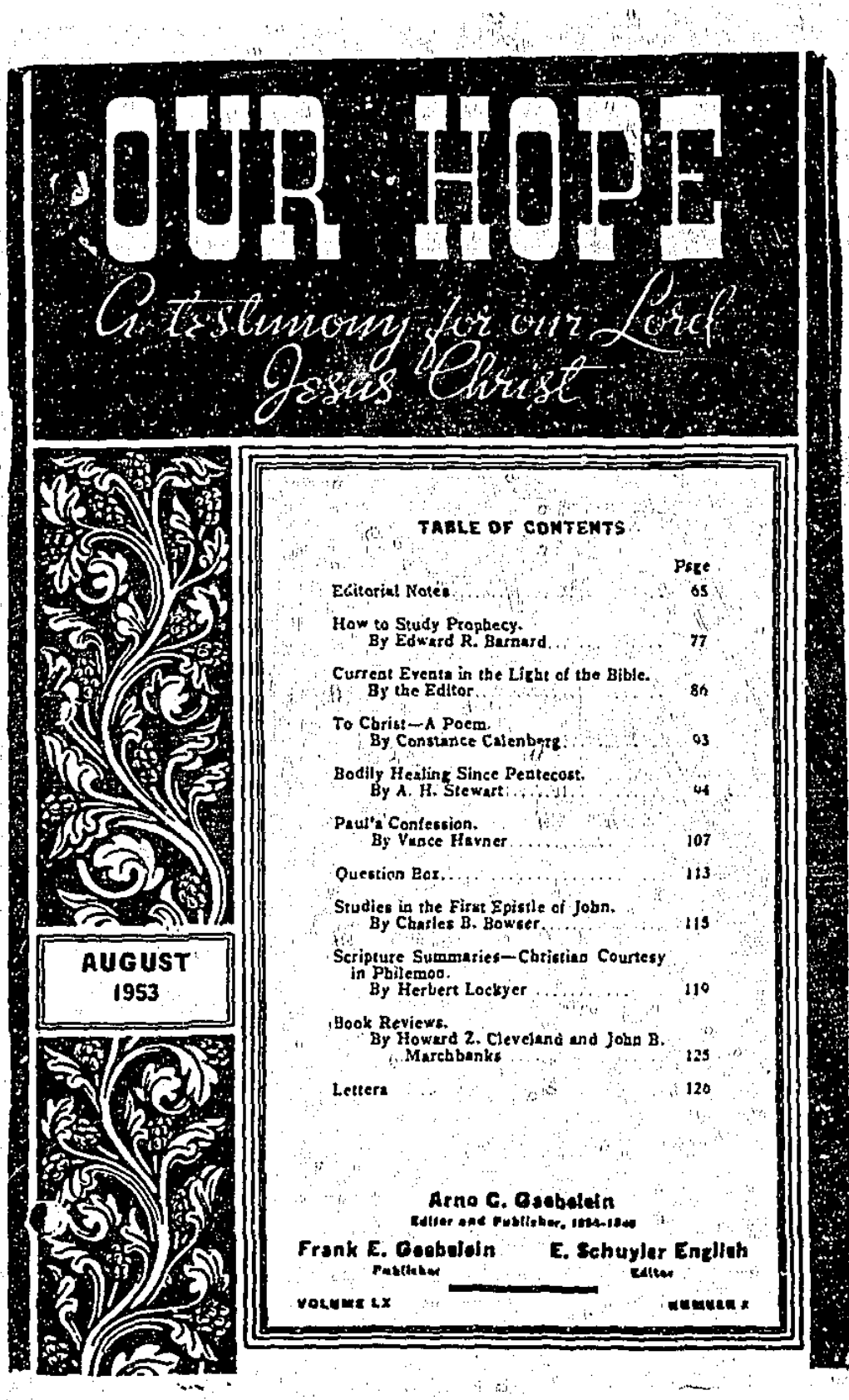

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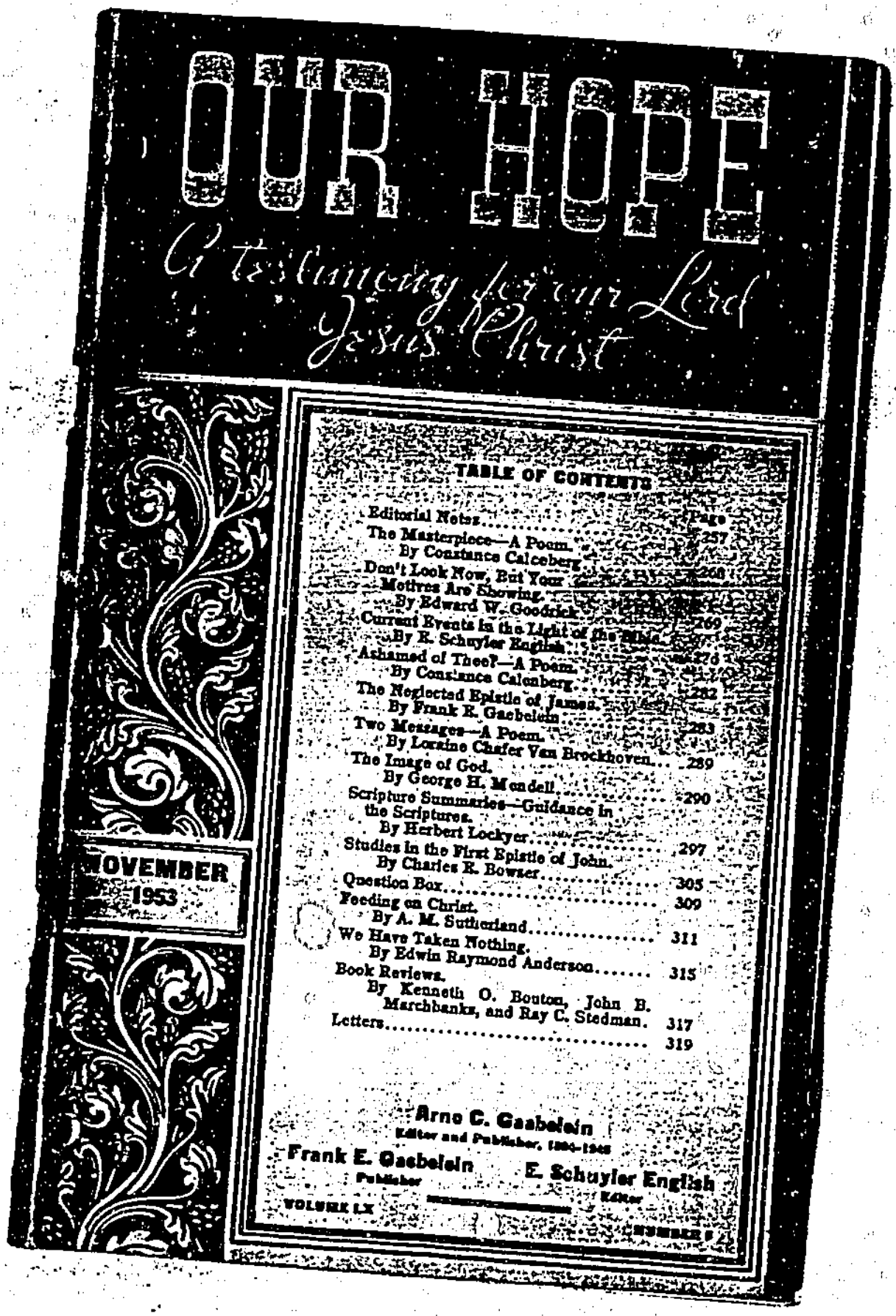
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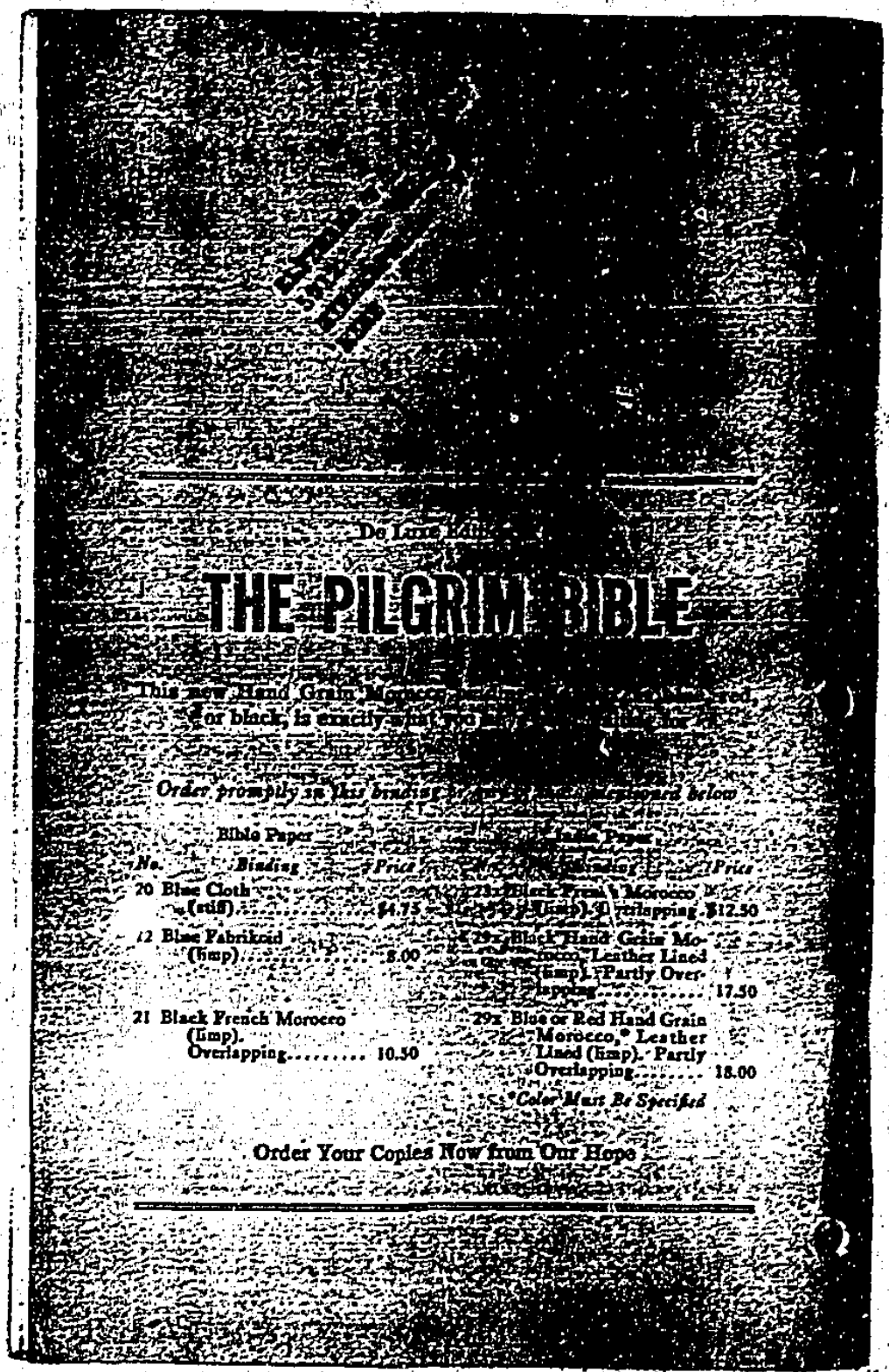
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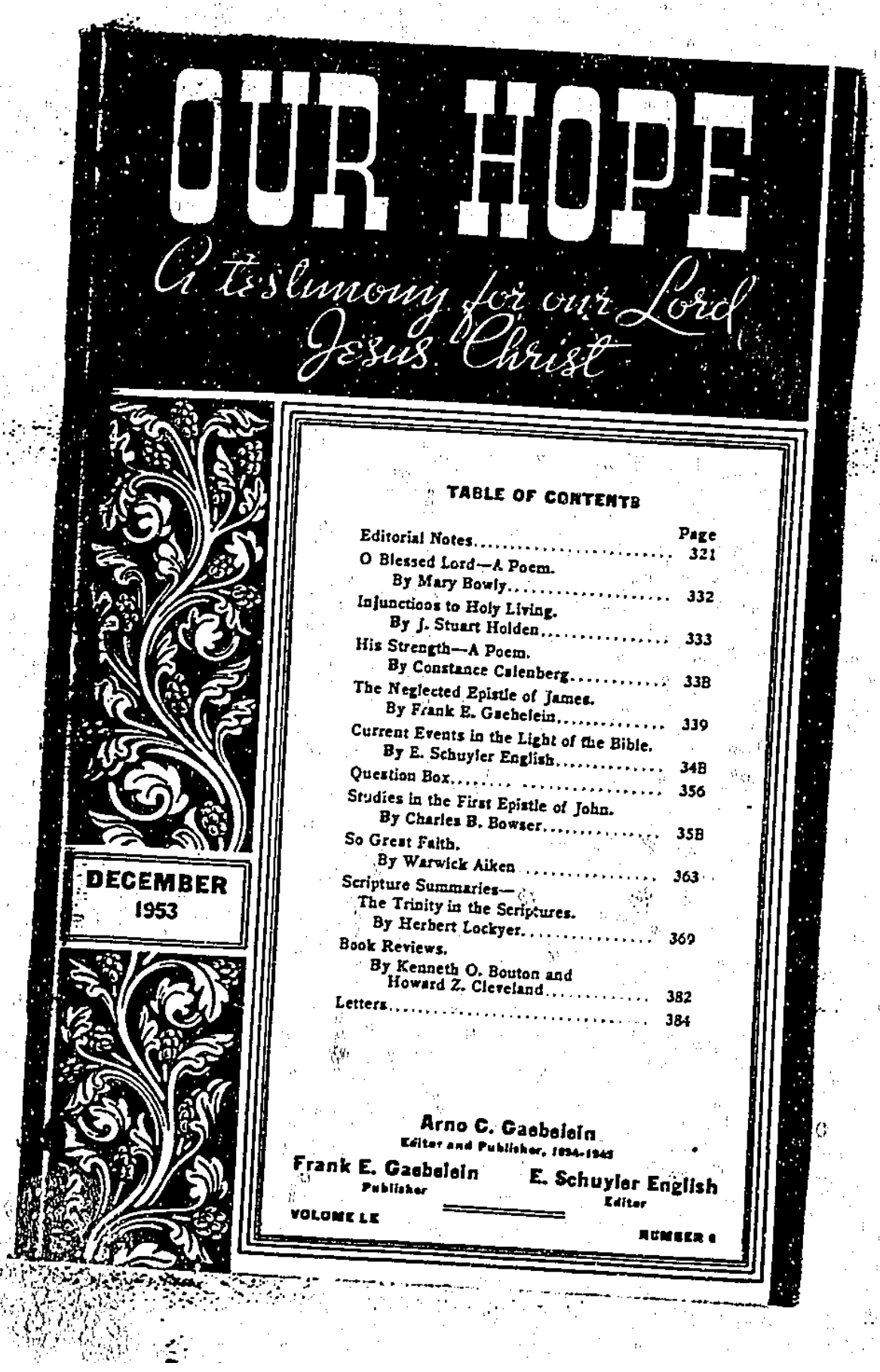

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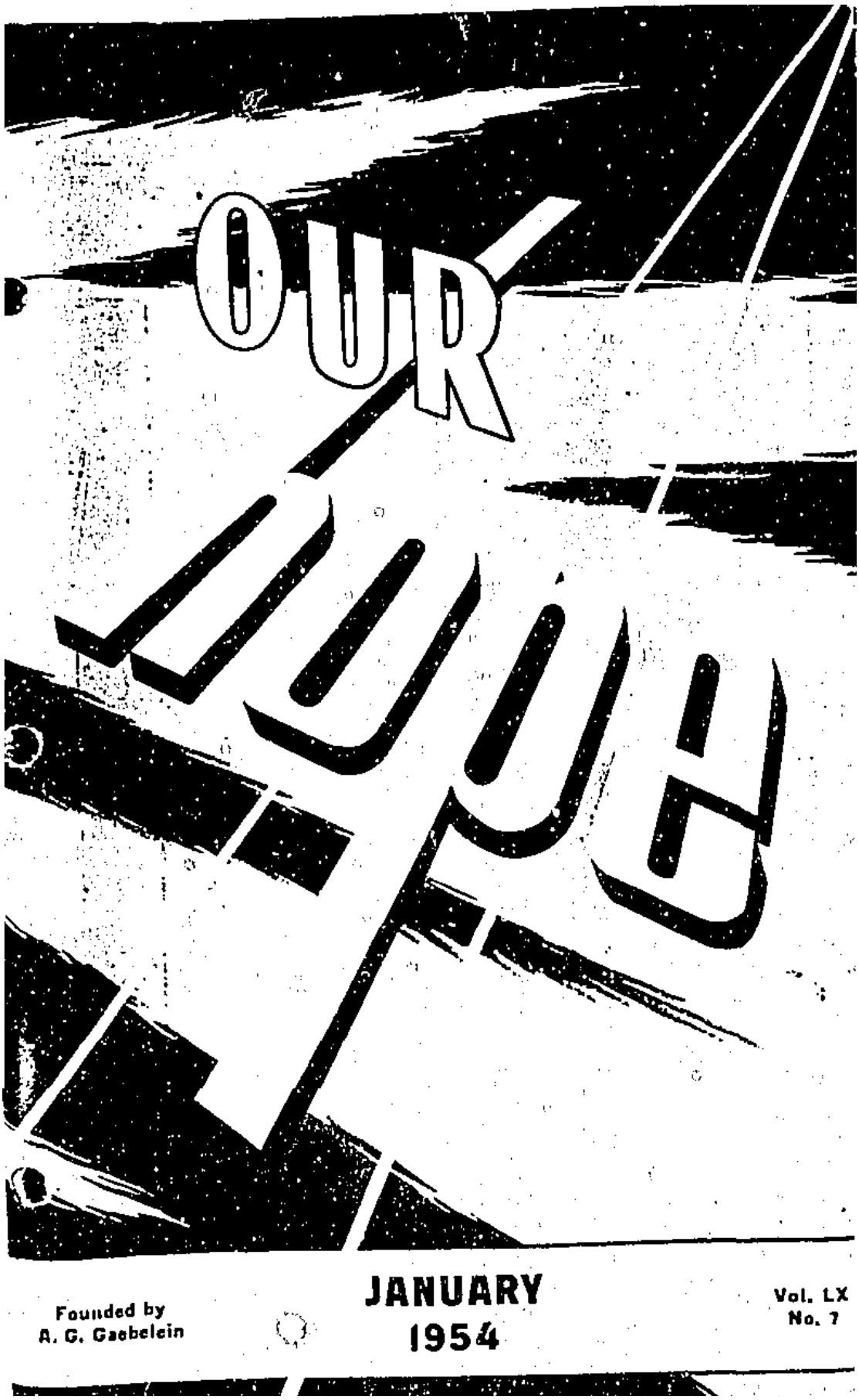

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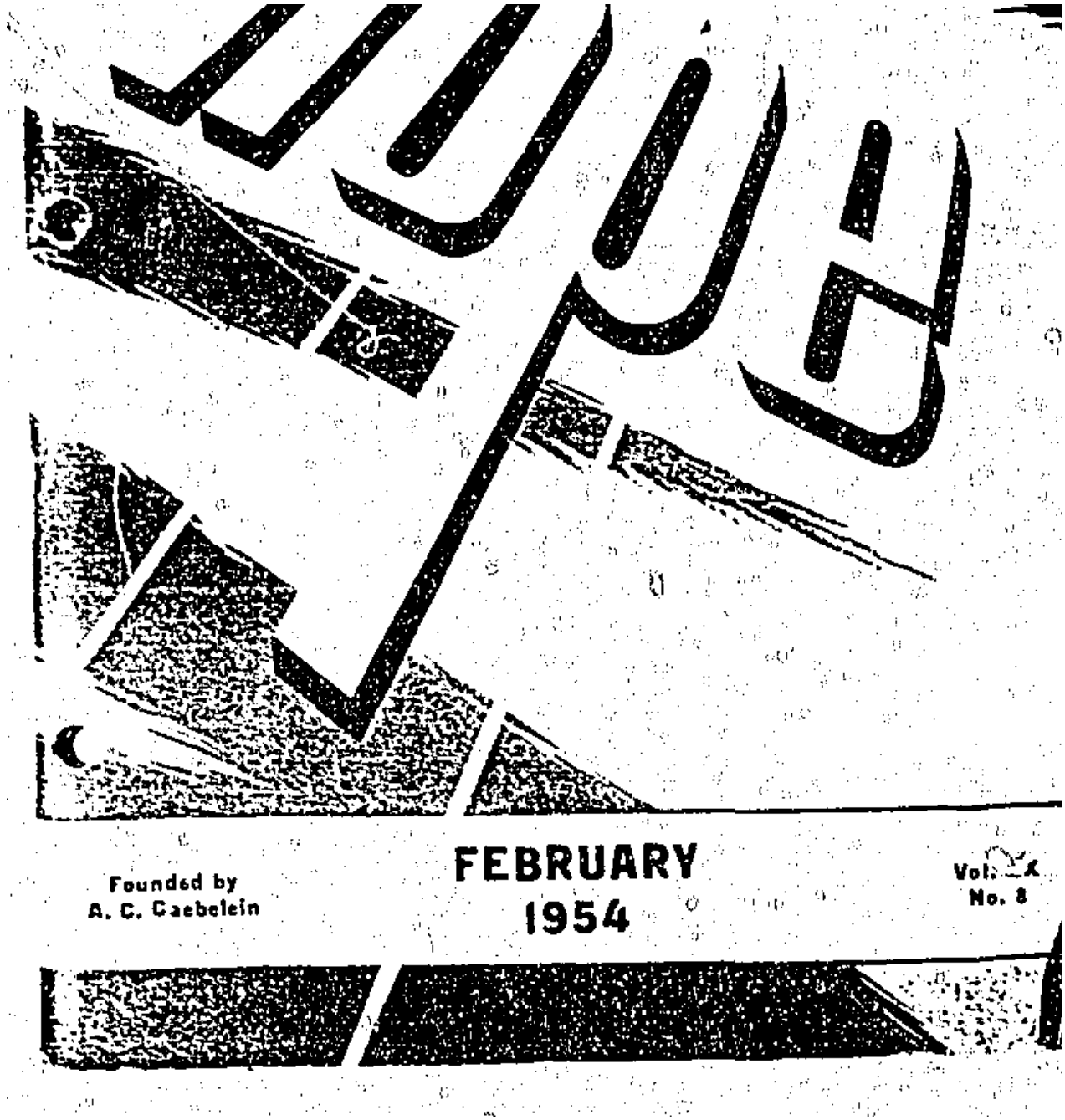
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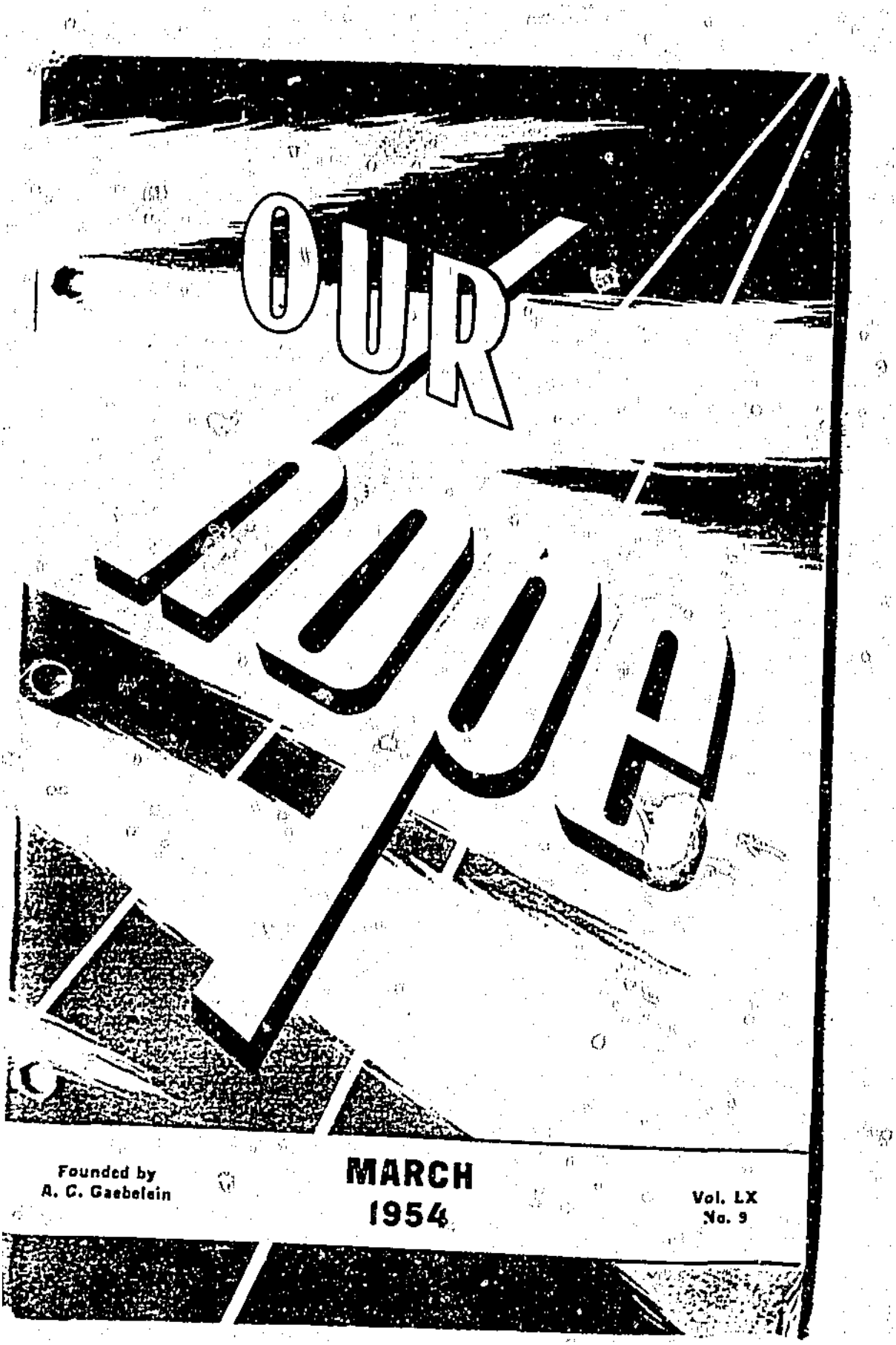
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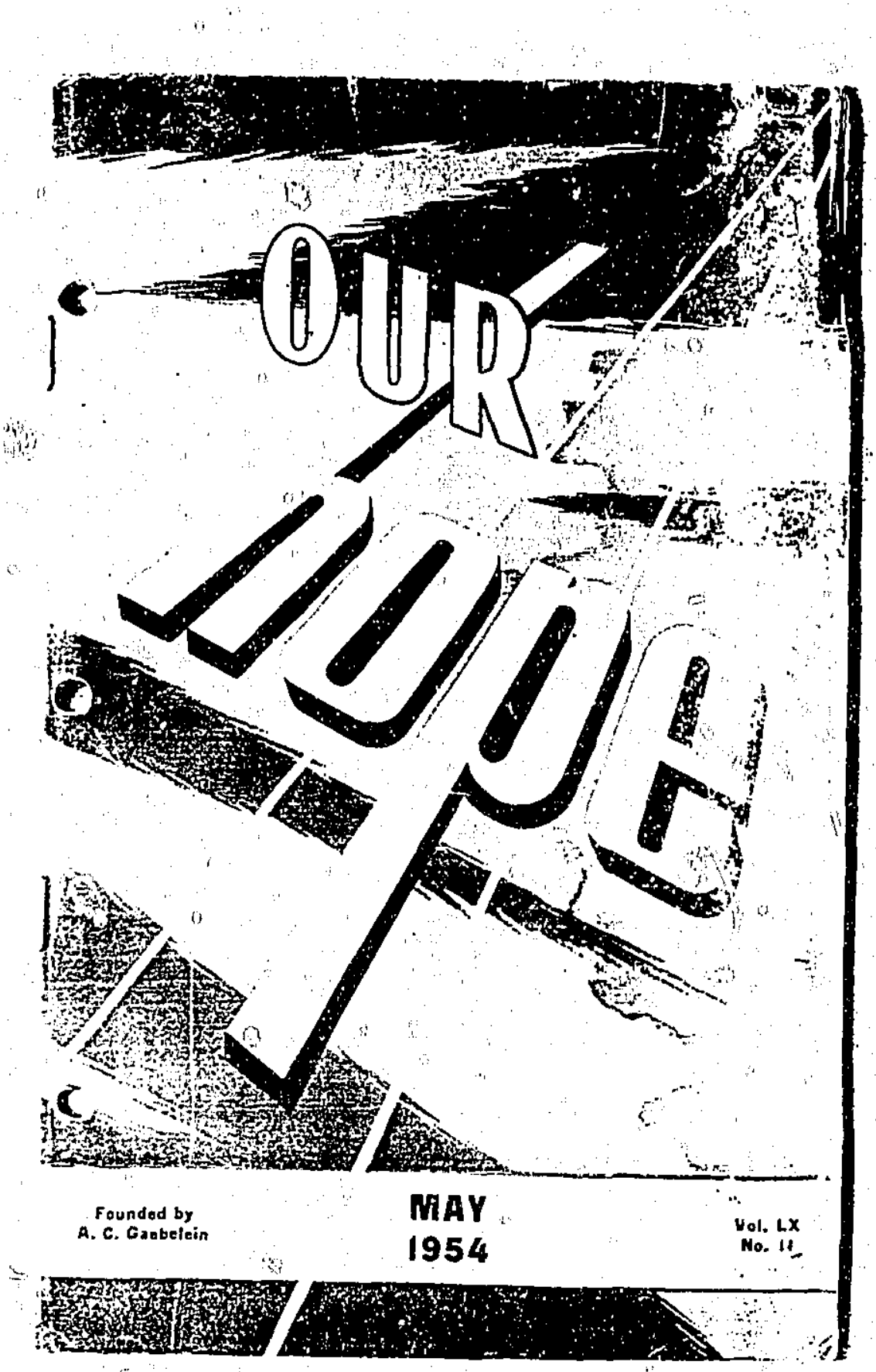
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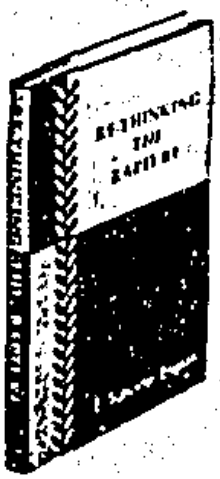

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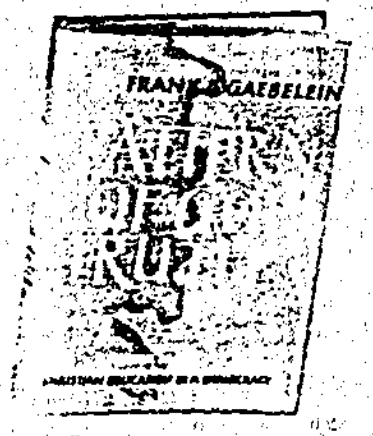

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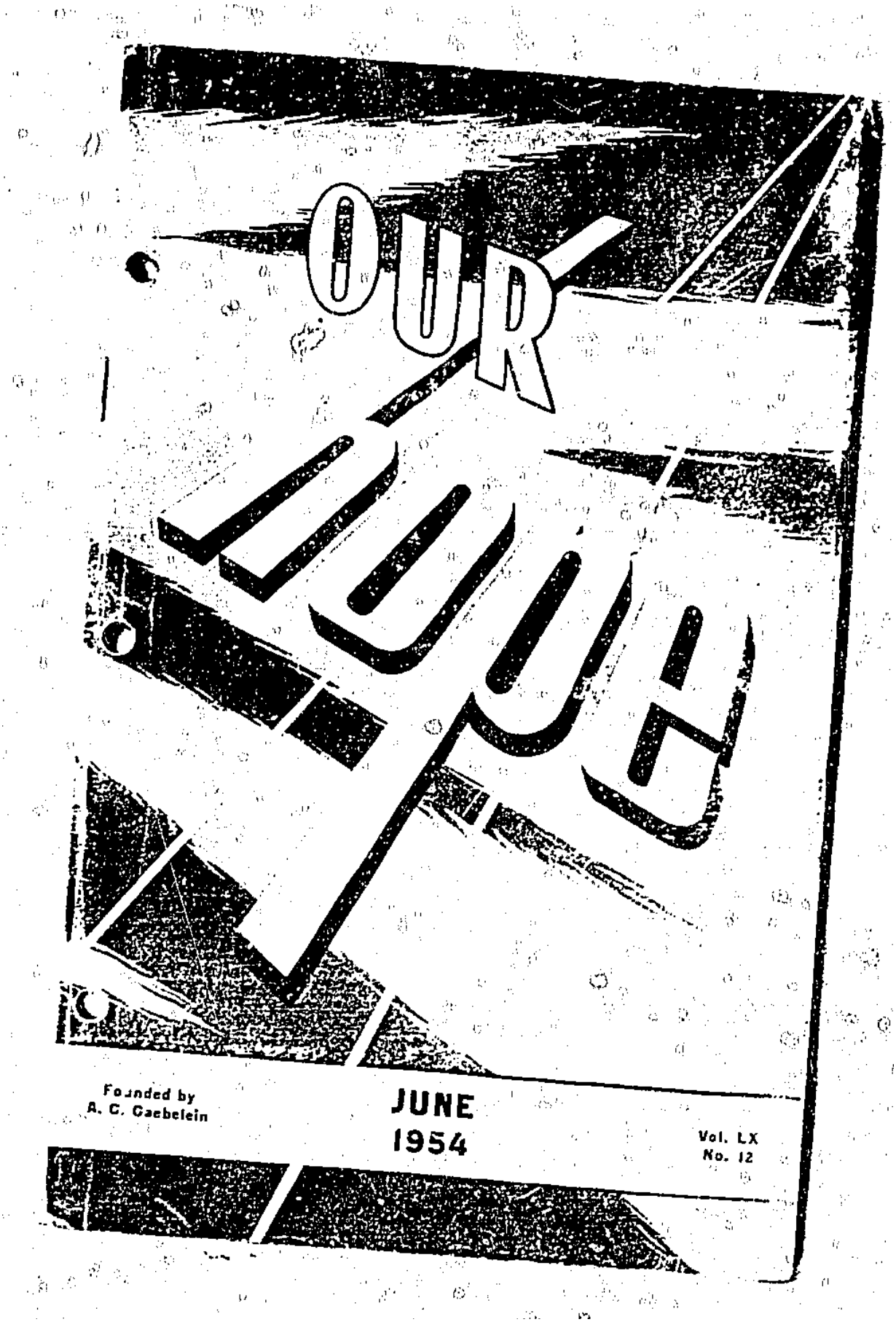
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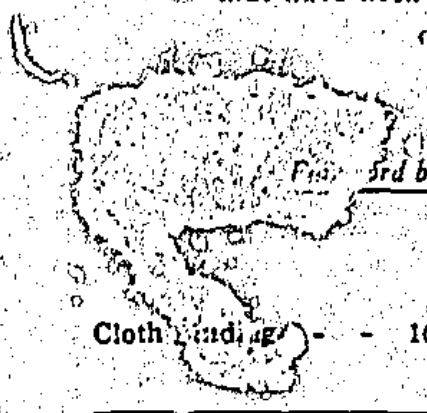

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